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ILMI

# ENGLISH SIMPLE GRAMMAR & COMPOSITION

## - FOR B.A. STUDENTS

*With a Supplement on Paper A*

فوزیہ اقبال
رول نمبر

Zia-ur-Rahman Khan

According to the New Syllabi of the Punjab and Bahawalpur Universities

**ILMI ENGLISH**

# SIMPLE GRAMMAR & COMPOSITION FOR B.A. CLASSES

## With a Text-book Supplement

**Covering all the Degree Course in English Grammar and Composition and Text-Books**

*by*

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TENTH EDITION
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## B.A. SYLLABUS—1989-90 ONWARDS

*Paper 'A'* : **Prose and Poetry**............100 Marks

1. "A Selection of Modern English Prose" : edited by Prof. Sajjad A. Sheikh—*Holiday Memory* by Dylan Thomas out of the Punjab University Syllabus.
2. "An Anthology of living English Prose" : edited by Prof. M. Ismail Bhatti.
3. "A Selection of Modern English Verse" : edited by Prof. Mrs. U.K. Sirajuddin.
4. "Justice" by John Galsworthy in the Punjab University Syllabus for the 1989 exam onwards.

Total : 100 Marks

*A compulsory question on explanation of passages with reference to the context from the prescribed books will be set.*

*Paper 'B'* : **Grammar and Composition** ...........100 Marks

1. An Essay : Outline of the essay : 5 Marks
   The essay : 20 Marks
2. An Exercise in comprehension (including precis) of an unseen prose passage : 25 Marks
3. Grammar : Three questions on Modern English Usage and Applied Grammar will be set. Each question will carry 10 Marks......Total 30 Marks
4. Letter writing (all kinds)......10 Marks
5. Translation or Dialogue writing......10 Marks

Grand Total : 100 Marks

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## BY THE SAME AUTHOR :

**(1) B.Sc. Ilmi English Grammar and Composition (With a supplement on the Text)**

**(2) Intermediate English Simple Grammar and Composition ( With a Supplement on Paper A)**

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## NOTE TO THE TENTH EDITION

The book has been thoroughly revised to meet the exam requirements of our students and to improve their knowledge and expression. "Errors of printing have been removed as far as possible. The author values the criticism of learned teachers and devoted students :

*Criticism, we welcome thee to help us in our efforts to improve ourselves."*

*September 1988*

Zia-ur-Rahman Khan
23-B, Model Town,
Lahore-14.
(For directdiscussions : Tel.854331-Lahore)

## PREFACE TO THE SIXTH EDITION

The present edition covers all the new B.A. course. Efforts have been made to meet all the requirements of the University examination.

The book makes use of effective techniques of teaching to bring home modern English usage and points of grammar to our students. Enough exercises for class-room work and home-work assignments are provided wherever needed.

The new chapters or portions on punctuation, direct and indirect speech, paragraph-writing, translation, letter-writing and dialogue-writing have been made as interesting as possible. The aim is, as it was in the last editions, to make composition work a pleasurable activity.

Paper 'A' has been adequetly covered and all the prose essays, poems, etc. included in it have been explained thoroughly.

Many further modifications and improvements have been made in the different parts.

Discussions with native English speakers over language and idiom have led to improvements of expression in all parts of the book. Most of the material has been upgraded and rearranged.

The writer acknowledges with deep gratitude having made use of suggestions and advice of learned professors from all over the Punjab that has enabled the book to be serviceable in a real, practical way. Suggestions for further improvement will be gratefully received. Whatever little material has been adapted from others, in any portion of the book, cant' go unacknowledged.

*April 1981* — The Author

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## MIXED ESSAYS

ESSAYS IN OUTLINE

TO

OUR STUDENTS AND TEACHERS

WITH WHOM

IS ASSOCIATED

THE FUTURE OR THE COUNTRY

*Simplicity ! what name may I give thee,*
*Truth, goodness, beauty or art ?*

# Ilmi B.A. English Simple Grammar and Composition

**To the student :**

1. **What Is Expected of You ?** *First of all*, you are expected to write English correctly. The examiner wants to have answers to questions in correct, simple English, Then he wants to have relevant, to the point answers, according to the questions. **Correct spellings** are everywhere looked for. A **good handwriting** at once makes you impressive.

If you are able to (*i*) *write correct English*, (*ii*) *give relevant answers*, you can easily pass the examination and get a good grade as well. This book can be of great help in both these respects.

2. **How You May Make Use of This Book. You are advised :**

(*a*) to go through **the parts of speech, the articles, active and passive voice and translation** and to do exercises on them in your exercise books, then to do direct and indirect speech, punctuation and prepositional phrases ;

(*b*) to go through the chapter on **Correction of Errors.** It will be easy for you to corrert errors and give reasons for your corrections after having learnt something of the parts of speech ;

(*c*) to begin **writing paragraphs, essays, letters** and **dialogues** :

(*d*) to attempt **precis (summary) writing** and **comprehension** ;

(*e*) to study the remaining portions of the book—**idioms and phrases and pairs of words.**

3. **The Supplement on the Text-books—Prose, Drama and Poetry.** The supplement at the end on **Paper A** will help you a great deal :

(*i*) in learning important parts of your course ;

(*ii*) in learning *how to answer questions in the examination.*

*Remember that the B.A. examination is basically a language examination. If you come to write correct English, you stand a good chance of getting through.*

*Write what yon learn as much as possible. Then re-write the corrected material.*

# PART I. CORRECT IDIOMATIC ENGLISH

## NOTE ON KINDS OF SENTENCES, PARTS OF A SENTENCE

*A sentence is a group words that makes complete sense.*

1. Kinds of sentences :

(*a*) **Statements** - *declarative* sentences, which are descriptions of fact, affirmative or negative.

They like to hear jokes. (Affirmative). They do not (don't) like to hear jokes. (Negative).

(*b*) **Orders or Requests** - *imperative* sentences :

Write your homework at once. Kindly bring the medicine before noon.

(*c*) **Questions** - *interrogative* sentences :

How can we buy such a big house ?

(*d*) **Sentences showing strong feelings** - *exclamatory sentences* :

How beautiful the scene is ! Alas ! the ring is lost.

[An optative sentence expresses a wish, *e.g.*, I wish I were a successful politician ! God save our country !]

2. **Parts of a sentence - Subject and Predicate.** The *subject* is the person or thing about which something is said. The predicate tells something about the subject :

Karachi is an international city. **Subject** : Karachi. **Predicate** : is an international city. She is my neighbour. (Here "she", the pronoun, is the subject.)

3. **Clause.** It is a group of words that is a sentence, has a subject and a predicate, but is part of a larger sentence :

*Honest people succeed in life* and *dishonest people fail in the end.* (two clauses separated by "and".) *You study* when *we sleep.*

4. **Phrase.** It is a group of words that makes sense but not complete sense, for example, *in the room*, *by plane*, *under the roof*, *students and teachers*, *through thick and thin* (an idiomatic phrase).

# CHAPTER 1

## THE PARTS OF SPEECH & THE ARTICLES

### (A) THE PARTS OF SPEECH (اجزائے کلام)

Every word is one part of speech or the other. The parts of speech are eight in number :

1. **Noun** (اسم). It is a word used to name a person, place or thing that we can feel or think of. For example : *child, city, book, Karachi, Azra, honesty, gold.*

This *child* comes from *Karachi*. *Honesty* is better than *gold.*

2. **Pronoun** (ضمیر). It is a word used in place of a noun. *For example* : I, me, you, she, them, it.

3. **Adjective** *or* **Modifier** (اسم صفت). It is a word used to describe or add to the meaning of a noun or a pronoun. For example : *great, small, beautiful, weak, upper, lower, strongest.*

He is our *great* leader. We are his *strongest* supporters.

4. **Verb** (فعل). It is a word which says something about a person, place or thing. For example : *sit, jump, is, fail.*

Please *sit* here or *go* there. We *are waiting* for their replies.

5. **Preposition** (حرف ربط). It is a word which shows the connection of a noun or pronoun with another word. Eor example : *on, in, under, above, toward* or *towards.*

She placed a book *on* the table. Were they going *towards* the class ?

6. **Conjunction** (حرف عطف). It is a word which joins words or sentences. For example : *and, or, but, through.*

Azra, Samina *and* Rubina are going to Gujranwala.
I helped the old man *though* I was very tired.

7. **Adverb** *or* **Modifier** (متعلق فعل). It is a word which adds to the meaning of any part of speech except a noun or a pronoun. For example : *quickly, honestly, fast, quite.*

They returned *quickly* to their homes
They work *honestly* and *fast.*
This building is really beautiful, but *quite* old

8. **Interjection** (حرف ندائیہ). It is a word or sound which shows feeling or emotion. For example : *ah*, ! *alas*. ! *oh*, ! *hurrah* !

*Ah* ! It is the same book I needed. *Alas* ! our great leader is dead.

9. **Kinds of Nouns** Nouns are of five kinds : (*i*) **Proper Noun**—name of a particular person, place or thing. *For e ample* : Multan, Shahnaz, Asia, Suzuki. (*ii*) **Common Noun**—name which is common to any person, place or thing of the same kind. *For example* : village, boy, car. country. (*iii*) **Colle tive** *or* **Group Noun**—name of a number of things or animals or persons taken together. It is used as a common noun *For example* : team, army, nation, class, committee. fleet, bundle. (*iv*) **Material Noun**—name of a material of which things are made. *For example* : silver. iron, wood, flour, milk, cement. (Materials like plastic, wood, and iron with which things of daily use are made, materials like butter, flour, water, milk and meat with which foods are made and materials or chemicals like tincture, vaseline and bromide with which medicines or industrial goods are produced are all *material nouns*). (*v*) **Abstract Noun**—name of a quality, condition or action which cannot be seen or felt (or which can be imagined or thought of). *For example* : foolishness, wisdom, understanding, strength, weakness, childhood, quickness, slowness, etc. (*Most of the material and abstract nouns are uncountables, whose plural cannot be had.*) *Uncountable nouns are also called mass nouns.*

Also note : there are material nouns like "glass" and "iron" which can also be common nouns, (*glasses* for drinking water in ; *irons* for ironing clothes). Abstract nouns like "reality", "fact" "advantage" and "indecency" are countables like common nouns.

Group (collective) nouns can take singular or plural verbs and pronouns :

The committee has its meetings daily. (*i.e.*, the committee as a whole).

The committee have expressed their views. (*i.e.*, the members of the committee separately).

## (B) THE ARTICLES (حرف تعریف ، حرف تنکیر)

*The*, *a or an* are *the* articles in the English language.

(*i*) **The Definite Article** (حرف تعریف). **Its Uses**—*The* is the definite article. Its uses are explained below.

(*a*) "The" is used to point out or refer to a noun. For example :
*The* student sitting there is my friend.
Where are *the* oranges I had brought ?

(*b*) *The* is placed before a singular noun when it (the noun) represents its complete class,

For example :

*The* hare runs fast. (This sentence means : *Hares run fast.*)
*The* elephant is not as dangerous as *the* lion.
We like *the* mango. *The* potato is exported by us.

Note—We do not place *the* before "man" and "woman" when they represent the whole class. *For example* :

*Man* is not so happy today. (It means : All men, and also all women, are not so happy today. *Man* represents the whole human race). *Woman* is strong in the head and heart. When *man* and *woman* are used together they refer to their sexes. Don't think *man* is wiser than *woman.*

(c) "The" is placed before an adjective of quality like *honest*, *poor*, *proud*, etc., to give it the meaning of a noun in the plural number. *For example* :

*The honest* (honest people) succeed in life.

It is *the true*, *the hardworking* and *the faithful* that take a country to heights of glory.

(*d*) "The" is placed before an adjective in the superlative (third) degree. For example :

*The* tallest building, *the* most useful person.
She is *the* ablest teacher in our college.

(*e*) "The is used as an adverb in sentences like these :

*The easier* the question, *the quicker* the reply.
*The sooner* you come, *the* better it will be.
*The greater* the height, *the* cooler the air.

(*f*) "The" is placed before the names of newspapers, books, ships, rivers, mountains, etc. For example :

*The* "Muslim" (a newspaper), *the* "Travels of Marco Polo" (a book , *the* "Poems of Pleasure" (a book), *the* "Tipu Sultan" (a ship), *the* Ravi, *the* Himalayas (کوہ ہمالیہ), *the* Pacific (بحرالکاہل), etc.

(*ii*) **The Indefinite Article (حرف تنکیر)**

"A" or "an" is the indefinite article. It generalizes a noun and shows it as one out of many).

"A" is generallv (mostly) placed before consonants, that is, words beginning with letters other than *a*, *e*, *i*, *o*, *u*.

*For example* : *a* college, *a* house, *a* vegetable.

"An" is generally placed before vowels, that is, words beginning with, *a*, *e*, *i*, *o*, *u*.

***For example*** : *an* old man, *an* egg, *an* idea.

**Note** : (*i*) "An" is generally placed before a word whose first letter "*h*" is silent.

*For example* : *an* hour, *an* honour.

(*ii*) "A" is placed before "*u*" spoken as "you" or "*o*" spoken as "wa".

*For example* : *a* useless habit, *a* unit, *a* one-day holiday.

(*iii*) "*A*" or "*an*" is placed before things that we can count, in the singular number.

*For example* : *a* pen, *a* flower, *a* city, *an* idea, *an* inkpot.

**When We Do Not Use the Indefinite Article :**

Generally we do not place the indefinite article (*a* or *an*) :

(*i*) Before a material noun, *For example* : *Water* is needed here.

*Iron* and *silver* are very useful metals.

(*ii*) Before an abstract noun. *For example* : We like *honesty*.

He is a man of *ability*.

Rules (*i*) and (*ii*) mean :

*We do not often place "a" or "an" before uncountables or uncountable nouns.* (*Water, iron, honesty, justice, etc.* are uncountables as material or abstract nouns.) However, we place it when these are used like common nouns : He is *a* justice (judge). It is *a* truth. [pl. justices, truths] I want *a* glass of fresh water. **Also note :**

(*a*) We can place "a" before Mr., Mrs. or Miss followed by the family name (surname) – it means we do not know the person referred to : A certain Miss Angela wants to see you. And, a Mr. Khilji comes with her (accompanies her) from the foreign ministry.

(*b*) "A" can be placed before "knowledge" (an uncountable) when used in a special connection : *A* little knowledge is a dangerous thing. *A* knowledge of English will help you everywhere.

(*iii*) Often we do not place the definite article before proper nouns.

However, we use it before the names of newspapers, books, seas, rivers, etc., as explained on the last page.

(*iv*) "The" is placed before a proper noun too when we use it like a common noun : She is the Fatima Jinnah of our society (good like Fatima Jinnah—there is comparison), Kashmir—the Switzerland of Asia.

(*v*) "The" is placed with a common noun followed by a proper noun : *the* poet Ghalib, *the* leader Nishtar.

(*vi*) Also note : "the" for reference :

The Bahawalpur of the 1970s, The Mr. Ali who flies that plane, The Alis (Mr. Ali and members of his family who have "Ali" as their last name), the Punjab (*i e.*, the nve rivers of the province), the United States of America (*i.e*, the states or provinces that make up the country called "America".)

## EXERCISES ON THE ARTICLES

### EXERCISE 1

**Put "a", "an" or "the" in the blanks :—**

1. I am——student ; he is——author.
2. ——students who are present here are all my friends.
3. Is he——lawyer ?
4. We shall be staying here for——day or two.
5. ——idiot boy with me is——servant.
6. It is—— best film of——year.
7. She bought——watch, and then went to——station.
8. ——more you work,——better will be your result.
9. —— hour ago we met in——hotel.
10. ——horse is——fast-running animal.
11. ——Indus is——biggest river in Pakistan.
12. Chaucer has written——*Canterbury Tales.*
13. We were surprissd to meet——Nawab and——officer of the government.
14. He works like——soldier and reads like—— scholar.
15. They help——poor and——sick.
16. It is as big——city as London.
17. She possesses——house,——shop and——car.
18. ——cement which we have used is of——fine quality.
19. The people saw——tiger and——hunter in——forest where they had gone.
20. Will——college play——match against——university.
21. They received——telegram in——afternoon.
22. I met——Arab on——road.
23. We bought —new shirt and——pair of shoes from—— market.
24. ——doctor told——patient that he could easily cure him.
25. ——Enterprise a ship) sailed over——Pacific to reach Britain.
26. He lives in——small house near——main bazar.
27. She is——citizen of Pakistan.
28. ——higher the job,——greater——effort.
29. They told——story which was——most surprising I had ever heard.
30. It was——extremely difficult task for me to accomplish (finish successfully).

## EXERCISE 2

**Supply the articles (a, an, or the`, but only where necessary** :

**Example 1.** Trees are found on both sides of road.

**Corrected :** Trees are found on both sides of *the* road.

**Example 2.** He showed courage and determination.

*No article is needed as "courage" and "determination" are uncountables and abstract nouns.*

**Example 3.** Bring me milk and honey.

*No article is needed as "milk" and "honey" are uncountables and material nouns.*

**Note** : But we use the indefinite article (*a* or *an*) before an abstract noun when we can have its plural. *For example* : a joy, an ambition, a hope, an idea.

**Now attempt the following** :

1. Truth and honesty are great qualities.
2. Old man with his son was seen walking in garden.
3. It was joy to meet you at party.
4. We should take enough milk as we are very weak.
5. Does she like to play with toys in evening ?
6. He went home after staying at club for an hour.

(We do not place any article before *home* in phrases like *go home*, *at home*, etc., no descriptive word being there before or after it.)

7. Poor in our country will soon be happy.
8. He went into restaurant for dinner.
9. Mount Everest is highest mountain peak in world.
10. There was king who used to make caps to earn his living.
11. Donkey is supposed to be foolish animal.
12. Sleep brings satisfaction to person.
13. —— house we were talking about has been sold.
14. December and January are——coldest months.
15. Punjab University is the oldest in our country.
16. Slower you move, more time you spend.
17. Harder we work, greater are chances of our success.
18. They take rest in afternoon and study at night.

[**We cannot say** : at a night *or* at the night. "In the night" means "at some time during the night."]

19. Air battle was fought at this place some years age.
20. Rich should never be proud of their wealth.
21. We got bag of flour and bag of sugar.
22. It is good news ["News" docs not take "a" before it.

23. She gave useful advice to her pupils.
24. We like to have comforts at home.
25. The sang song, and then went for walk.
26. What fine morning !
27. Nation progress in times of peace.
28. Mango is sweetest fruit.
29. Scientists are necessary for progress of country.
30. It was dark night ; only star or two could be seen in sky.

## HINTS (*Pages* 7—9)

**Exercise I.** 1. a, an. 2. the. 3. a. 4. a. 5. the, a. 6. the. the. 7. a, the. 8. the, the. 9. an, the (*or* a). 10. the, a. 11. the, the 12. the. 13. the (*or* a), an (*or* the). 14. a, a. 15. the, the. 16. a. 17. a, a, a. 18. the, a. 19. a (*or* the), a (*or* the), the. 20. the, the (*or*. a) the. 21. a, the. 22. an, the 23. a, a, the. 24. the, the. 25. the, the. 26. a, the. 27. a. 28. the, the, the. 29. a, the. 30. an.

[**Explanation.** In sentence 9 Page 7 we may say "in *a* hotel" when it is any hotel, not known to us. We may say "in *the* hotel" when we refer to a hotel known to us. So in sentence 13 we say "the nawab" when we refer to him ; we say "a nawab" when it is any nawab—so the use of "the officer" or "an officer". This is valid for Sen. 19. In Sen. 6, 11, 29 (p. 7) "the" is used before the third degree adjective—"the *best*", "the *biggest*", "the *most surprising*".]

**Exercise 2.** 1. *No article needed.* 2. *An* old man...*the* garden. 3. *a* joy *the* party. 4. *No Article needed.* 5. *the* evening 6. *the* club *an* hour. 7. *The* poor. 8. ...*a* or *the* restaurant. 9. *The* Mount Everest *the* highest *the* world. 10. was *a* king. 11. *The* donkey......*a* foolish animal. 12.......to a person. 13 *The* house ..... 14. ......the coldest months. 15. *the* Punjab University......the oldest ...16. *The* slower ..*the* more *the* time......17. *the* harder... the greater *the* chances. 18. a rest *the* afternoon. 19. *An* air battle... 20. *The* rich. 21. *a* bag of flour *a* bag of sugar. 22 *No article needed.* 23. *No article needed.* 24. *No article needed.* 25. sang *a* song, for *a* walk. 26. ...a fine morning. 27. *A* nation... 28. *The* mango the sweetest... 29. *the* progress...*a* country. 30. ... *a* dark,... a star... *the sky*.

## II. THE PRONOUN (and the adjective)

**First Person Pronouns.** These stand for the person speaking : *I, me, myself, we, us, ourselves.*

**Second Person Pronouns.** These stand for the person spoken to : *you, yourself, yourselves.* (Also *thee* تو, *thyself.*)

**Third Person Pronouns.** These stand for the person or thing spoken of : *he, him, himself, she, her, herself, they, themselves, it, itself.*

*Firstly*, note the common use of **possessive adjectives**:

(*i*) That is *my* table. That table is *mine*.

(*ii*) Who came to *our* house ? All went to their houses. Sami came to *ours*.

(*iii*) Which pen is *yours* ? It is perhaps *theirs*. No, it is *mine*. (No, it is *my* pen.)

(*iv*) Was this car his last year ? Yes, it *was* his ; now it is Sumaira's.

*Secondly*, the pronoun "it" is used in sentences like the following :

"Who is there ?" "It is me."
"What time is *it* ?" "*It* is 5 o'clock."

*It* is raining all around. It is cool now. *It* was you who told me *it* was time to play the piano. "No, it wasn't I."

"Who will sing ?" "*It* is expected of you."

"It looks strange an old man singing songs of love."

**One**—It is used when *any* or *every* person is meant ;

*One* should know *one's* duties. (Every person should know his duties.)

**One, ones**—according to the singular or plural nouns : He writes a book every year ; the *one* he is writing now is about the Moghuls.

Some students are present ; the *ones* you want to see are absent.

**Also note** : *Everyone* of them has *his* (or *her*) problems. *Anybody* who goes to Swat may please send me *his* (or *her*) address.

*When we talk of both men and women, we use the masculine pronoun* : Everyene should do *his* best in life.

**Interrogative Pronouns and Adjectives—"which", "what".** (*a*) *"Which" is used when selection is made from a given set of things or persons* : *Which* of these movies is historical ? *Which* fruit do you like best ? (*b*) *"What" is used when the selection is in a general way from an unknown set* : *What* cities have you seen ?

**Relative Pronouns.** (*a*) The students *who* (or *that*) have passed are here. (*b*) The apples *which* (or *that*) you have bought are sweet. (*c*) Have the guests *that* (or *whom*) we had invited arrived ? [In (*b*) and (*c*) *which, that, whom* may or may not be used.]

**But note** : (*i*) *"That" is used when the words after it explain or restrict the position or action of the person or object before it* : Leaders *that* rise through corruption soon fall. Sorrows *that* come late are more troublesome.

(*ii*) *"Who" or "which" is used when "that" cannot be used in the above way explaining or restricting the position of the person or object*

*at the beginning* : Our teacher, who is a foreignes, knows several languages. The books, which are lying there, are on history.

(*iii*) *"Who" or "which" should not be used after third degree adjectives and "little", "much", "all", "none", "everything", "no"* : This is the *best* book *that* you can read on the subject. I tell you the *little that* I know of the accident. *All* the work *that* has been done at this place is of great value.

(*iv*) *"That" is used when a person and animal or thing are at the beginning* : Rahil and the car *that* had been in the police station are now with the magistrate.

(*v*) **Whom, who** *or* **that**. She is the girl *whom* everyone liked for her good manners (OR) She is the girl *whom* (or *who*) everyone liked. (OR) She is the girl *that* everyone...(or leave out *whom*, *who* or *that*.)

[*However, the relative pronoun "whom" takes the preposition before it in written English* : Our teacher *from whom* I got the book is a man of learning. (OR) Our teacher *whom* (or *who*) I got the book from... (OR) Our teacher *that* I . (OR Our teacher I got . ]

## III. THE ADJECTIVE OR MODIFIER

An adjective has three degrees of comparison (مقابلے کے درجے) :

(*a*) The *positive* (مطلق) *degree* shows the simple quality of an adjective. For example, *high*, *great*, *slow*, *thin*, *beautiful*.

(*b*) The *comparative* (تفضیل) *degree* shows a higher or lower quality of an adjective. For example : *higher*, *greater*, *slower*, *thinner*, *more beautiful* ; *less high*, *less great*, *less slow*, *less thin*, *less beautiful*.

(*c*) The *superlative* (افضل التفضیل) degree shows the highest or lowest degree of the quality of an adjective. For example : *highest*, *greatest*, *slowest*, *thinnest*, *most beautiful*, *least high*, *least great*, *least beautiful*.

**Note 1** : "Than" is generally placed after the second degree adjective in a sentence (while comparing two things, persons, etc.).

*For example* :

Akbar is *wiser than* Ahsan.
Who is *more honest than* this student ?

Note the use of "the". She is *the* wiser *of* the two. (when comparison of two implies selection.)

In the case of adjectives ending in "*or*" like, *junior*, *senior*, *inferior*, *superior*, *prior* (earlier than or before this), etc., we use *to* (instead of *than*). *For example* :

He is *junior to* you in service

This book is *superior to* the other books on this subject.
Did Sabrina join college *prior to* you ?

The discussions *anterior to* (earlier than) the signing of the contract.... The construction of the building *posterior to* (after) the sanction of the funds ..

**Note 2.** "The" is generally placed before the third degree adjective. *For example :*

China is *the largest* country in Asia. Razia is *the ablest* of all the students of her class. It is *the most difficult* question.

However, sometimes we do place the indefinite article (*a* or *an*)—only in British English—before a third degree adjective when immediate comparison is not needed. For example : *I* saw a *most beautiful* painting (*i.e.*, very beautiful painting) in this shop.

Yours is *a most* (very) *suitable* reply.

**Note.** An adjective may be placed before a noun or after a noun or pronoun : We saw *excellent* pictures in the gallery. The pictures we saw in the gallery were *excellent.*

## SOME IMPORTANT ADJECTIVES AND PRONOUNS

(*i*) **Use of "each", "either", "neither", "any", "every", "no one", "none"** :

*"Each" is used for two or more persons or things, one at a time.*

*Each* of the students went to Hunza. (*Each* student or *each* went to Hunza.)

There were ten rooms with two fans in *each.*

*"Either" and "neither" are used for two persons or things, one at a time :*

*Either* of your (two) friends is present (*i.e.*, both of them are present.)

*Neither* of the (two) girls was happy. (*i.e.*, both were unhappy.)

*"Any", "every", "no one" and "none" are used of more than two persons or things :*

*Any* person who finds my pen may please return it to me.

*Every* book (*i e.*, counted one by one) here is useful.

*No one of them* came to the party. *None* of them (or *none*) came there.

(*ii*) **Each other, one another** (to indicate mutual relation or action). "Each other" was used formerly for two persons or things and "one another" for more than two. But it is no more a strict rule now. Arif and Akram helped *each other* (or *one another*).

**(*iii*) Either or ; neither...nor**

*Either* Raja *or* Karim *has* brought his book.
*Either* the captain *or* the players *are* playing badly.
*Neither* your friend nor your neighbour *was* here.
*Neither* they *nor* their supporters *were* there.

("Either or" and "neither nor" are plural when the noun or pronoun next to the verb is plural. *e.g.* "Karim" nearest to "has" "players" nearest to "are", etc.)

**(*iv*) Few, a few, the few**

"*Few*" means "not many".
She has *few* useful books.
*Few* trees will be as tall as this.
"*A few*" means "some in number".
We met *a few* students on the road.
"*The few*" means "those some persons, things, *etc.*" :
Where are *the few* students who are prepared for the test ?
*The few* lovely flowers here are all white and blue.

**(*v*) Little, a little, the little**

"*Little*" means "not much in quantity, etc."
We have *little* water here.
I have *l ttle* knowledge about this matter.
"*A little*" means "some in quantity, etc." :
They have bought *a little* honey.
"*The little*" means "that quantity, etc., of something" :
"*The little* oil that was with us has all been spent.
Where is *the little* honey that you had given me ?
I like him for *the little* honesty he has shown.

**(*vi*) Less, Fewer**

"*Less*" is used for quantity or size, etc., and "*fewer*" for number :

We bought *less* sugar than before.
She has shown *less* honesty than her sister.
You should have *fewer* friends.
She asked me *fewer* questions than you (did).

**(*vii*) Older, oldest ; elder, eldest**

"*Oleder*" and "*oldest*" are used for persons, animals, birds, things, etc :

This student is *older* than you.
Is this bicycle *older* than yours ?
It is the *oldest* tree of the city.

"*Elder*" and "*eldest*" are used for members of a family. "Than" cannot be placed after "elder" :

Sabiha, my *elder* sister, is here.
She is my *el er* by about two years.
Is he your *eldest* son ?

**Now "older" and "oldest" are also being used for members of *a* family.**

(*vii*) **"Later, latest, former, latter**

"*Later*" and "*latest*" are used in relation to time.

**At latest** or **at the latest** means "before or not later than": **Buy** the medicine day after tomorrow *at the latest*.

We reached there *later* than our friends.
Is it the *latest* fashion ?
"*Former*" and "*latter*" are used in relation to position.

"Former" here means "the first" and "latter" "the second" *of two people or things just spoken of.*

London and Paris are in Eurpoe ; the *former* is the capital of Britain while the *latter* is that of France.

(*ix*) **Further, furthest, farther, farthest.**

"*Further*" *means "more, in addition to"* ; also used for *distance like "farther"* :

"*Farther*" means "at a greater distance".
"*Farthest*" means "at the greatest distance".

She said *further* that she was very happy. I can't go any *further* (*or farther*).

Is your village *farther* (or *further*) from here than that bridge ?
Please go to the *farthest* (or *furthest*) tree from here.

(*x*) **Nearest, next**

"*Nearest*" is used in relation to distance while "*next*" in relation to position.

We shall go to the *nearest* bus-stop.
My house is *next* to his.

## EXERCISES ON THE ADJECTIVE

### EXERCISE 1

**Fill in the blanks with proper words :**

1. Rafi is more famous—many other singers. 2. She was more intelligent—other students. 3. It is really taller—all the other buildings in the town. 4. It is——tallest building I have ever seen 5. —— most suprising news of the year indeed ! 6. Who is——greatest

poet of your country ? 7. I want to catch——most fast-running train 8. Who is——efficient of the two ? 9. She is really——sincere to me than to you. 10. Raza is junior ——none in this office. 11. You are senior——me 12. Being so much junior——others, you cannot have the promotion. 13. This pen is much inferior—— that. 14. We cannot say that you are inferior——others in understanding. 15. Our air force is superior——that of our enemy. 16. Being so much superior——other bicycles it runs fast and moves smoothly. 17. Prior——his arrival, we were listening to songs. 18. Had they really written to you prior——meeting them ? 19. It is less heavy——your basket, and perhaps —lightest of all others. 20. Perhaps he is——noblest person in this office.

## EXERCISE 2

**Fill in the blanks, where needed :**

1. She needs——few books to read (*few* or *a few*) 2. They met ——few strange persons in the hotel. 3. There are only——few persons who have never told a lie (*few* or *a few*) 4. Where are——few chairs you bought last month ? 5. ——few able students in my class are all my friends. 6 Luck favours us on——occasions. (*few* or *very few*) 7. We need —little ink for our pen. 8. ——little knowledge is a dangerous thing. 9. We need to make—little effort. 10. We had——food with is, that is why we are hungry 11. They blamed him and said that he had shown— dishonesty in the matter. 12. Where is——little salt which I had placed here ? 13. They learnt—few words which are really very meaningful. 14. —few words which she learnt are very meaningful. 15. I have——understanding of this language as I have never learnt it.

## EXERCISE 3

**Use the following pairs of words in sentences so as to show that you understand their meaning :**

1. Less, fewer. 2. Older, elder, 3. Oldest, eldest. 4. Later latest. 5. Former, latter. 6. Further, farther. 7. Furthest, farthest. 8. Nearest, next.

## Hints

## EXERCISE 1

1. than. 2. than. 3. than. 4. the. 5. the. 6 the. 7. the. 8. the more (*or* the less), 9. more. 10. to. 11 to 12. to. 13. to 14. to. 15. to. 16. to. 17. to. 18. to. 19. than, the. 20. the.

## EXERCISE 2

1. a. 2. a. 3. a. 4. a. 5. a. 7. little. 8. a little. 9. the. 10. a. 11. the. 11. little.

## IV. THE VERB

**(A) Three Kinds of Verbs :**

(1) **Transitive Verbs** (افعال متعدی) : "which require an object." *For Example :*

**Active voice :** We *built* a house. [Transitive verb : *built* ; *object house.*]

**Passive voice.** A house was *built* by us.

(2) **Intransitive Verbs.** (افعال لازم) : "which do not require an object". *For example :*

They *slept*. (OR) They *slept* in their house.

She *walks* beautifully.

Note. There are verbs which can be used in the transtitive as well as in the intransitive form :

We *played* well (Intransitive)
We *played* a match. (Transitive)

(3) **Auxiliary Verbs** : "which are helping verbs". They help the main verbs and complete their meaning. Such verbs are : *has, have, had, is, are, was, were, been. etc.* :

She *has* written a letter. We *have* completed our journey. The work *is being* completed.

Tbe helping verbs function as main verbs when they express the main action : We *had* (ate) our lunch an hour ago. She *had* (got) her education in London. Did you watch the match ? Yes, I *did.*

**(B) Tense** (زمانہ).

*Tense* shows the *time* of an action.

*The Three Mains Tenses :*

**Present Tense** (زمانہ حال). They *call* me their friend.
**Past Tense** (زمانہ ماضی). They *called* me their friend.
**Future Tense** (زمانہ مستقبل). They *will call*-me their friend.

### Use of the Tenses in Different Forms

*It is most useful to learn these forms :*

| | |
|---|---|
| وہ ایک گاؤں میں رہتی ہے - | وہ ایک گاؤں میں رہے گی - |
| She lives in a village. | She will live in a village. |
| وہ ایک گاؤں میں رہ رہی ہے - | وہ ایک گاؤں میں رہ رہی ہو گی - |
| She is live in a village. | She will be living in a village. |

| | |
|---|---|
| وہ ایک گاؤں میں رہی ہے ۔ | وہ ایک گاؤں میں رہ چکی ہو گی ۔ |
| She has lived in a village. | She will have lived in a village. |
| وہ ایک گاؤں میں رہتی رہی ہے ۔ | وہ ایک گاؤں میں رہتی رہی ہو گی ۔ |
| She has been living in a villlage. | She will have been living in a village. |
| وہ گاؤں ایک میں رہی ۔ | اسے ایک گاؤں میں رہنا چاہیے ۔ |
| She lived in a village. | She should live in a village. |
| وہ ایک گاؤں میں رہ رہی تھی ۔ | اسے ایک گاؤں میں رہتے رہنا چاہیے ۔ |
| She was living in a village. | She should keep living in a village. |
| وہ ایک گاؤں میں رہی تھی ۔ | اسے ایک گاؤں میں رہنا چاہیے تھا ۔ |
| She had lived in a village. | She should have lived in a village. |
| وہ ایک گاؤں میں رہتی رہی تھی ۔ | اسے ایک گاؤں میں رہتے رہنا چاہیے تھا ۔ |
| She had been living in a village. | She should have been living in a village. |

**Passive Voice**

| | |
|---|---|
| They are troubled. | انہیں تنگ کیا جاتا ہے ۔ |
| The are being troubled. | انہیں تنگ کیا جا رہا ہے ۔ |
| The have been troubled. | انہیں تنگ کیا جاتا رہا ہے ۔ |
| They were troubled. | انہیں تنگ کیا گیا ۔ |
| They had been troubled. | انہیں تنگ کیا جاتا رہا تھا ۔ |
| They will be troubled. | انہیں تنگ کیا جائے گا ۔ |
| They will have been troubled. | انہیں تنگ کیا گیا ہو گا ۔ |
| They should not be troubled. | انہیں تنگ نہیں کیا جانا چاہیے ۔ |

**(C) Questions and Negative Sentences, etc.**

| *Positive* | *Negative* | *Interrogative* |
|---|---|---|
| He goes to that office. | He does not go to that office. | Does he go that office ? |
| He went to that office. | He did not go to that office. | Did he go to that office ? |
| We shall go to that office. | We shall not go to that office. | Shall we go to that office ? |

**(D) Use of "Does", "Do" and "Did" for stress or saying something with force.**

| | |
|---|---|
| The girl *does* work hard. | وہ لڑکی ضرور محنت کرتی ہے ۔ |
| They *do* know the fact. | انہیں ضرور حقیقت کا علم ہے ۔ |
| I *do* know how to write English. | مجھے ضرور انگریزی لکھنی آتی ہے ۔ |
| He *did* know your name, | اسے ضرور آپ کا نام آتا تھا ۔ |

## (E) Use of "Shall" and "Will"

**(*i*) To show simple future.**

"Shall" is used in the First Person (*e.g.*, "I", "we") and "will" in the Second and Third Person (*e.g.*, "he", "she", "they") :

I *shall* buy a pen. We *shall* visit that village. She *will* meet me. He *will* go there. They *will* not trouble you.

**Note.** We can use *would* in place of *shall* or *will* in the above sentences. *E.g* : I *would* buy a pen They *would* not trouble you etc. "Will" is also used at times for the First Person in British English : *I'll go there.* (American English requires the use of "will".)

**(*ii*) To express an order, promise or threat and also future time**

(*a*) "Shall" is used for the Second or Third Persons ("you", "he", "they", etc ) :

You *shall* (will have to) play with them.

He *shall* be helped. (promise)

**But the use of "shall" thus is limited to legal or formal language.**

In modern English, we use "must", "have to", "had to", "is to", "was to" :

**Present and Future.**—*Affirmative.* You *must* or *have to* or *have got to* or *are to* or *need to* play with them.

(For future also add : He *will have to* or *will need to* play with them.)

**Negative.** You *must not* or *are not to* play with them.

**Past Affirmative.** You *had to* or *had got to* or *were to* or *needed to* play with them.

**Negative.** You *were not to* play with them.

**Note** While "have to", "have got to" and "had to" suggest duty or external pressure "don't have to" or "haven't got to" and "didn't have to" do not suggest this and mean "it is or was not necessary to be done".

**Questions.** *Shall* (or *would*) we meet those people ? *Will* (or *would*) you have to buy a bicycle ? *Will* (or *would*) he have to return the loan ?

**(*iii*) To express willingness (readiness to do something) or determination (firm intention).**

"Will" is used in the First person ("I", "we", etc.) :

I *will* come to your house. (willingness)

We *will* climb the mountain however high it may be. (determination)

### (F) Some Important Rules Regarding the Use of Verbs

**(*i*) The subject in a sentence should agree with the verb.**

That person *runs* a shop. She *sings* well. Samina and Rubina *walk* very fast. They *call* you a wise person.

**Note.** A singular verb like "runs" or "sings" is used with a singular subject like "person" or "she" A plural verb like "walk" or "call" is used with a plural subject like "Rubina and Samina" and "they".

**(*ii*) A Past Tense is generally followed by a Past Tense in an English sentence** (In Urdu a past tense may be followed by a present tense.) **For example :**

Sabiha *said* that she *was* very happy. - صبیحہ نے کہا کہ وہ بہت خوش ہے
They *decided* they *would* play a match.

(*iii*) But a Past Tense may be followed by a Present Tense when the second part of the sentence expresses a general or uuiversal truth or saying or a regular practice :

The teacher *said* that our earth *is* larger than the moon.
They correctly *replied* that honesty *is* better than gold.
He *told* me he *walks* to college alone in fine weather.

(*iv*) A Present or Future Tense in the first part of the sentence can be followed by any Tense according to the sense (meaning) of the sentence :

| | |
|---|---|
| (1) She *says* that she *was* in Quetta last year. | (2) I shall tell you what I was doing. |

Note. "That" is generally not used with "why", "where", "what", "how", "whether", "if", etc. in sentences like these :

We asked him *what* he was writing.
The professor inquired of her *if* she had passed the examination.
I do not know *whether* our friend has come here or not.

**Where "that" is p'aced before "how", "why", "where", etc** *in sentences* : (*i*) She said that how it was written (the manner of its writing) was not important. (*ii*) Arzam thinks that why we are living (the purpose of living) is a religious matter (*iii*) They are sure that if they get those books (in case they get those books) they can pass. [We may or may not use "that" in all these sentences.]

**Note the following sentences in the direct and indirect speech :**

| **Indirect Speech** | **Ditect Speech** |
|---|---|
| (*i*) I asked him *why* he was going to the station. | I said to him, "*Why* are you going to the station ?" |

| | |
|---|---|
| (*ii*) He asked me *which* the longest road of the city was. | He said to me, "*Which* is the longest road of the city ?" |
| (*iii*) Our teacher asks if (or whether) the students will like to play a match. | Our teacher says (or asks), "Will the students like to play a match ?" |

**(G) Use of "Would", "Could", "Might", "Need", "Dare", "Avail", "Enjoy" :**

(*i*) *Would* is the past tense form of "shall" and "will" though it is also used in place of "shall" and "will". Note there sentences :

She *said* she *would* go to Turkey.

[*Said* being in the past tense, "she" is followed by ***would***, not 'will' ]

I replied (that) I would play.

**Also note** :

I *would* go to Africa next year.
(OR) I *shall* go to Africa next year.
(OR) She *would* read this book.
She *will* read this book.

(*ii*) *Could* is the past tense form of "can" though sometimes it is also used in place of "can" or "may" :

I *told* him that I *could* not sleep. I *bought* whatever I ***could***.

*Could* (*can*) I enter the room ?
(OR) *May* I enter the room ?
*Could* (can) it be possible to reach the station in 30 minutes ?
(*Could* is more polite )
Couldn't you help me with my homework after college ?

(*iii*) *Might* is the past tense form of "may" thought it is also used in place of "may" :

They *said* (that) they *might* buy a house.
She *told* me (that) she *might* go to Saudi Arabia.
You *might* go if you like.
(OR) You *may* go if you like.

**Also note** ;

They *may* (or *might*) *as well* buy that TV (a strong suggestion) *Might just as well* suggests a new course of action in place of another expected action. *For example* : You say you will read history. You *might just as well* read economics.

(*iv*) *Dare* (be brave enough to do) is used in these forms :

(1) He will *dare* to speak before you. (2) He will not *dare* to speak before you. (3) He does not *dare* to come here. (4) He did

not *dare* to come here. (5) He *dares* not speak here. (6) He *dared* not speak here. (7) Does she *dare* to speak here ? (8) How do you *dare* to say this ?

**For emphasis**

How *dare* you say this ? *Dare* you say this ?

(*Dare you* ......*this* ? is more emphatic.)

(v) *Avail* and *enjoy* are used as transitive verbs, that is, they take objects :

Please *avail* yourself of this chance.

They *availed themselves* of the low prices and bought several food items

(Here *yourself* and *themselves* are objects.)
I *enjoyed* myself at the theatre.
Did you really *enjoy* yourself ?
(Here *myself* and *yourself* are objects.)

**(H) Use of "For" and "Since" in relation to action in the Past.**

(a) "For" refers to a period of time (مدت ، دوران) in the past.

(b) "Since" refers to a point in time (معین وقت یا موقع),

**Examples :**

(1) We have not gone there *for* a long time. (2) She had read this book *for* fifteen days. (3) We have been waiting here for you *for* two hours. (4) She had been walking *since* the appearance of the sun. (5) Had they been working with you *since* the time they had joined you ?

*Thus* **for** *is used in reference to hours, days, weeks, months, years, etc.—duration (e.g., for two hours, for three weeks, for long etc.)*

*"Since" is used in reference to particular points in time like morning, afternoon 3 a.m., 14th August (date), 1983 (year), etc. (e.g.,* since morning, since sunset, since 5 p.m., since that time, etc.)

**(J) Use or "Has to", "Have to", "Had to", "Ought to", "Need to", "Used to", "Would" :**

**Has to, have to, must and had to** are used when it is necessary for a person or persons to do something (when some outside authority, etc. requires them to do so). "Must" does not have a past form like "had to".

You *have* to (must) go there.
You will *have to* (must) go there.
My friends *have to* work from morning till (*or* until) evening.
She *had to* write an essay. (No past form with "must".)
Does she *have to* write an essay ?
Do they *have to* (must they) work all day long ?

**Ought to (should)** is used when it is is a matter of duty or is just for a person's benefit to do something :

We *ought to* should) read our books.
We *ought not to* (shouldn't, waste our time.
She *ought to* eat good food.
*Ought* I *to* (Should I) eat fish ?

**Must** means "to be obliged or forced"

**"Must" is used :**

**(a)** To show urgent need or duty :

He *must* go to the doctor as he is ill.
They *must* obey their teachers.
We *must* not trouble others.

**(b)** To show one's certainty is some way :

The teacher *must* be angry with you. *Must* you write an eassy ?

**(c)** To show one's strong intention (*e.g.*, to do something) :

I *must* learn this subject well. You *must* not go there, must you ? We *must* cross this river, mustn't we ?

**(d)** To show what is certain to happen :

We *all must* commit mistakes Those who lose *must* also win.

**(e)** To show strong probability (امکان) : She *must* be tired after studying through the night. They *must* be in class.

**Need not** or **do not need** can be used in the present, past and future tenses :

*Present :*

You *need not* (or *do not have*) to do this ضروری نہیں ایسے کرو -

*Past :*

You *did not need* (or *did not have to*) to do this. ضروری نہیں تم ایسے کرتے -

**Need not have done** is used when the sense is : *it was not necessary to do this, but done anyhow. For example* :

You *need not have gone* to the airport.

*Future :*

You *will not need* to do this (or *need not do this*).

**Used to** has no present form. So it is used to refer to a *past* practice, habit, etc.

We *used to meet* every day. ہم روزانہ ملا کرتے تھے

*Did we use* to meet every day ?
*Used we* to meet every day ?
They *used to work* together.
I *used to take* tea, but now I take milk.
**Would** is used in the past to express a practice or habit.

*In this sense "would" is not used* at *the beginning of* a description : They *used to* go to the garden in the morning. They *would* buy vegetables on their way back home.

**Be used to**—*is, am. are. was...used to*=being in the habit of or accustomed to (used for present and past only) *For example* : They are used to tea (*or* to taking tea).

**Get used to**—become accustomed to (all three tenses) : My friend got used to coffee in Murree. She will *get used to* playing tennis.

(*f*) To show what was necessary or obligatory at a time in the past : Nasim was ill, she felt she *must* (had to) call a doctor. In the room was a dangerous insect I must (had to) kill.

## (K) CONDITIONAL SENTENCES (شرطیہ جملے)

A conditional sentence is often made up of two parts, that is, the *if-part* and the *main part*. *For example* :

If you come, we shall welcome you.

"[If you come" is the *if-part* and "we shall welcome you" is the *main part*],

### Three Types of Conditional Sentences

(*a*) (*i*) If she *comes*, we *shall go* with her.
(OR) We *shall* go with her if she *comes*.
If she *comes shall* we go with her.

(*ii*) If you *read* this book, you *will pass*.

These sentences show : **something may happen** after the condition has been fulfilled.

[Here verb in the *if-part* is in the present tense ; verb in the main part is in the future tense.]

(*b*) (*i*) If they *went* there they *would* be in trouble.
(OR) They *would* be in trouble if they *went* there.
اگر وہ وھاں گئے تو مشکل میں ھوں گے۔
*Would* they be in trouble if they went there ?

(*ii*) If we *met* we *should* talk.

These sentences show : **the condition in the if-part may or may not be fulfilled.**

[Here verb in the *if-part* is in the past tense ; verb in the *main part* is in the form of *would go, would be, should work*, etc.—*e.g., If they attacked us, we would fight*].

**(c) Note these sentences which can be written in more than one form (concerning unreal past) :**

| | | |
|---|---|---|
| (*i*) | If you *had called* him he *would have* come. (*i.e.*, You didn't call him, and so he didn't come.) | اگر آپ نے اسے بلایا ہوتا تو وہ آ جاتا ۔ |
| (OR) | *Had you* called him he *would have* come. (*Not much in use.*) | آپ نے اسے بلایا ہوتا تو وہ آ جاتا ۔ |
| (OR) | He *would have* come if you *had called* him. | وہ آ جاتا اگر آپ نے اسے بلایا ہوتا ۔ |
| (*ii*) | If we *had gone* there, we *could have* met them. | اگر ہم وہاں گئے ہوتے تو ہم ان سے مل سکتے تھے ۔ |
| (*iii*) | If she *had been* busy we *could not have* met her. | اگر وہ مصروف ہوتی تو ہم اس سے نہیں مل سکتے تھے ۔ |

*Here "had been" comes before "busy" because "busy" is an adjective.* Also note *the passive form and use of "been"* :

The teachers *would have been entertained* by the singers if they *had been* invited to the music show.

'Been' is used before other words than active verbs :
She would have been *in* difficulty if you had not helped her.

| | | |
|---|---|---|
| (*iv*) | If you are told about this secret you *will be* very surprised. | اگر آپ کو اس کے راز کے بارے میں بتا دیا جائے تو آپ بہت حیران ہو جائیں گے ۔ |
| (*v*) | If I *were* in your place I *could do* this. | اگر میں آپ کی جگہ ہوتا تو اسے کر سکتا ۔ |
| (*vi*) | If you *had gone* there you *might have met* her. | اگر تم وہاں جاتے تو ہو سکتا ہے کہ اس سے مل لیتے ۔ |
| (*vii*) | If I *had met him* I would surely *have talked* to him. | اگر میں اس سے ملتا تو ضرور اس سے بات کرتا ۔ |
| (*viii*) | If I *had been* with you you *could have been* saved from your enemies. | اگر میں تمہارے ساتھ ہوتا تو تمہیں تمہارے دشمنوں سے بچایا جا سکتا تھا ۔ |
| (*ix*) | If they *had had* (or *had possessed*) a radio they *could have* heard the news. | اگر ان کے پاس ریڈیو ہوتا تو وہ اس خبر کو سن سکتے تھے ۔ |
| (*x*) | I *could have had* a talk with her if I *had met* her | میں اس سے بات کر سکتا تھا اگر اس سے مل لیتا |

**Question-Form**

The above sentences can easily be written as questions by a slight change in the order of words. *For example* :

(*i*) If you had called him, would he have come ?
اگر آپ نے اسے بلایا ہوتا تو کیا وہ آ جاتا ؟

(*ii*) If we had gone there, could we not have met them ?

(*iii*) If I were in your place, could I do this ?

(*iv*) Could I have had a talk with her if I had met her ?

**Also note these sentences** :

(*i*) *If* they *will* (are ready to) go to Peshawar, I will go with them. ("Will" or "would" coming with "if" refers to the readiness or pleasure of the other person.)

(*ii*) *If* they *will not* (aren't ready to) study I will not help them.

(*iii*) *If* you *will* or *would* please (are ready to) buy me this book I will study more. (Request)

(*iv*) *If* my cow *should* eat your plants, I will pay you for the loss. ("Should" means the action may or may not take place.)

(*v*) If you *were* to go to France, it would be difficult to get an air-ticket. — اگر آپ کو فرانس جانا پڑے تو جہاز کا ٹکٹ حاصل کرنا مشکل ہو گا ۔

(*vi*) *In case* it rains, we shall not be able to go there. — بارش ہونے کی صورت میں ہم وہاں نہیں جا سکیں گے ۔

(*vii*) *Should* they come here, we shall play with them. — وہ یہاں آئیں تو ہم ان کے ساتھ کھیلیں گے ۔

(*viii*) Prices *being* so high, we shall (or will) not construct our house. — قیمتیں اتنی زیادہ ہونے کی وجہ سے ہم اپنا مکان نہیں بنائیں گے ۔

(*ix*) *Other things being equal*, we shall be successful within two years. — دوسرے تمام حالات اسی طرح سے رہے تو ہم دو سال کے اندر اندر کامیاب ہو جائیں گے ۔

(*x*) *Given the situation*, we shall succeed. — اس صورت حال کے ہوتے ہوئے ہم کامیاب ہو جائیں گے ۔

(*xi*) Pakistan will succeed in becoming an industrial power *provided* (*that*) she makes tremendous (very great) scientific progress.

(*xii*) *In case* you go there, buy all the things you need.

(*xiii*) *Unless* she invites you herself, do not go to her house.

(*xiv*) Razia gave me the book *on the condition* that I would return it in the three days.

(*xv*) *Supposing* we do not find him there, we shall meet some other friends of ours.

*Note these sentences, too, with the passive if-part or main part* :

| | |
|---|---|
| If we had *been* told, we could have gone in your car. | اگر ہمیں بتا دیا جاتا تو ہم آپ کی کار میں جا سکتے تھے - |
| The girl might have *been* saved if she had *been* given the right medicine. (Also see p 24 ) | اس لڑکی کو بچایا جا سکتا تھا اگر اسے صحیح دوا دے دی گئی ہوتی - |

## EXERCISES ON THE VERB

EXER 1. **Fill in the blanks with suitable verbs :**

(1) They decided that they——sail on Tuesday. (2) She says she——in Kuwait last year. (3) I——done my work in time, but she——not. (4) Where——this road go ? ——I go by it ? (5 They ——decided long ago that they——study in England (6) No one—— finally say why we——what we——! (7) I——not answer his questions as easily as you—— (8) She——not sleep all through the night. (9)——she play in the evening ?——they also play ? (10) Will he—— ready by 4 p m. ? (11) They will— finished their work till then. (12) She will——writing an essay in the evening. (13) She should ——written the essay (14) He——go to the station (*emphasis*). (15) I——meet her yesterday (*emphasis*). (16) We——taught well, but they——not. (17) We—taught by a new teacher. (18) They ———given new instructions when I visited them (19) You—— ——been told this secret. (20)——your brother tell you what I—— told him ? (21)——your brother help you when you are in trouble ? (22) Either Karim or his friend——absent from class (23) Either the people or their leaders——to blame. (24) Neither the captain nor the players——arrived. (25) Parveen replied that she——prepared for the test. (26) The house——not be found in spite of our best efforts. (27) She did not——to take the examination (28) You—— not have spent the money. (29) She——go there. (30) ——she write it ? (31) ——we not sleep ?

EXER. 2. **Examples** :

(*i*) They (go) out when I reached there.

**Ans.** They *were going* out when I reached there.

(*ii*) She (read) a newspaper. Just now I (see) one in her hand.

**Ans.** She *was reading* a newspaper. Just now I *saw* one in her hand.

(*iii*) Our teacher replied that he (mark) all the answer-books,

**Ans.** Our teacher replied that he *had marked* all the answer-books.

**Now put the verbs into the correct form in the following sentences wherever required (change the verbs within brackets into the correct form):**

(1) He (say) that he has never (see) such a tiger. (2) Those of you who (take) the examination may go out. (3) She (read) a book when I called her. (4) They took a rest after (work) for hours. (5) Does anyone (know) who (take) my pen ? (6) (Does) they work from morning till night ? (7) She (live) in this house since 1986. (8) Why (is) you (stand) there ? Come and (sit) down. (9) She is (run) after the child. She (want) to stop it. (10) ? they really come here ? (11) ? she live in that street ? (12) We (work) on this scheme now. It (be) very good indeed if we succeed (13) We (read) this book for a long time. (14) I (not see) her for years. But I (see) her now. (15) It is (say) that iron (cut) iron. But wood (not cut) wood. (16) I (sit) under this tree for four hours. (17) She (not visit) me since July. (18) No one (know) how long it (rain). (19) For how many days (they come) to you ? (20) Games (being) played. (21) You (been) asked to fly to Bangkok.

EXER. 3. **Put "shall", "will", "would", "could", "may", "might", "ought", "should", "must", "have", in the blanks as required :**

(1) I——go to Islamabad tomorrow. (2) We——be pleased if you visit us some day. (3) You——be sorry if you waste your time. (4) They——be coming to meet us. (5) You——pay the fine. (*an order*). (6) They——go to the market to buy cloth for me. (*order*) (7) You——get your pay on time. (*promise*) (8) They——be given a chance to explain their position. (*promise*) (9) I——play the match whether you like it or not. (*determination*) (10) We— fight against them until wa are alive. (11) She told me that she——go to Canada for higher studies. (12) When I put this question to my friend he—- not answer it. (13) They——go, but they decided to stay. (14) You——go out if you like. (15) We——have gone out. (16) You——to play in the evening. (17) We——not sit idle. (18) You——do this if you want to pass. (19) We——defend our country against all kinds of enemies (*duty*). (20) We——to defend our country. (21)——they definitely play the match ? (22)——we all obey our elders ? (23)——they pull the weight last time ? (24)——we have to go there ? (25) How——you finish your work in time and how——we be able to fly together ?

EXER. 4. **Put verbs in brackets into the correct form :**

(1) It's just struck midnight. It's high time we (leave). (2) You (have) better take off your shoes. (3) He walks as if he (have) a wooden leg. (4) I wish I (know) what is wrong with my

car. (5) It's time we (do) something to stop road accidents. (6) It isn't good for children (eat) too many sweets. (7) I'm very. sorry for (be) late. (8) Do you feel like (go) to a film. (9) He (have) a bath when the phone rang. (10) He (beat) me yesterday. (11) It looks like rain ; you (have) better take a coat. (12) He talks as if he (do) all the work, but in fact I did most of it. (13) It is high time they (mend) this road. (14) If only he (know) the disease was curable ! (15) He gave up (gamble). (16) We are looking forward to (read) your book. (17) In the business you risk (lose) every penny. (18) There (be) a fort here at one time. (19) I (read this book for the last ten days (20) Would you mind (bring) a glass of cold water ? (21) ——that we were healthy.

## EXER. 5. CONDITIONAL SENTENCES

**Fill the blanks with suitable verbs :**

(1) If they come we——be very happy indeed. (2) The crop——be very fine if it rains. (3) If she missed these classes she——be in trouble (4) If I——been present there I——have heard the speech. (5) If they——visited us we——have welcomed them (6) If the teacher————busy we could not———met her. (7) If the weather————fine we could——started on foot. (8) She would do her work if she— -able to do so. (9) If you——in my place you too——— —— in trouble. (10) If I——there I would answer the questions (11) Sabiha could— written this essay if she——given a chance. (12) Would I not——come if you——asked me ? (13) Could I——solved this problem if I—— —asked ? (14) Could you build a big house if you——rich ? (15) Would you not have——more satisfied if you——poorer ? (16) They would——helped him if they ——seen him in trouble. (17)——you fail the examination, prepare yourself for the next. (18) We shall all be in much trouble——prices rise very high. (19) If I had——enough knowledge I would——done my papers well. (20) The weather——so hot. we will not go out. (21)——poor he could not buy books,——rich he could not have time to read them. (22) They could— -had the books if they——asked for them. (23) I would not——dared to disturb you if I——known you were ill. (24) There————been a greater flood— there——more of rains. (25) If they———busy they would————happier. (26) They would——punished if they——found running around the streets.

### Hints :

**Ex. 1.** (1) would. (2) was. (3) have, has. (4) does, may. (5) had, would. (6) can, are, are. (7) could, could. (8) could *or* did. (9) does, do (10) be. (11) have (12) be. (13) have. (14) did (15) did. (16) were, were. (17) shall be (*or* are, were). (18) were being. (19) will (*or* would) have (20) did, had. (21) Will (*or* would *or* does). (22) is *or* was *or* will be *or* may be, etc. (23) are *or* were. (24) have *or* had. (25) was. (26) could. (27) need (*or* want *or* try, etc.) (28) need *or* should *or* must, etc. (29) need not. (30) need. (31) need.

**Ex. 2.** (1) says, seen. (2) have taken. (3) was reading. (4) working *or* having worked. (5) know, has taken. (6) do. (7) has been living. (8) are standing, sit. (9) running, wants (10) will *or* do, etc. (11) does. (12) are working, will be. (13) have been reading (14) have not seen, may see (15) said cuts, does not cut (16) have been sitting. (17) has not visited. (18) knows, has been raining (*or* will rain). (19) have they been coming. (20) are *or* were being. (21) have *or* had been.

**Ex. 3.** (1) ought to (*or* should *or* must). (2) shall (*or* should). (3) will. (4) will. (5) shall. (6) shall. (7) shall. (8) shall. (9) will. (10) will. (11) would (*or* might). (12) could. (13) could. (14) may (*or* might). (15) should (*or* would). (16) have (17) shall *or* do (18) should. (19) will. (20) have. (21) will. (22) must. (23) could. (24) shall. (25) will. (26) will, shall.

Ex. 4. (1) left. (2) had. (3) had. (4) knew. (5) did. (6) to eat. (7) being. (8) going. (9) was having. (10) beat. (11) had. (12, had done (13) mended. (14) had known. (15) gambling. (16) reading. (17) losing. (18) was. (19) have been reading. (20) bringing. (21) would.

Ex. 5. (1) shall. (2) will, may, would *or* might. (3) would (*or* might) (4) had, could (*or* would). (5) had, could (*or* might, would, etc.) (6) had been, have. (7) had been, have. (8) were (9) were, would be. (10) were. (11) have, had been. (12) have, had. (13) have, had been. (14) were. (15) been, had been. (16) have, had. (17) should *or* if. (18) should. (19) had (*or* possessed), have. (20) being. (21) being, being. (22) have, had. (23) have, had. (24) would have, had, been. (25) had been, have been. (26) have been, had been.

## V. THE ADVERB

An *adverb* describes a verb, an adjective, another adverb or a sentence and which answers questions as, *where*? *when*? *how*? *E.g.*, We went *nowhere*. She arrived *yesterday*. He walks *fast*.

(An adjective describes a noun or a pronoun.)

| *Adjectives* | *Adverbs* |
|---|---|
| correct | correctly |
| quick | quickly |
| brave | bravely |
| clever | cleverly |
| interesting (دلچسپ) | interestingly (دلچسپ طریقے سے) |
| selfish (خود غرض) | selfishly (خود غرضی کے ساتھ) |
| intense (شدید) | intensely (شدت سے). |

*Adjective*: He gave the *correct* answer.

(Here *correct* describes the noun *answer*.)

*Adverb*: He answered *correctly*.

(Here *correctly* describes the verb *replied*.)

*Adjective* : She talked in an *interesting* way.

*Adverb* : She talked *inrerestingly.*

**Other adverbs :**

It is a *very* tall building.
(Here *verv* describes the adjective *tall.*)

She walks *very fast.* (Also : She walks *quite fast*, walks *somewhat fast*, etc.)

(Both *very* and *fast* are adverbs. *Fast* describes the verb *walks* and *very* describes the adverb *fast*. Thus an adverb can describe another adverb. *Quite, somewhat* are also adverbs.)

There are several kinds of adverbs : of time, of place, of manner, etc. *For example* : soon, late, there, nowhere, slowly, foolishly, well, more, most, when, where, etc.

**Three Degrees of the Adverb**

These degrees are : *positive, comparative* and *superlative.*

(*i*) *Some adverbs have the second and third degr es like the adjective* (*by adding* er *and* est *to the first degree*) :

| *Postitive* | *Comparative* | *Superlative* |
|---|---|---|
| fast | faster | fastest |
| late | later | latest |
| true | truer | truest |
| long | longer | longest |

(*ii*) *Other degrees of adverbs are formed by adding* **more** *or* **less** *and* **most** *or* **least.**

| | | |
|---|---|---|
| foolishly | more foolishly<br>(or less foolishly) | most foolishly<br>(or least foolishly |
| wisely | more wisely | most wisely |
| cruelly | more cruelly | most cruelly |
| quickly | more quickly | most quickly |

(*iii*) *Some Irregularly formed degrees :*

| | | |
|---|---|---|
| far | farther | farthest |
| much | more | most |
| ill (*or* badly) | worse | wrost |
| well | better | best |
| little | less | least |

**Some oft-used Adverbs :**

(*i*) **Too, enough**

The wall is *too* high to climb.
He is *too* foolish to answer the question.

It was *too* cloudy (or foggy) for the pilot to fly.
(*Too* gives a *negative* meaning.)
She was wise *enough* not to speak.
It was clear *enough* for the pilot to fly.
(*Enough* gives a positive meaning.)

(*ii*) **Very much, quite**

It is *very much* true that he is a thief.
I am *very much* glad to hear this.

(*Very much* is placed before adjectives and adverbs in the first degree.)

It is *quite* (completely, entirely) correct.
I am *quite* tired.

*Much* may be placed before adverbs and adjectives in the second degree.

He is *much cleverer* than Khalid.
She is *much more honest* than others.

(*iii*) **Fairly, rather**

Both these words mean *quite*. But "fairly" often gives a positive meaning. "Rather" is often used with words giving a negative meaning.

She worked *fairly* hard, We are *fairly* successful.
It is *rather* difficult to go there.
*Sometimes " rather" gives a positive meaning* ;
It is a *rather* fine essay. (It is quite a fine essay.)

**Other uses of "rather"** :

We would *rather* (i.e., *prefer to*) die than sell our honour.
They would *rather* buy the book (*i.e.*, like to buy it then leave it).

(*iv*) **Hardly, scarcely, barely**

**Hardly**. (*a*) She could *hardly* (with difficulty) stand or walk. (*b*) We *hardly* (only just) play for a few minutes each day. We had *hardly* (*hardly* had we) bought the machine when it started giving trouble (**Compare** *No sooner had...than...*). (*c*) They *hardly* ever (almost not) buy foreign cloth.

**Scarcely** : (*a*) *Scarcely* (hardly) had the postman arrived when she started crying They can *scarcely* reach the fourth milestone in thirty minutes. (*b*) We could *scarcely* (almost certainly not) have bought a more beautiful painting at this price.

**Barely** : (*a*) He was barely (hardly) nineteen when he joined the army. (*b*) Zarif had *barely* started playing when he felt a pain in the leg.

*For other adverbs commonly used see* **Correction of Errors** *Chapter 6.*

## POSITION OF ADVERBS

(A) Generally we place adverbs in a sentence in this order : adverbs of **place**, adverbs of **manner**, adverbs of **time** ;

(*a*) We shall study *in the park*[1] *carefully*[2] *in the afternoon*[3]. (1-place. 2-manner. 3-time.)

(B) The more definite time or place adverbs are used before the more general, *i.e.*, time first, then the day or date, then the month, then the year,... Will you be there at *11 p.m.*, on the first *Friday* in *December this year* ?

(C) The "place-manner-time" order of adverbs changes when we want to stress or emphasize differently. Note sentence (*a*) in this form :

*Carefully* we shall study *in the park in the afternoon.* ("Carefully" is being stressed.)

(D) Frequency adverbs come before the main verb or after the verb "*be*", *i.e.*, "*is*", "*am*", "*were*", "*will be*", *etc.*) : (*b*) They *always come* to us in their small open red car. (*c*) You *are generally* smiling in their company.

## EXERCISES ON THE ADVERB

**Put the adverbs in the right place :**

EXER. 1. (*Manner-place-time*). (1) She works (efficiently—for six hours—in the office.) (2) Why were the people so happy (last year—on the 6th April—early in the morning) ? (3) Why could'nt the workers sleep (at ease--during the night—in their cottages) ? (4) Let us travel in January—by road—to Ankara. (5) Victory is his who does his job (at every place—at all times—honestly).

EXER. 2. (1) They have arrived here (*recently*). (2) They are troubling their neighbours. (*alwa·s*) (3) Have they gone to Africa ? (*never*) (4) The speech had finished when there was a storm. (*hardly*). (5) The ship was lost when all of a sudden chance favoured it. (*almost* or *nearly*).

## VI. THE PREPOSITION

Such words as *in*, *on*, *at*. *under*, *over*, *to*. *behind*, etc., are prepositions. A preposition is a word that shows in what relation one thing, person, etc. stands to another.

*For example*, in the sentence :
The mango in *on* the table.
The mango is *under* the table.

The words *on* and *under* show in what relatton 'mango' and 'table' stand to each other. (*table* is "object" to "mango")

1. AT.

*At* is used in these ways :

(*i*) *To show nearness in place, used for smaller places :*

She is *at* home. Our friend is staying *at* Saddar in Karachi. Is he *at* the station ? *At* the river-side.

(*ii*) *With respect to time* :

They came here *at* 9 a.m.
Did they help you *at* that time ?

(*iii*) *With respect to one s condition, etc.* :

They were quite *at* ease (in comfort).

He is nearly always *at* play. He is *at* work. She came *at* last
She replied *at* once.

(*iv*) *With respect to effect* :

*At* whose words did you go there ?

(*v*) *With respect to value* :

Milk is selling *at* a high price.

(*vi*) *With respect to aim* :

She laughs *at* me for nothing.
He aims *at* becoming a doctor.

(*vii*) *With respect to passion* :

They were astonsised (*or* surprised) *at* our attitude.

(*viii*) *With respect to action* :

They pointed *at* me at the meeting.
When did they arrive *at* the college ?
Do not throw water *at* him.
Hit *at* this animal.
We stopped *at* a hotel on the way.

2. IN, INTO

**"In" is used in reference to a big place, duration of time, condition, etc. It also means "inside". On time** = at the right or exact time.

She lives *in* Lahore.
Our teacher was *in* anger at that time.
She spoke *in* great joy.
Do not talk *in* a passion of hatred.
I shall come back *in* two days. (*i.e.*, within two days)
Ashan is standing *in* the street.
*In* the room. *In* the building. *In* the village. *In* the book, etc.
**Into** is used with reference to entrance or motion, etc.
It will fall *into* the well.
She went *into* the house.
Change this water *into* ice.

*But also note these sentences :*

It will fall *in*. She went *in*. (*i.e., without any noun after "in".*)

3. ABOUT

It is *about* (nearly) time we started for the station.
He is *about* (soon going) to leave.
There was none *about* (near) me to help.
It is about 8 p.m.
Who will tell us *about* his plan ?

4. ALONG (from one end of the road, etc. to the other)

The bus moved *along* the canal. We walked *along* the road.

5. AMID OR AMIDST (in the middle)

Zarina was sitting *amid* (or *amidst*) her classfellows.

6. AMONG OR AMONGST (in the middle of more than two)

Who is your neighbour *among* those persons ?

**Between** is used for *two* to show sharing, thus :

Divide this money *between* the two boys.

**Note :** Divide the money *among* the five boys—*Between* also shows connection—*two or more than two* : They had four rooms *between* them. There wasn't any fighting *between* them.

7. BELOW, BENEATH

I got *below* (less than) 80 marks (points) in this subject
Water was flowing *beneath* (under) the bridge.

8. BESIDE (by the side of), BESIDES (in addition to)

Nighat was sitting *beside* Sabiha.
*Besides* visiting Shangrilla, we visited several other holiday spots.

9. BY (near, up to)

She passed *by* me on the road.
I shall wait for you *by* 8 p.m.

10. IN SPITE OF, DESPITE (without bothering about)

They went into the jungle *in spite of* (or *depite*) my warning.
*Despite* (*in spite of*) the war the country progressed a great deal.

11. WITHIN

Please return this book *within* the agreed period of time.
It is not *within* my reach. (*i.e.*, not within my power)
Always act *within* the limits of the law.

12. WITHOUT

My friend kept sitting *without* (outside) the examination hall.

13 ACROSS

We went *across* the river.
I want to put *across* (explain well) my ideas to you.

14 THROUGH

Only *through* hard work can she succeed.
Great men have always been *through* great difficulties.

## PREPOSITIONS AND ADVERBS

A word is a preposition when it is related to a noun or a pronoun. The same word is an adverb when it is related to any other word, generally a verb. An adverb particle is directly connected to the verb like wake *up*, turn *down*, get *over*, etc.

| **Preposition** | **Adverb** |
|---|---|
| The *tools* are *in* the box. | Do not *go in*. |
| The *fan* is *over* our heads. | He *jumped over* the wall. |
| Our *house* is *behind* the *tree*. | Don't *look behind*. |

## VII. THE CONJUNCTION

A conjunction is a joining word —it joins words or phrases or clauses (sentences) together. (**Phrase** and **Clause** explained on Page 2)

*Examples of Conjunctions* :

(*i*) Samina *and* Zarina *and* Zeba went for a walk.
(*ii*) Awake, arise *or* forever be fallen.
(*iii*) All may oppose me, *yet* I will fight
(*iv*) Javed is present *as well as* others. The questions were difficult *as well as* long.
(*v*) We were *not only* punished, *but also* fined.
(*vi*) She is silent *while* you are talking.
(*vii*) *Either* sleep *or* walk.

All the words above in *italics* are conjunctions (for example, *and*, *yet*, *as well as*, etc.)

**Some other Conjunctions :**

They are *neither* happy *nor* sad.
We shall work *whether* he co-operates or not.
He is *not only* a scholar, *but also* a poet.
They never slept *until* it was morning.
You will not be able to build a house *unless* you save.
Our bus went out of order, *therefore* we were late.
*Such* books *as* you possess are very precious.
They worked hard *so that* they might pass.
*Since* you want it I shall oppose them.

She is wiser *than* you.
He was busy, *all the same* (*anyway*) he talked to me.
We replied to your letter *as soon as* we got it.
*No sooner had* it started raining *than* we all went in.
We study *so as* to became able.
They joined a club *so that* they might play in the evening.
They are *so* foolish *that* everyone laughs at them.
You behave *as if* you were my officer.
I am free *as far as* I am concerned.
She writes *like* Salma.
Sohail wrote an essay, *and* Raza wrote *too*.
Rubina did not write it, and Raza did not write *either*.
(*Either* used with a negative verb )
Rubina did not write it and *neither* did Raza.
It was *scarcely* (hardly) afternoon *when* we returned.

**Uses of "some" and "any".** **Some** is used in affirmative sentences and **any** in negative and interrogative thus :

She has *some* books. I don't have *any* (books). Do you have *any* sugar ? No I haven't *any*. I didn't see *anyone* there. We should go *somewhere* now.

*When we use "some", "someone", "somewhere", etc. in questions, the answer is expected to be in the affirmative.* (that is, we use "some", "someone", etc in questions when the answer may not be given, but may be understood to be affirmative.)

Have you *some* good books to read ? [Yes, I have *some*.]
Are you going *somewhere* ? [Yes, I am.]

**Questions Attached to Statements.** (*i*) Negative short questions follow positive statements and positive short questions follow negative statements. (*ii*) We generally use the helping verbs of the statements in thequestions. (*iii*) For the main verbs in the statements, we use "do" in the questions.

He *was* writing, *wasn't* he ? They *weren't* sleeping, *were* they ?
You played twice, *didn't* you ?
I *am* a student, *am* I not (*aren't* I) ? I *am* not a teacher, *am* I ?
(In British English, "am I not" is contracted to "aren't I".)

NOTE ON COMBINATION (SYNTHESIS) OF SENTENCES

Conjunctions (joining words like *and*, *but*, *though*), conjunctive adverbs (like *besides*, *moreover*, *therefore*) and punctuation marks (like the semi-colon, ";"), etc. are used according to the sense (meaning) of the sentences to be combined. For example :

**Conjunctions.** (1) They work in the morning. They rest at noon.—They work in the morning and rest at noon.

(2) Those students read a lot. They do not make high grades on exams.—Those students read a lot, but (they) do not make high

grades on exams.

(3) The workers are not here. They are not there. We can't decide where to find them. —The workers are *neither* here nor *there*, and so we can't decide where to find them.

(4) They are ill. They will attend the party.—They are ill, however, they will attend the party.

(5) Colleges give us knowledge. They build our character.—Colleges give us knowledge; furthermore (moreover, in addition), they build our character.

(6) They fell short of funds consequently (as a result), they decided to postpone the party.

(7) Ours is a strong team ; *on the other hand*, theirs is weak and inexperienced.

**Note some other ways of combining sentences :**

(1) She cooked the food. She took a long rest.—*Having* cooked the food, she took a long rest.

(2) They saw the lion. The fired at it.—*Seeing* the lion, they fired at it.

(3) They have a lot of books. They have to read them.—They have a lot of books to read.

(4) Karachi is a seaport. It is the largest city of our country.—Karachi, a seaport, is the largest city of our country.

(5) The students were taught by able teachers. They brought connect the college a good name. —The students, having been taught by able teachers, brought the college a good name.

**Relative Pronouns.** These work in place of nouns and also words or statements, so they function as pronouns and conjunctions. *For example* :

There she met her aunt. Her aunt works in an office.—There she met her aunt *who* works in an office.

They play cricket. Circket is interesting.—They play cricket *which* is interesting.

We met a man on the road. He was asking for money.

We met a man on the road *who* was asking for money.

She is our class-fellow. We meet her often.—She is our class-fellow *whom* we meet often.

Mr. X is a poet. His poems are quite popular—

Mr. X is a poet *whose* poems are quite popular

# CHAPTER 2

## ACTIVE AND PASSIVE VOICE

A verb is in the **Active Voice** when its subject acts—*when the subject does something* (*to its object*) (فعل معروف ہو تو جملہ میں فاعل مفعول پر عمل کرتا ہے).

For example :

(*a*) Razia studies her lessons carefully.
(*b*) The people saw the new star last night.
(*c*) Shahid will fly that plane.

[Here in sentence (*a*) Razia is the subject, *studies* is the transitive verb and *her lessons* is the object. In (*b*) *the people* is the subject, *saw* is the transitive verb and *the new star* is the object. In (*iii*) *Shahid* is the subject, *fly* is the transitive verb and *that plane* is the object.]

A verb is in the **Passive Voice** when its subject is acted upon. (فعل مجہول ہو تو جملہ میں فاعل پر عمل ہوتا ہے) For example, the passive voice of the above sentences :

(*a*) Her lessons are studied by Razia carefully.
(*b*) The new star was seen by the people last night. (OR) Last night the new star was seen by the people.
(*c*) That plane will be flown by Shahid.

### HOW TO CHANGE ACTIVE TO PASSIVE VOICE

(*i*) Change the order (arrangement) of the words. Bring the object to the beginning so as to show that it is being acted upon. (*ii*) Change the main verb into its third form (past participle). (*iii*) Use the necessary helping verb (*is*, *was*, *be*, etc.) in the passive voice according to the tense.

| | *Active Voice* | *Passive Voice* |
|---|---|---|
| 1. | He *drives* **his own car.** | **His own car** *is driven* by him. |

(The helping verb *is* followed by the past participle *driven* in the passive voice.)

| | | |
|---|---|---|
| 2. | Let us *meet* **our friends** one by one. | Let **our friends** *be met* one by one (by us). |
| 3. | The students will visit Quetta during their vacation. | Quetta will be visited by the students during their vacation. |

(Note that the words unconnected with the subject and object—— the additional words——like "one by one" in the second sentence and "during their vacation" in the third sentence remain the same in passive voice.)

**Note** : (*a*) Only a transitive verb sentence can be changed into the passive voice because only a transitive verb can have an object. Thus, we can't change this sentence into the passive voice :

They sleep at noon.

(*b*) If a passive voice sentence does not have the subject it cannot be changed into the active voice like this :

*Coconut trees are grown here.*

But we can imagine the subject and change the above sentence into the active voice thus :

*They grow coconut trees here.*

**Study these changes of the tense :**

**I. Present, Past, or Future Indefinite Tense**

1. **Active.** We play cricket.
   **Passive.** Cricket is played by us.
2. **Active.** The students did not see the film.
   **Passive.** The film was not seen by the students.
3. **Active.** She will meet me.
   **Passive.** I will be met by her.

**II. Present Continuous and Past Continuous Tense**

1. **Active.** She is singing the song.
   **Passive.** The song is being sung by her.
2. **Active.** They are celebrating the Independence Day.
   **Pasaive.** The Independence Day is being celebrated by them.
3. **Active.** The leader was making the speech.
   **Passive.** The speech was being made by the leader.

(Note the use of "being" in the passive form above. "Being" is followed by the third form of the verb.)

**III. Present Perfect, Past Perfect and Future Perfect Tenses**

**Active.** Rubina has written the letter.
**Passive.** The letter has *been* written by Rubina.

**Active.** Raza had visited them.
**Passive.** They had *been* visited by Raza.

**Active.** The villagers will have constructed the road.
**Passive.** The road will have *been* constructed by the villagers.

(Note the use of "been" in the passive form above.)

TWO OBJECTS. When a transitive Verb has two Objects either of them can be made the subject in the Passive Voice. The other object remains unchanged or is **retained** and is called the **retained object.**

**Active.** Ali asked them a difficult question.
**Passive.** *They* were asked a difficult question (*Retained Object*) by them.

(OR) *A difficult question* was asked from them by Ali.

**Active.** Rivers give us most of *our irrigation water*
**Passive.** *We* are given most of our irrigation water by rivers.

(OR) *Most of our irrigation water* is given us by rivers.

**Note 1.** In English we generally do not mention the subject in the Passive Voice unless we want to point it out. *For example :*

The plants were watered in the morning. ("by the gardenr" is understood.)

But in this dialogue we would mention the subject :

A. Who watered the plants in the morning ?

B. Don't you know they were watered in the morning by the new gardener ?

**Note 2.** PREPOSITIONS. Generally, the subject of the Active Verb is made the Object of the preposition "by" in the Passive Voice. (For example : The food was cooked *by* her.) However, **other prepositions can be used :**

**Active.** Their plans disappoint us.
**Passive.** We are disappointed *at* their plans.

**Active.** Does she know their problems ?
**Possive.** *Are* their problems known *to* her ?

**Active.** This bag contains lots of letters.
**Passive.** Lots of letters are contained *in* this bag.

**Active.** The police lined the street.
**Passive.** The street was lined *with* the police.

**Active.** Her letters really astonish us.
**Passive.** We are really astonished *at* her letters.

**Active.** *His* urgly manners disgusted us all. (Disgusted=created a strong feeling of dislike or distaste.)
**Passive.** We all were disgusted *at* (or *with* or *by*) his ugly manners.

QUESTIONS. (*a*) The helping verbs like "is", "do", "was", "did", etc. at the beginning of a sentence may be replaced by different verb forms according to the sense :

**Active.** *Do* they exhibit a film twice a year ?
**Passive.** *Is* a film exhibited by them twice a year ?

"Do" goes with "they" and "is" goes with "a film".)

**Active.** *Did* she iron the clothes ?
**Passive.** *Were* the clothes ironed by her ?

To understand better note these stages :

**Active question.** Did she iron the clothes ?
**Active statement.** She ironed the clothes.

**Passive statement.** The clothes were ironed by her.
**Passive question.** Were the clothes ironed by her?

(At the start you may try this method.)

(*b*) Question words like "how", "where", "when", "why" and helping verbs like "can", "may", "will", "should", "ought to", etc. at the beginning of a sentence will remain as they are :

**Active.** *How* did you answer the question ?
**Passive.** *How* was the question answered by you ?

**Active.** Where do you sell your goods ?
**Passive.** Where are your goods sold by you ?

**Active.** Will you visit them ?
**Passive.** Will they be visited by you ?

**Active.** Ought they have played the match elsewhere ?
**Passive.** Ought the match have been played (by them) elsewhere ?

## EXERCISE 1

**Change the following from the Active to the Passive Voice :**

(1) They make tables. (2) We usually eat English food. (3) The students did their homework in time. (4) My friends are playing football. (5) The officers were discussing the new plan. (6) We can easily solve our problems. (7) She cannot answer those questions. (8) He has not written his homework. (9) They are not returning our loan. (10) The government should provide modern medical facilities to the villagers. (11) No one can control all the forces of Nature. [......cannot be controlled by anyone.] (12) The teachers gave us several prizes. (13) She wrote them many letters. (14) The students gave their teachers very interesting answers. (15) You did not offer us any new chances. [No new chances... (OR) We were not offered any new chances ...] (16) The children did not bring their parents their school results. (17) I will convey them your message at the earliest. (18) We cannot give them what they need [They cannot be given by us what they need. (OR) What they need cannot be......]. [13 to 18 have **Double Objects.**]

## EXERCISE 2

**Change the following into the Passive Voice :**

(1) The students were not writing the homework. (2) We had

visited the mountains several years ago. (3) Had he taught you English. [Had English been .. ?] (4) Have the teachers taught all the lessons ? (5) Has your friend returned the book ? [Has the book .. ?] (6) Has she seen the clothes ? [Have the clothes......?] (7) The soldiers had worn the uniforms when the bell rang. (8) When will they repair these roads ? (9) How have they won so many prizes ? (10) Why had he not met his grandmother during his visit here ? (11) Haven't you kept the promise ? (12) Hasn't she cooked the food ? (13) Where did you lose your pen ? [Where was your.. ...?] (14) Where can we find the best books on the subject ? (15) Could they not help you in reaching the station on time ? (16) The bus did not run over the child [The child was not run over .. ] (17 The people were looking at the enemy planes. (18) We could not agree to his proposals. (1 ) Are we expecting the train to arrive here soon ? (20) Did they believe that you would support them. [Was it believed by them that they would be......]

## EXERCISE 3

**Change the following into the Passive Voice :**

(1) They will have finished the work by evening. (2) The carpenter will have repaired the furniture before your return. (3) We shall have defeated the enemy in a week. [The enemy will have been ...] (4) They will have studied all their lessons until the start of the examination (5) We should throw the ball higher than others (6) Our boxer threw the other boxer down in the ring. (7) We are preparing our lessons well for the forthcoming exam. (8) The President appointed three able men as his advisers. (9) She could have guided us. [We could have been.... ]. (10) The workers must have received their wages by now. (11) No one can ever imagine winning a nuclear war. [Winning a nuclear war can never be imagined by anyone.] (12) You should act on my directions. (13) She considered it of a low quality. [It was considered of ...] (14) They imagined the journey to be pleasant. [The journey was imagined to be pleasant by them.] (15) The students expect to climb the mountain. [The mountain is expected to be climbed...... ] (16) We take it an open insult. [It is taken ...] (17) The West wrongly considers our nuclear programme dangerous. (18) We are expecting too much. (19) The politician believed that the nation would meet the challenge. [It was believed by. . that the challenge would be . .. ] (20) Many ancient Greeks believed the earth to be flat. [The earth was believed to be..... ]

## EXERCISE 4

**Change the following questions into the Passive Voice :**

(1) Does she attend the classes ? [Are the classes......?] (2) Does she attend the class ? [Is the ... ?] (3) Do they not play the game well ? (4) Don't they meet them regularly ? (5) Could you help them in the matter ? (6) Should we write them the letters ? (7) Do

they watch TV every night ? (8) Don't you know the secrets of your dearest friend ? [Aren't......] (9) Do the two sisters knit the stockings in their leisure time ? (10) Did Behram throw away his old shoes ? (11) Did Saima play the role of the princess ? (12) Didn't they trouble her for nothing ? [Wasn't......]

## EXERCISE 5

**Change the following into the Active Voice.** (Use of prepositions other than "by") :

( ) Our pockets contain money and letters. (2) Their strange talk really astonishes us (3) The Principals refusal surprised me. (4) Her failure will surely disappoint her (5) Do they know the election results ? ( ) Trees line the main roads of the city. (7) His answers offended them very much [They were very much offended with ] (8) Had the minister's words really astonished the listeners ? (9) He married her. (10) What you have done pleases (or satisfies) me.

## EXERCISE 6

**Orders, Suggestions, Requests**—*E amp'es* :

1. **Active.** Take the chair out. (Order)
   **Passive.** Let the chair be taken out.
2. **Active.** Do not (don't) eat fish in the summer. (Suggestion)
   **Passive.** Fish may not be eaten in the summer. (OR) It is suggested fish may :
3. **Active.** Don't ask questions from them which they cannot answer. (*Order or suggestions—depends on the speaker's tone.*)
   **Passive.** Let questions not be asked from them which cannot be answered by them. (OR) Questions may not be asked ...
4. **Active.** Please give me your bicycle for an hour. (Request)
   **Passive.** I request I be given your bicycle for an hour. (OR) I request your bicycle be given to me......
5. **Active.** Kindly help my brother in getting admitted to that college.
   **Passive.** I request my brother be helped (by you) in getting admitted to that college.

**A) Now change the following into the Passive Voice**

(1) Bring the chairs in. (2) Shut the door. (3) Write an essay on the Pakistan Movement. (4) Read the books carefully and answer the questions intelligently. (5) Please give me your latest address and telephone number. (6) Do not drive the bus so fast (7) Don't put your books on the chairs. (8) Kindly do not park

your car here for a few minutes. (9) Never cheat others ; always help your friends. [Let others ... ] (10) Wash your clothes in the morning and iron them at night.

**(B) Change the following into the Active Voice :**

(1) Let the machine be oiled. (2) I request the lesson be explained to me (.) Let the goods be sold at the right prices. (4) Let the children not be given impure food. (5) Let the teacher not be asked foolish questions. (6) The medicine may be taken whenever there is a need. [·ake the medicine ] (7) Cricket may be played by us regularly after the examination. [Let us play..... ] (8) May you be helped by God. [God may .... ] (9) Be gone. [Go.] (10) Let me my purse be found out by me. [Let me find out......].

EXERCISE 7

**Change the Voice (active to passive and passive to active) :**

(1) Who has asked the question. [By whom has ......] (2) We have been written several letters by her. [She has written......] (3) No one can answer such difficult questions. [ ...by anyone] (4) Who had invited you there ? (5) Do you not practise hockey ? (6) The aeroplane could not drop bombs on the targets. (7) The Iran-Iraq war could not be stopped by the UNO for a long time. (8) I shall play the piano. [The piano will be . . ] (9) The letters will soon be written by me. [I shall .... ] (10) Can this food be cooked by you, and can such a shirt be sewn by your sister ? (11) History was being taught by the teacher. (12) The players chose him captain. (13) Their talk pleases us, [We are pleased with ...] (14) Let every person mind his business. [Let his business......] (15) They are to be questioned by the officer. [The officer is to question them.] ·(16) She was not to play tennis during the exam. (17) My friend hurt his foot while climbing the hill. [My friend got his foot hurt ] (18) You will be delighted at her reply. (19) The criminal has been caught by the police [The police have......] (20) Those who live in glass houses should not throw stones.

EXERCISE 8

**Change the Voice :**

(1) We believe in your words. [Your words are believed in by us.] (2) She carried out your orders. (3) You cannot depend on foreign aid. (4) The parents engaged her to a man of good character. (5) Who gave away the prizes at the function ? [By whom were.... ] (6) We can never give up our efforts. (7) Which car had knocked down the young man ? [By which car ...] (8) Their aunt will look after the children (9) Please take care of my house in my absence. (10) All of us trust in our armed forces. (11) You are asking for too much.

# CHAPTER 3

## SENTENCES, PHRASES AND CLAUSES

**Also rev'ew Prepositional Phrases (Pages 144-145) ; Adverb Particles (Pp. 146-147) ; Defining and Non-defining Adjective Clauses (Pages 149-150) ; Idiomatic Prepositional Phrases in Chap. 5. (Page 65)**

### I. SENTENCE STRUCTURE

1. *A sentence is a group of words that makes complete sense.* Sentences are of four kinds—statements, orders or requests, questions and sentences showing strong feelings. (See **Page 2** for details)

2. A sentence has two parts—**the subject** (person or thing about which something is said) and **the predicate** (what is said about the subject). (See **Page 2** also)

3. A **clause** is a sentence that has a subject and a predicate, but is part of a larger sentence. A **phrase** is a group of words that makes sense, but not complete sense. [(*i*) *They pass* though *they don't study much.*—two clauses separated by "though". (*ii*) *In the crowd, under the bridge*—phrases.—See **Page 2** also]

4. **Simple, Compound and Complex Sentences.** (*i*) A **Simple sentence** has one subject and one predicate only. *E.g.* *She* (s.) *is my neighbour.* (p.) (*ii*) A **compound sentence** has two or more clauses, i.e. each of its parts has its own subject and predicate and can be a sentence. It makes complete sense. E.g. They didn't meet the students *because* they were tired. (two clauses joined by the conjunction "because") A compound sentence can have more than two clauses as well. (*iii*) A **Complex sentence** also has two or more clauses, but every clause cannot make complete sense, one clause depends on another. E.g. My friends were sad when they heard it. (The first clause "My friends were sad" makes good sense and can be an independent sentence. The second clause "when they heard it" depends on the first clause and does not make good sense alone. "When" joins the two clauses.)

5. **Complements.** The sense is sometimes complete with a verb in a sentence. E.g. The children *cried.* (intransitive verb) He *plays* tennis. (transitive verb)

There are verbs which require additional words to complete the meaning. These words are called complements. E.g. She gave them *presents.* They look *happy.* (The intransitive verb "look" requires "happy", the complement.) She is *a teacher.* "Is" requires "a teacher", the complement. (The verbs requiring complements are called **verbs of incomplete predication.**)

**Transitive verbs** : (*i*) They asked him *to write an essay.* (The v.t. "asked" with the object "him" requires the complement "to write an

essay" to make the sense complete. (*ii*) We have taken this house *on rent*. (v.t.—taken ; *complement*—on rent.)

6. **Kinds of Phrases.** (*i*) **Noun Phrases.** The group of words which does the work of a noun or pronoun is a *noun phrase*. E.g. They want *to visit Europe*. (Here "to visit Europe" does the work of a noun or pronoun. We could have said : They want *this*.) *What they want* is difficult to give them.

**Exercise 1. Providing a Noun Phrase**

Examples : (*i*) They hope ... = They hope *to visit America some day*. (*ii*) ... is not known to them = *What to do with their money* is not known to them. (*iii*) Did they try ... ? Did they try *reading in the dark* ?

**Now provide noun phrases :**

(1) She likes ... (2) Our friends say they play ... (3) ... is all incorrect. (4) The superpowers want ... (5) ... is not clear to us. (6) ... went to the forest, but we decided ... (7) The Third World countries do not have ... (8) Do the people know ... ? (9) ... was not enough for them. (10) Had your neighbours heard ... ? (11) Discuss ... (12) Do not talk about ... (13) ... upset all the students. (14) ... did not surprise the condidates. (15) She does not think of .. (16) Has he done ... ? (17) Could you write ... ? (18) My greatest desire is (19) The labourers like ... (20) The girls promised ... (21) Do they prefer ... ? (22) ... provided them little comfort. (23) .. was in our knowledge. (24) ... should be as important as anything else in the world. (25) ... looks happy. (26) ... seem to be very active today.

(*ii*) **Adjective Phrases.** The group of words which does the work of an adjective is an adjective phrase. E.g. It is an *important* matter. (*important*-adj.) It is a matter *of importance*-(*of importance* adj. phrase). A *foolish* act—an act *of foolishness*. The *highest* building—the building *of the greatest height*.

**Exercise 2. Providing an Adjective Phrase**

**Examples** ; (*i*) The *Chinese* people are peace-loving. = The *people of China* are peace-loving. (*ii*) Have you ever seen such a *greedy* animal ? = Have you ever seen an animal *of such greed* ? (*iii*) She heard a *scholarly* lecture. = She heard a lecture *of great scholarship* (learning). (*iv*) The *lonely* boy was crying. = The boy *without any companion* was crying. (*v*) Had they replaced the *illegible* words ? = Had they replaced the words *that could not be read* ?

**Now provide adjective phrases :**

(1) *Wealthy* people often do not take enough exercise. (2) They have not seen all the *Pakistani* cities. (3) Have you met the *red-haired* children ? (4) Do the people like the *brave* deeds of the soldiers ? (5) The *beautiful* dancer won the hearts of the spectators. (6) We have lots of *brown* clothes. (7) They have employed the *tallest* applicant. (... *of the greatest height*.) (8) No one could

lift the *heaviest* slab. (... the slab *of the greatest weight*). (9) We got a very *useful* computer. (10) She had *tearful* eyes. (... *eyes wet with tears*.) (11) A *friendless* man is often unhappy. (12) Aren't *shady* trees liked by all ? (13) His *surprising* appearance upset us (... *appearance causing surprise* ...) (14) She gave me a *blank* cheque. (... *with no writing* ..) (15) *Village* people are simpler than *city* people. (*People from villages* ...)

**Note.** We cannot replace all adjectives with adjective phrases. *For example* :

The cleverness *of the grand old woman* surprised us.

**Exercise 3. Providing Meaningful Adjective Phrases**

**Examples** : (*i*) We saw a man ... = We saw a man *in a blue suit*. (*ii*) A man ... can give such an informative lecture. =A man *having a lot of knowledge* can give such an informative lecture.

**Now provide any meaningful phrases** :

(1) They met a woman ... (2) She likes to wear clothes ... (3) The colour ... was green. (4) Mr. X told me a story ... (5) The food ... tasted good. (6) The boy was watching a film ... (7) Was the decision ... fair ? (8) Why isn't the road ... not so wide ? (9) My brother bought a table ... (10) Our teachers are men ...

(*iii*) **Adverb Phrases**. The group of words which does the work of an adverb is an adverb phrase. E.g. :

You did it *well*. (adv.) You did it *in a good way*. (adv. phrase)

They went there. (adv.) They went *to that place*. (adv. phrase)

**Exercise 4. Providing an Adverb Phrase**

**Example** : (*i*) They played *happily*. = They played *in happiness*. (*ii*) She works carefully. = She works *with great care*. (*iii*) The students arrived *there* in time. = The students arrived *at that place* in time.

**Now provide meaningful adverb phrases** :

(1) She went there ... (*in a great hurry* or *by bus*, etc.) (2) Did they speak to you ... ? (3) Never behave towards your elders ... (4) Do not cry ... (5) We did not play ... (6) The population of Pakistan is increasing ... (7) We cannot progress ... (8) The ship sank ... (9) The Iran-Iraq war continued ... (10) The Afghans fought ...

(*iv*) A **Prepositional Phrase** or a noun clause is made up of a preposition and a noun or pronoun or a noun phrase. It works (*a*) as a noun—E.g. The pictures she wants are *with the librarian*. [*with* (prep.), *the librarian* (n. phr.)] ; (*b*) as an adjective. E.g. The building *of the college* is quite beautiful ; (*c*) as an adverb—

E.g. She spoke *in a sweet voice.* **[Idiomatic Prepositional Phrases, in Chapter 5, are in fact idioms and should not be confused with simple prepositional phrases.]**

7. **Kinds of Clauses.** (*i*) **The Noun Clause.** It is a group of words with a subject and a predicate which does the work of a noun or a pronoun. But when it does not have a subject and a predicate it is a noun phrase : She decided *to play badminton.* (noun phrase) She decided (that) *she would play badminton.* (noun clause). Both the sentences could have been : She decided to play *this.* So the phrase or the clause replaces "this".) The Noun Clause can be used :

(*a*) **As the object to a verb** as in the last example. Further :

They *understand* (*verb*) — (that) *they have made mistakes* (*noun clause (object)*). ("that" may or may not be used here.)

[They understand *this* or *that* or *them.* The clause "they have made mistakes" replaces the pronoun, and so functions as a noun clause.] Who says *I am a fool* ?

(*b*) **As the subject to a verb :**

*What he tells us now* (*noun clause (subject)*) is important.

*That she is leaving you* upsets us.

(*c*) **As the object to a preposition**

Your books are in *the room where you were sitting.* (object to "in")

We have been saved by *what he has done.* (object to "by")

On *how she speaks in the interview* depends her selection.

(*d*) **Side by side with a noun** when the noun clause is an explanation of the noun :

Their idea that *our business will fail* is foolish.

The story that *tells of their travels through Africa* has surprised us. ["That" is used to connect the clause in italics with the noun before it.]

(*e*) **As the complement to a verb**—See 5, Page 45

**Exercise 5. Pick out the noun clauses :**

(1) The teacher can tell why you have failed. (2) That the sun gives us the heat we need is a geographical fact. (3) Very few people can study all that they desire to learn in their life. (4) How can you understand what we have written here ? (5) She rejected whatever I had suggested. (6) The thief stole all that she had earned there. (7) Why they left all of a sudden is still not understandable. (8) I can't know

all that they plan to do. (9) Where he went after leaving me is a secret. (10). I feel he is in a hurry.

**Exercise 6. Provide noun clauses :**

(1) She knows ... (2) Can you tell ... ? (3) ... is true. (5) Do not cry over . (6) .. is still ununderstandable. (7) Is he sure ... ? (8) Will she she remember ... ? (9) You should ring the bell. ... (10) ... is not liked by the people.

(*ii*) **The Adjective Clause.** It is a group of words with a subject and a predicate which does the work of an adjective. But when it does not have a subject and a predicate it is an adjective phrase :

The people *arriving late at the meeting* could not hear the speech. (The adjective phrase "arriving late at the meeting" describes the noun "people"—it is a phrase without a subject and a predicate.)

The people, *who arrived late at the meeting*, could not hear the speech. (The adjective clause "who arrived late at the meeting" describes the noun "people"—it is a clause because it has the subject "who" and the predicate "arrived late at the meeting".)

**Other examples :** I met a doctor *with two clinics.* (Adjective phrase)

I met a doctor *who had two clinics.* (Adjective clause)

They can tell *when the train departs.* (Adjective clause)

They can tell about *the time of its departure.* (Adjective phrase)

**Exercise 7. Pick out the adjective clauses :**

(1) The students who are work hard succeed. (2) The leaders who are liked by others should rule the country. (3) Where is the shirt which I had bought last week ? (4) Please give me the table that has ten drawers. (5) The houses which are newly white-washed are all for sale. (6) She can never forget the stories she heard in her childhood. (7) He plays well who prepares himself well. (8) Did the girls bring the books which they had bought ? (9) We have met the teacher who teaches you English. (10) Those who have a lot of wealth should not hate the poor.

**Exercise 8. Provide adjective clauses :**

(1) That is the school ... (2) You should learn the subjects ... (3) What is the difficulty ... ? (4) The car ... has broken down. (5) Where are the books ... ? (6) Saudi Arabia is a country ... (7) They have left by the evening train ... (8) Do you know the teacher ... ? (9) All the students ...are sitting there. (10) There was a time...

(*iii*) **The Adverb Clause.** It is a groups of words with a subject and a predicate which does the work of an adverb. Thus, it describes a verb, adjective or adverb in another clause.

They play *after finishing their work*. (Here the adverb phrase. "after finishing their work" describes the main clause. "They play", "play" being "verb". Clearly it does not have a subject and a predicate.)

They play *after they finish their work*. [Here "after they finish their work" is an adverb clause as it has a subject (they) and a clause (finished their work). It qualifies "they play." He is hardworking, *so he succeeds*. (Here "so he succeeds" is the adverb clause qualifying the adjective "hardworking".]

They work well *when they get a lo' of wages*. (Adverb clause describing the main clause with the adverb "well".)

*When the people have more money*, prices rise. (Adverb clause describing another clause—*rise*—verb).

**Exercise 9. Pick out the adverb clauses :**

(*Note the italicized adverb clauses in the first two sentences.*)

(1) The students protested *when the fines were announced*. (2) He will come *if you call him*. (3) They have failed the exam because they did not work hard. (4) We earn money so that we may live comfortably. (5) The teachers teach well so long as the students obey them. (6) She passes although she doesn't study much. (7) If they work hard, they will earn a lot of money. (8) When they had a lot of money in the banks, why did they say they didn't have any ? (9) We play because we need to exercise. (10) Whatever you may do, you cannot earn his favour.

**Exercise 10. Provide adverb clauses :**

(1) Play the game ... (2) They spoke so fast ... (3) If you read your lessons well, ... (4) People hate him ... (5) They never do ... (6) We study ... (7) Did they return your books ... ? (8) Can you lend me your camera ... ? (9) As he heard the news of his friend's accident .. (10) The candidates started writing their answers ...

NOTE : **The Complement.** It completes the meaning of transitive verbs. She called him *a scholar*. They have been *actors*.

**The Infinitive**. It is a verb with "to" before it or not, and is independent of person or number. We need *to sleep*. She made me *weep*.

**The Participle.** It is a verb and adjective combined : *painted* house ; *moving* bus . *Observing* the star ...

**The Gerund.** It is a verb and noun combined : *Singing* is difficult. I dislike *meeting* foolish people.

# CHAPTER 4

## PUNCTUATION

*Punctuation means the use of points, stops or marks to divide one sentence from another, or one part of a sentence from another.* Here we discuss, with examples and exercises, each main mark of punctuation.

1. **The Full Stop** *or* **Period (.)** The full stop is put at the end of all sentences except those needing question marks or exclamation marks. For example :

What can I do for you ? Please bring a doctor as I am feeling very bad. I am going to bring a doctor soon. May you live long !

The full stop is also used after short forms of words (contractions) and after the initials (first letters of one's names.)

M.P.—member of parliament. M.A.—master of arts. Govt.—government. M.A. Jinnah—Muhammad Ali Jinnah.

The President had a long discussion with some M.P.'s.

2. **The comma (,)**

The comma indicates the shortest pause. Some of its uses may be noted:

(*i*) To mark off (show differently) words, phrase and clauses having some connection :

Islam, the religion of Muslims, guides us in every field of life. (*We can write it thus too* : The religion of Muslims, Islam, guides us in every field of life.)

Our studies, though not in good shape, are continuing. (*We can write it thus too* : Though our studies are not in good shape, they are continuing.)

(*ii*) To separate statements or clauses connected by a coordinating conjunction like *but*, *and*, *or*, *for* *so*, *then*, etc. The comma is used before the conjunction :

He got tired, *for* (because) he must have worked all day.
I called them several times, *and* nobody answered.
We all work hard, *so* we make good grades
Speak, smile, joke *or* dance.

(*Many writers today do not care to use the comma thus. In fact there can't be strict rules for the use of punctuation marks. Note :*

"I called them several times and nobody answered. "We all work hard so we make good grades" are all right without the comma.)

(iii) To separate words, phrases and clauses in series:

They are wise, honest, helpful and kind.
I met Shabnam, Nasrin, Seema and lots of other girls.
The students go to college in the morning, return home in the afternoon and study at night.

(vi) To make prominent some persons we address directly :
We are going to Murree next summer, Shahid.
Boys, haven't you done your homework ?

(v) To indicate some limitation to what is said or thought :
Given this situation, we shall succeed.
The higher you go, the better you can see.

(vi) To indicate an omitted (left out) repetition of a word or phrase :

They played tennis every day ; we hockey every Friday.

(vii) To separate (detach) the reported speech from the reporting verb—in the direct speech :

The teacher said, "Today we shall only discuss our problems here."
"Who has gone out ?"

3. **The Semicolon** (;)

The semicolon is generally used to connect statements where no conjunction (like *and*, *but*, *for*, etc.) is used. It is a little stronger than the comma, but cannot work as a full stop.

He got tired : he must have worked all day.

**Making Compound Sentences with the Semicolon**

The following adverbs are mainly used to connect clauses placing the semicolon before them :

Therefore, however, else, otherwise, moreover, nevertheless, furthermore, hence, also, then, besides, accordingly, consequently, likewise, meanwhile, in fact, as a result.

He hasn't a house ; *therefore*, he will rent a room.
We should work hard ; *otherwise*, we shall fail
Iran and Iraq fought ; *as a result*, they became weaker.

EXERCISE 1

**Put commas or semicolons in the following sentences :**

1. Lahore Karachi Rawalpindi and Peshawar are all big cities.

2. Quetta the capital of Baluchistan has cold winters.

3. Those people visited many cities bought expensive things and then returned to their country.

4. We decided to rest therefore we stopped at the hotel.

5. Our friend replied "I can't play with you I must read poetry."

6. Sit close to me otherwise you will not hear me.

7. She is tall whereas her friend is short.

8. Sit down my son I have to speak to you.

9. As Caesar loved me I weep for him as he was fortunate I rejoice at it as he was valiant I honour him but as he was ambitious I slew him.

10 He to say the least is one of the best cricket players here.

11. Friends Romans and countrymen lend me your ears.

12. The more expensive the goods the more we desire to buy them.

13. Though she was poor she was always very happy.

14. To err is human to forgive divine.

15. When she died where she died or how she died is known to his wife only.

16. The friends walked over the mountain stayed in the valley all day and then moved to the lake.

**4. The Colon (:)**

The colon is often used :

(*i*) to introduce a quotation, followed by a dash or not.

The teacher said with force : "We will all succeed."

(*ii*) to introduce a list or examples, to introduce a statement which explains a previous statement.

We need these things . tables, chairs, beds, clothes, fans, etc.
Most students are absent : they are playing.

**5. Other Punctuation Marks**

**The Dash** (—), the **Hyphen** (-), the **Paranthesis** (-) the, **Apastrophe** ('), the Quotation Marks (" "), the **Exclamation Mark** (l), the **Question Mark or Mark of Interrogation** (?)

(*a*) The dash is mostly used like the comma, semi-colon and colon. But it makes the meaning more forceful.

It can't say who disturbed me – Samina, Rabina or Seema.
The two cities—Jhelum and Sâhiwal—are both dear to me.

(*b*) The hyphen (much smaller then the dash) is often used to join the parts of a compound word or two words together :

Half-understood, brother-in-law, Iran-Pakistan society.

(*c*) The parenthesis is a word, phrase, clause etc. in the middle of a sentence :

We ran over three miles (in extreme cold) before we reached there.

(*d*) The apostrophe is used in forming the possessive case and in contractions (shortened forms) :

(*a*) Shama's books, the students' club.
(*b*) Can't (cannot), doesn't (does not).

(*e*) The quotation marks are aften used to reproduce the actual words of another person or to quote material from a book, paper, etc. or for the title of a book, essay, poem, etc. or to point out some words, phrases, etc. :

They wear "shalwars". Often they are heard saying "We want to live freely."

I have read Iqbal's "Bang-i-Dara", ""An Adventure in Self Expression" by Brohi.

(*f*) The exclamation mark is often used when sudden joy, grief, surprise or some deep emotion or desire is expressed.

It may be used when someone is addressed.

What a beautiful morning ! (joy)
Oh ! they have come. (surprise)
May you succeed !
Sahira ! This is not the way to say such things.

(*g*) The question mark must be used after questions :

Why are you reading Shelley at this time ?

**The Use of Capital Letters**

(A) You know that a sentence begins with a capital letter. All proper nouns begin with it The names of the days of the week and of the months of the year begin with it. The first word of a speech or of a quotation with inverted commas begins with it. [However when a reported speech is divided into two parts, the first word of the second part does not begin with a capital letter, see example (c)] :

(*a*) Each line in a verse may begin with a capital letter :

Their's not to make reply.
Their's not to reason why.
Their's but to do and die. (*a verse*)

(*b*) She said, "My father is going the hills". (*quotation*)

(*c*) "We were flying high", the boy said, "and were almost in the clouds." (*Reported speech divided into two parts*)

(B Capitalizing the names of titles of books, government departments, assemblies, high officials, ministers, etc., historical and other periods and events, etc. Also capitalize the subjects one studies but *not* general ones. Do *not* capitalize the articles (*a, an, the*), propositions anp conjunctions (if they are not put before the titles of books). *For example* :

(*i*) I have read "An Essay on Man" by Pope. (*ii*) He works with the United Nations Educational, Scientific and Cultural Organization (the UNESCO). (*ii*) The National Assembly or the Provincial Assembly. (*iii*) The Secretary of Education, the Minister of Foreign Affairs or the Foreign Minister. (*iv*) Tell me about the Middle Ages, the Cultural Revolution of China, the Five Year Plans. (*v*) We study here Maths. and Statistics and religion.

**Solved Examples**

3. **Unpunctuated Passage** : not only numbers but animals and even food have special meanings in some countries in america for example there is a superstition if an animal known as groundhog comes out of its home in the ground on February 2nd and sees the shining sun then the weather will be bad for many weeks after

**Punctuated Passage** : Not only numbers, but animals and even food, have special meanings in some countries. In America, for example, there is a superstition. If an animal, known as groundhog comes out of its home in the ground on February 2nd and sees the shining sun, then the weather will be bad for many weeks after.

**Unpunctuated Sentences** :

(*a*) she is my neighbour and so *i* always help her

(*b*) students teachers lawyers were all present at the meeting

(*c*) how long may *i* keep standing here ahmad asked as long as *i* dont return was the answer

(*d*) beauty too rich for use for earth too dear

**Punctuated Sentences**

(*a*) She is my neighbour, and so I always help her.

(*b*) Students, teachers, lawyers were all present at the meeting.

(*c*) "How long may I keep standing here ?" asked Ahmad. "As long as I don't return", was the answer.

(*d*) Beauty too rich for use, for earth too dear !

## EXERCISE 2

**Punctuate the following placing capital letters where necessary :**

1. *i* went there saw her and returned

2. though it is expensive to travel by air traffic is on the increase it is because time is money

3. Raheels uncle was angry he thought for a while and then said dont worry about anything *i* will help you

4. have you ever seen robinson crusoe by defoe in a library my friend asked me *i* at once replied not this novel alone but all of defoes writings and some *i* have already read

5. soon people were running in every direction one man had called the police another had telephoned the air force base a few minutes later there were soldiers with guns and policeman all over the zoo three lions had got out but two of them had'nt run very far and the men soon caught them

6. The eskimos have lived by hunting for many years however they are now beginning to change their way of life they now sell some of the animals and fish they catch and use the money to buy radio sets and other modern equipment

7. o god that one might read the book of life

8. past and to come seems best things present worst

9. sunset and evening star and one clear call for me

10. if a book is worth reading it is worth buying

11. mathematics possesses not only truth but supreme beauty beauty cold and austere like that of sculpture

## EXERCISE 3

**Punctuate the following inserting capital letters where necessary :**

1. you find no man at all intellectual who is willing to leave london no sir when a man is tired of london he is tired of life for there is in london all that life can afford

2. the arabic speaking world covers a vast stretch of territory extending from the atlantic washed shores of morocco in the west to the zagros mountains on iraqs border with iran in the east and from the foothills of the taurus mountains and the mediterranean sea in the north to the indian ocean and the treeless plains that border the sahara desert in the south (*one sentence*)

3. turkish literature from its pre-islamic origins in central asia and its classical islamic complexity to the present blending of traditional folk elements with modern western currents is a fascinating study before it lies a challenging future (*two sentences*)

4. by the end of the first quarter of the nineteenth century a number of our eastern institutions harvard yale columbia had some of the necessary elements.of a university but hardly yet the point of view

5. no smoking in this compartment said the ticket inspector to the passenger *i* am not smoking was the passengers reply but you have got your pipe in your mouth answered the inspeetor yes was the sharp reply *i* have got my feet in my boots but *i* am not walking

6. oh doctor she said I believe my back is better already please dont bother dr husna any more *i* will go home right away she turned and almost ran out of the door

7. government even in its best state is but a necessary evil in its worst state an intolerable one

8. be to her virtues very kind be to her faults a little blind

9. it is not necessary to go to the karakorams to do some climbing it is not even necessary to have a mountain an old university building can provide quite as many excitements indeed it can provide more since climbing buildings is absolutely forbidden and for this reason can only be done at night

10. in the morning *i* rushed to get ready for school when *i* went downstairs *i* could see that something was wrong my mother had been crying and everybody looked sad what has happened *i* asked my father-in a soft voice he answered your uncle is dead he must have died in his sleep

11. i am now sitting in my room near a window down on the empty yard below the lights are all off but somehow the room seems to be as bright as ... how strange how magic like *i* thought *i* saw something moving in the yard it looked like a big cat sitting there in the dark looking at the window of my room

12 have you seen the prime minister yes i have he was with the minister of finance when i entered his office

13. we bought the pilgrims progress a novel and confessions of a sinner an antobiography from a secondhand bookshop last thursday it will be our effort to read them by the end of december

# CHAPTER 5

## DIRECT AND INDIRECT SPEECH

The major rules for changing *direct into indirect speech* are explained here with examples and exercises.

(*a*) In *Direct Speech* we repeat the actual words of the speaker or writer within inverted commas. (*b*) In *Indirect Speech we* report what the speaker or writer has said.

The pronoun is changed—*e.g.*, "I" is changed to "she" below—*the pronoun is changed if there is the need.*

| Direct Speech | Indirect Speech |
|---|---|
| 1. Kiran says, "I am all right." | Kiran says (*or* says that) she is all right |
| 2. They said, "The world is unkind to us." | They said that the world was unkind to them |
| 3. Hasan *said* to me, "Go and buy some fruit." | Hasan asked me to go and buy some fruit. |
| 4. "Oh dear! I've torn my frock", she said. | She said in surprise (or regretfully) that she had torn her frock. |

In the above sentences *Kiran says*, *they said* and *Hasan said to me* are the **Reporting Speech**—the words used to address. What is reported is the **Reported Speech**—in the first sentence "I am all right." (within the quotation marks)

Rules for changing **Direct Speech** into **Indirect Speech** :

(1) The present tenses of the Direct Speech are changed into the past tenses *if needed.* The following examples will make this clear :

(*Note* the *past tense* of the Reporting Speech.)

(*i*) **Direct** : Naghma said, "I *am* busy."
**Indirect** : Naghma said (that) she *was* busy. (Simple present in the Reported Speech changed into simple past)

(*ii*) **Direct** : Arif said, "The rain *is washing* the trees all around."
**Indirect** : Arif said that the rain *was washing* the trees all around.

(Present imperfect in the Reporting Speech changed into past imperfect)

(*iii*) **Direct** : Raheel said "I *have finished* all my work."
**Indirect** Raheel said that she *had finished* all her work.

(Present perfect in the Reported Speech changed into past perfect)

(2) If the Reported Speech contains a universal truth or mentions some usual practice continuing in the present, there is no need to change its tense :

**Direct :** The poet sang in a sad voice, "Our stay in the world *is* like a traveller's stay at an inn (small hotel)".
**Indirect :** The poet sang in a sad voice that our stay in the world *is* like a traveller's stay at an inn.

**Direct :** Kausar said, "Every day I go to college in the morning and return in the afternoon."
**Indirect :** Kausar said that every day she goes to college in the morning and returns in the afternoon.

**Note :** If the habitual action no longer continues, it is a matter of the past and the tense in the Reported Speech must be changed into past.

(*Then :* Kausar said that every day she *went* ...and *returned*...)

(3) If the tense in the Reporting Speech is in the present and the tense in the Reported Speech is in the past the past tense remains as it is :

**Direct :** The stndent says, "When I was a child I was very happy."
**Indirect :** The student says that when he (or she) was a child he was very happy.

**Also note ;**

**Direct :** You will say, "I wasted a lot of my time."
**Indirect :** You will say that you wasted a lot of your time.

(Simple future and past or simple future and past perfect, etc. permitted)

(4) The past tense in the Reported Speech should be changed into past perfect in the Indirect Speech if it refers to action before the time implied in the Reporting Speech :

**Direct :** She said "I saw that movie last year."
**Indirect :** She said that she *had seen* that movie the previous year.

When the Reported Speech expresses a past *historical* event past tense may not change to past perfect :

**Direct :** He said, "The French-Revolution took place in 1789."
**Indirect :** He said that the French Revolution took place in 1789.

(5) Note the changes in tense :

| Direct | Indirect |
|---|---|
| 1. Asma said, "I shall go there." | Asma said that she would go there (OR she should —*should* is also the past form of *shall*, but *would* is preferable.) |
| 2. Ahsan replied, "I may wait." | Ahsan replied that he might wait. |
| 3. The officer said to me, "You have been irregular." | The officer told me that I had been irregular. |
| 4. Tarana asked me, "Will you go there ?" | Tarana asked me if (*or* whether) I would go there. |

(6) **Changes in words in the Indirect Speech** :

| | |
|---|---|
| *Now* is changed into *then.* | *To-day* is changed into *that day.* |
| *This* is changed into *that.* | *To-night* is changed into *that night.* |
| These is changed into *those* | *Yesterday* is changed into *the day before.* |
| Here is changed into *there.* | *Tomorrow* is changed into *the next day.* |
| *Thus* is changed into *so.* | *Last night* is changed into *the previous night.* |
| *Ago* is changed into *before.* | *The day before yesterday* is changed into *two days before.* |
| *Just* is changed into *then.* | *The day after tomorrow* is changed into *in two days' time.* |

**Note** : In modern English "to-day" "yesterday", "tonight", etc. in the direct speech do not suffer any change in the indirect speech when the sense permits it, *e.g.*, in the present tense.

**Examples**

| Direct | Indirect |
|---|---|
| 1. Jahan Ara said, "I am *now* in the B A. class". | Jahan Ara said that she was *then* in the B.A. class. |
| 2. He said, "I may go to the village *tomorrow*." | He said that he might go to the village *the next day.* |
| 3. They said, "We went to the Liaquat Gardens *last night.*" | They said that they had gone to the Liaquat Gardens *the previous night.* |

**Note** : If the Reporting Speech is in the present, "this", "these", "now", today". "tomorrow", etc. do not change in the indirect speech if they refer to that very time or the future :

| Direct | Indirect |
|---|---|
| 1. Parvana says, "*Now* I shall see *this* movie." | Pravana *says* that now she will see *this* movie. |
| 2. "We are going to Quetta tomorrow," the students say. | The students say that they are going to Quetta tomorrow. |

## EXAMPLES OF DIFFERENT KINDS OF SENTENCES

### (A) STATEMENTS

| | Direct | Indirect |
|---|---|---|
| 1. | Rashid says, "I do not play tennis." | Rashid says that he does not play tennis. |
| 2. | The girls said, "We have passed." | The girls said that they had passed. |

(And see the sentences before the Examples above.)

### (B) QUESTIONS

While changing questions into the indirect speech, we :

(*i*) change "say to" or "said to" into "ask" or "asked". Use other question verbs like "inquired" if suitable :

(*ii*) do not use "that" before the reported speech ;

(*iii*) use "where", "how", "why", "which", "whether", "if", etc. in place of "that" ;

(*iv*) present the reported speech in the form of a statement (and not of a question).

| | Direct | Indirect |
|---|---|---|
| 1. | Razia said to me, "Are you not a doctor ?" | Razia asked me if I was not a doctor. |
| 2. | "Where are the children ?" Nawaz asked, "Why don't you look for them ?" | Nawaz inquired where the children were and why I didn't look for them. |
| 3. | Anwar said to them, "Would you leave for Saudi Arabia soon ?" | Anwar inquired of them if they would leave for Saudi Arabia soon. |

### (C) ORDERS, REQUESTS, SUGGESTIONS, ADVICE

"Said to" or "told" is changed into "requested" or "asked" to indicate request. It is changed into "ordered" or "commanded" or "asked" to indicate order. It is changed into "advised" or "proposed" to indicate suggestion :

| | Direct | Indirect |
|---|---|---|
| 1. | The teacher said to the class. "Don't stand up while reviewing the lesson". | The teacher told the class not to stand up while reviewing the lesson. |
| 2. | The soldier said to the commander," Permit me to sleep as I am very tired". | The soldier requested the commander to permit him to sleep as he was very tired. |
| 3. | The wife said to the husband, " We may go to Arfica if it is all right." | The wife suggested to the husband that they might go to Africa if it was all right. |

## (D) EXCLAMATORY SENTENCES SHOWING DESIRE, WISH, ETC.

In such sentences, change "said" into "exclaimed with surprise or joy", "wished", "prayed". etc. in the indirect speech :

| Direct Speech | Indirect Speech |
|---|---|
| 1. Sabiha said, "What a fine picture it is !" | Sabiha *exclaimed* with joy that it was a fine picture. |
| 2. "May you have a long life !" he said to me. | He *wished* that I might have a long life. |
| 3. "Alas ! we have missed the chance", the students said. | The students exclaimed with sorrow that they had missed the chance. |

**Note :** As explained at the start, the pronouns in the Rreported Speech like "I", "we", "you", "he", "they", change in the Reporting Speech according to the sense and situation. The change may not be always necessary :

| Direct | Indirect |
|---|---|
| 1. He said, "I shall be there." | He said that he would be there. |
| 2. He said, "They were running when she saw them." | He said (that) they had been running when she had seen them. |
| 3. On Monday he said, "My son is coming today." | On Monday he said that his son was coming that day. |
| 4. "I'll (I will) do it tomorrow", I said. | I said that I would do it the next day. |
| 5. They said, "We did it yesterday". | They said that they had done it the day before. |
| 6. "Why did she come ?" he asked. | He asked why she had come. |
| 7. Will he come if it rains ?" they wondered. | They wondered if (*or* whether) he would come if it rained. |
| 8. "Shall I take the car ?" he asked. | He asked if he should take the car. |
| 9. He said, "Marry looks terrible. Is she ill ?" | He said that Mary looked terrible and asked (inquired) if she was ill. |
| 10. "What is her name ?" he asked. | He asked what her name was. |
| 11. I said, "I shall be there." | I said that I would (*or* should) be there. (Here 'would' or 'should' being the past from of 'shall") |
| 12. He said, "I admit I see now what the right answer is." | He said that he admitted that he saw then what the right answer was. |

| | |
|---|---|
| 13. He said, "Did you hear that crash ? Go and see what has happened." | He asked if I had heard the crash and told me to go and see what had happened. |
| 14. He said, 'I maintain I do not say this in order to intimidate you (influence you by threats)." | He maintained that he did not say that in order to intimidate him (*or* me.) |

## LONGER SENTENCES AND PASSAGES

We can change a longer sentence in the Direct Speech into the Indirect Speech by using "but that", "and that", etc. We can change a passage in the Direct Speech into the Indirect Speech by using "asked" "wished", "requested", "ordered", etc. according to the occasion.

**Direct :** Shabnam said, "It is very good that you have bought a new bicycle, but I am not sure how useful it will be for others."

**Indirect ;** Shabnam said that it was very good that I had bought a new bicycle, *but that* she was not sure how useful it might be for others.

**Direct :** Kazim said to her, "Is it not time you started learning Arabic ? After you learn it," you won't face many problems in the Arab countries."

**Indirect :** Kazim asked her if it was not time she started learning Arabic. He *further said* that after she learnt it she wouldn't face many problems in the Arab countries.

### Dialogues

**Direct :** *Mumtaz* : What time is it ?

*Shahnaz* : It is 8.30. Why are you asking about time ?

*Mumtaz* : Don't you remember we have to attend the debate ?

*Shanaz* ; Yes, I do. But the debate will start at 11.

**Indirect :** Mumtaz asked Shahnaz what time it was. Shahnaz answered that it was 8.30 She inquired why she (Mumtaz) was asking about time. Mumtaz answered if she didn't remember that they had to attend the debate. Shahnaz said that she did, but that the debate would start at 11.

(*This can be done in the present as well :* Mumtaz asks Shahnaz what time it is )

*It is easy to change sentences from the Indirect to the Direct Speech if you master the above rules and use the pronouns carefully.*

## EXERCISE I

**Change the following to Indirect Speech :**

1. The doctor said, "I shall examine you."
2. She said, "Raza isn't here yet."
3. Kiran reported, "I had a good time there." (......had had a good time ....]
4. Husna asked, "Do you speak English ?" [......if *or* whether I spoke ..]
5. The students asked me, "Was Hamid always a good driver ?" [ if Hamid had been ... ]
6. My friends said, "Come back again tomorrow."
7. "What a beautiful scene we have before us !" the hunters said.
8. Zarina said, "I am writing English better every day."
9. Sabiha said to me, "You haven't eaten much. Go and drink some orange juice."
10. He asks, "Are you leaving here today ?"
11. Sahira said to me, "Can I see you tomorrow in the morning ?"
12. He will say, "Give me more work."
13. The mother said, "May God keep my son safe." [The mother prayed to God...He might...]
14. *Asif* : Where are you going ?
    *Hamid* : I am going to the post office ?
    *Asif* : Are you going to mail a letter ?
    *Hamid* : Yes, I have a letter to mail. I have written to my father who is in Syria.
15. The commander said to the soldiers, "March ahead, Go on marching until you can."
16. **Change the following to Direct Speech :**
    (*a*) The girl replied that she should (*or* would) tell what was true. [..., "I shall tell ..]
    (*b*) I said that I was not sure who had sent the present.
    (*c*) He advised her to eat carefully.
    (*d*) The teacher asked her why she had again come late.
    (*e*) He ordered him to go and sleep.

## EXERCISE 2

**Change the following to Indirect Speech :**

1. They ask, "Werent' you absent from class ?" (... if I wasn't )
2. Kabir said to her, "Is your brother a pilot ?"

3. He asked, "Were the dishes washed last night ?"
(.. if *or* whether the dishes had been...)

4. Sabih said to me, "Hadn't he met us before coming here ?"

5. She asked me, "Will I see you later ?

6. He will say, "Come back again tomorrow." (He will say to come back again tomorrow—or the next day.)

7. They say, "Turn the recorder on."

8. He said to me, "Don't go to the movies."
(He asked me not to ..)

9. Kiran said, "Mind your business, Shama."
(Kiran asked Shama to...)

10. They said to me, "Please bring some sweets for us."
(They requested us to )

11. My mother said to me, "Always meet good people."
(My mother advised me to )

12. Asim said to us, "Let us all play in the afternoon."
[Asim suggested or proposed to us that we all (should) play...]

13. The teacher said, "Let them study".
(The teacher said to let ..)

14. I said to my brother, "Do not play when it is time for studies."

15. Khalida said, "We should work hard and then think of rest."
(Here "should" will not change as it is a suggestion or advice.)

## EXERCISE 3

**Change the following to Indirect Speech without changing the verbs.**

**Note** : (*a*) In the following sentences the pronoun or pronouns are to be provided by you according to the situation (if they are not indicated).

(*b*) As directed (*for these sentences*) the verbs within the quotation marks are not to be changed.

**Examples** :

1. **Direct** : "Zarina is playing outside."
**Indirect** : The mother says that Zarina is playing outside.
(Any pronoun or noun in place of "mother" can be used )

2. "We have done our homework." (The students)
The students say that they have done their homework.

3. "Why are you late, Raza ?" (The teacher)
The teacher asks Raza why he is late.

("That" before "why" or such question words in such sentences cannot be used.)

1. "We shall not play with you." (They say to me)
   (They tell me...)
2. "How is it so that this train never comes late ?"
   (One passenger to another)

"Let them work in the room."

They asked to let them work in the room.

[(OR) They ask to let them work in the room.

Above we may use any tense before the quotation marks, within the tense will remain unchanged.]

4. "Don't go outside."
   (He asked me not to...)
5. "All the players were running." (He says)
6. "When we were small we lived near the river."
   (This tense will remain unchanged in every situation.)
7. "No one listens to me."
   [The woman complains (OR) He says ..]
8. "I can't study in this light.",
9. "Go up or keep standing."
10. "She should not tell lies."
11. "We shall go to Azad Kashmir."
    (They have said that they will...)
12. "Don't call me a fool like this."
13. Never mix with bad people."
    (She advised me never to...)
14. "I have been writing." (He says)
15. "Go to the market, and aftet that don't go anywhere."

## EXERCISE 4

**Note :** (*a*) In the following sentences the pronoun or pronouns are to be provided by you according to the situation if they are not indicated.

(*b*) The verbs can be changed if it is not specified in the question.

**Examples :**

(*a*) **Direct** : "We play in the evening".

**Indirect** : They say (*or* Arif and Amjad say *or* we say, etc.) that they play in the evening.

(OR) We say that we play in the evening, etc.

*Verb not changed* even here : They said that they play in the evening. (Because habitual action is being described)

(*b*) **Direct** : "Write your homework regularly."

**Indirect** : My father advised me to write my homework regularly.

(OR) The teacher ordered (or asked or advised) me to write my homework regularly.

(OR) The teacher ordered her to do write her homework regularly.

[Here both the pronoun or subject before the quotation marks and the pronoun or object within may be imagined.]

(*c*) **Direct** : "Fire at the enemy."

**Indirect** : The major ordered his men to fire at the enemy.

(*d*) **Direct** : "May you pass the exam."

**Indirect** : See wished her daughter might pass the exam

(*e*) **Direct** : "May God help you !" (Father).

**Indirect** : My father prayed that God might help me.
(OR) His father prayed that God might help him.

*The verb may not change* : My father prays that God *may* help me.

NOW CHANGE TO INDIRECT SPEECH, **changing or not changing the verbs** :

1. "We all know the answers."
2. "Are you going to Jhelum ?"
3. "Wait till I return." (The father asked us . )
4. "Play, play until you are young."
5. "O ! that I were a rich man's daughter !"
   (She wished she were )
6. "Sweet are the uses of adversity."

(This will remain unchanged in any tense as it is a general truth.)

7. "O for a loaf of bread !"
   (He or she or .. expressed a strong desire for......)
8. "Beware of falsehood around."
   (He warned me against falsehood around.)
9. "For shame ! you have not returned my loan, Karim."
   (He blamed Karim saying that he had .....)
10. "We shall not sleep here." [They said...
    (OR) They refused to ]
11. "Do you live near the canal ?"
12. "Don't they play with you ?"
13. "Read continuously for three hours."

14. "Ladies and gentlemen, my speech will not be very long."
(The speaker said)
[The speaker said addressing the ladies and gentlemen (*or* said to the audience) ..]
15. "The people standing outside are my friends."
(He says *or* he said ...)

## EXERCISE 5

**Change the following to Indirect Speech with past tense before the quotation marks and the pronouns according to the situation.**

**Examples :**

"The students are reading."
He said that the students were reading.

1. "They will fly to Canada in a few days."
2. "Why is your father not here."
(She asked me why ... )
3. "How are you ? Aren't you tried ?
(He asked me how I was and if *or* whether I wasn't tired.)
4. "He is playing. You are writing."
(He said that he was playing, and that I was writing )
5. "They will meet Azra. We cannot meet her."
6. "Why is your shirt so dirty ?"
"Have you ever gone to Karachi ?"
"I did my work in the morning."
(She said that she had done )
7. "There is no chair in the room, so please sit down on the ground." (...and so requested them to sit...)
8. "The sun cannot move round the earth."
(*It will remain to be in the present form.*)
9. "We shall call you up in the evening."
10. "It does not make any difference to me whether you go there or not."
11. "Try to play well."
12. "Don't trust others so much."
13. "Where are you sitting ?"
14. "They never come to me."
15. "Whatever you may say, I can't see them."

## EXERCISE 6

### TWO AND MORE SENTENCES, DIALOGUES—

**Change the following sentences to Indirect Speech with past tense**

**before the quotation marks and pronouns according to the situation.**

**Examples :**

(*a*) "The play is difficult", he said to me, "You cannot understand it easily. Try to take your teacher's help."

He told me that the play was difficult, and that I could not understand it easily. He added (or he further said) that I should take my teacher's help.

(*b*) "They can't come here. Why are you waiting for them ?"

She told me that they could not come there, and further asked why I was waiting for them.

(*c*) "Isn't it true that Jamil has lost all his money. Why don't you understand it ?"

He asked me if (or whether) it wasn't true that Jamil had lost all his money. He further asked me why I didn't understand it.

(*d*) "They are cruel to us. They don't pay us good wages. They ask us to work long hours. All this is troubling us a lot."

The workers told me that they were cruel to them, they didn't pay them good wages, and they asked them to work long hours. They further said that it was troubling them a lot.

(*In the above way you can attempt still longer passages.*)

**NOW CHANGE THESE TO INDIRECT SPEECH :**

1. "She is in the room. I don't know what she is doing."
   (He told me......)
2. "Is it very hot ? If you really feel hot, I can bring a fan for you."
3. "Who says that I am a fool ? Whoever says this is a fool himself."
4. "We all know how difficult life is. We go on working and struggling for years without much rest."

   (*These sentences may continue to be in the present form in the indirect speech as they express a general fact.*)
5. "How old are you ? I have always thought that you are younger than I."
6. "Where do you live ? What are you ? What is your income ?"
7. "I was sorry to say that I must leave for the war front. The nation was calling me to duty.

   (*This will continue to be in the same tense.*)
8. "If a world war starts, very few countries will remain unaffected. No doubt, the big powers will fight it using all their destructive weapons. No one can say what the result will be."

9. "Have you ever gone to Kaghan ? I am going there in the summer. If you want, you can accompany me."

10. "Don't disturb me. Don't you know that I am reading. I have failed twice, and I want to pass this time ?"

11. **Roohi :** When are you going to Kuwait ?

**Afzal :** I don't know yet. It is possible I may fly next month.

**Roohi :** Won't you take me with you ?

**Afzal :** I can't take you there now. But, as you are my wife, and your passport says so, you can come later.

[Roohi asks Afzal when he is .. Afzal answers that he doesn't... He says that it is possible...

*You can attempt this in the past tense as well* : Roohi asked Afzal when he was .. ]

12. (*i*) **B.A. 83**. "Well," Said Imran, "and how are you getting on in your new job ?" "I'm doing quite well", replied his friend Anwar. "In fact, I'm expecting a substantial rise soon." (Imran asked Anwar how he was...His friend Anwar replied he was In fact he was...)

(*ii*) **B. Com. 83**. "I am off to (don't feel like going to) the pictures. Where are you going ?"

(*iii*) **B Com. 85**. "That indeed might have been useful", said Aleem examining the old pistol, "if we had any powder, but I think the bow and sling will be more serviceable." (Aleem said examining ...that indeed might have been useful if they had had any powder, )

(*ii*) **B.A. 85**. "Could you come to dinner tomorrow night ?" he asked. "Thanks very much ; I'd love too."

(He asked if he could ..the next night. His friend thanked him very much and said that he would love to.)

# CHAPTER 6

## CORRECTION OF ERRORS & REASONS

We commit errors because we do not know well (*i*) *the rules of grammar*, (*ii*) *the English idiom* (*iii*) *the proper use of words* **Please review the Parts of Speech and the Articles, Active and Passive voice, Direct and Indirect Speech, Prepositional Phrases.**

**Examples : (*i*) Rules of Grammar.**

| Incorrect | Correct |
|---|---|
| She said she *is* a student. | ... *was* a student. |

**Reason** : Generally a past tense follows a past tense.

### (*ii*) The English Idiom

| | |
|---|---|
| He is a criminal in the *eyes* of the law. | ... a criminal in the *eye* of the law. |
| *Our this house* is airy. | *This house of ours* is airy. |

### (*iii*) Wrong use of Words

| | |
|---|---|
| I will *give* my exam. | I will *take* my exam. |
| They *denied* to listen to me. | They *refused* to listen to me. |

## I NOUNS

| Incorrect | Correct |
|---|---|
| 1 All his *sheeps* are of a very good quality. | All his *sheep* are of a very good quality. |
| 2. He showed me the *sceneries* of the country. | He showed me the *scenery* of the country. |
| 3. Samina gave me useful *advices*. | Samina gave me useful *advice*. (OR) Samina gave me some useful advice (*or* some pieces of advice). |
| 4. Many *a students* came here. | Many a *student* came here. |
| 5. We did *many works*. | We did *much work*. (OR) We did many *pieces of work*. |
| 6. They keep *cattles*. | They keep *cattle*. |

| | Incorrect | Correct |
|---|---|---|
| 7. | These *news* are really very good. | This *news* is really very good. |
| 8. | The barber removed all his *hairs.* | The barber removed all his *hair.* |
| 9. | They read *poetries.* | They read *poetry.* |
| 10. | Many *peoples* came to see you. | Many *people* came to see you. |

("Peoples" otherwise means "nations"—*e.g.*, the peoples of Pakistan and Iran.)

| | Incorrect | Correct |
|---|---|---|
| 11. | *Wheats* from different fields have arrived here. | *Wheat* from different fields *has* arrived here. |
| 12. | We bought *furnitures* for our new house. | We bought *furniture* for our new house. |
| 13. | *Are* mathematics being taught here ? | Is *mathematics* being taught here ? |
| 14. | Did you get any *informations* about it ? | Did you get any *information* about it ? |
| 15. | You say that politics *are* not easy. | You say that politics *is* not easy. |
| 16. | It is a *ten-rupees* note. | It is a *ten-rupee* note. |
| 17. | Did he stick to his *words* ? | Did he stick to his *word* (promise) ? |
| 18. | *Machineries* are what we need. | *Machinery* is what we need. (OR) *Machines* are what we need. |
| 19. | She had an *eight years* child with her. | She had an *eight-year* child with her. |
| 20. | Economics *have* always been of great use. | Economics *has* always been of great use. |
| 21. | My *vacations* start on the 3rd June. | My *vacation* starts on the 3rd June. |
| 22. | *Breads* and butter is what they need. | *Bread* and butter is what they need. |

**Reason for Correction** In the above sentences, the nouns like *sheep, scenery, advice*, etc all written in *italics*) do not have plurals. These nouns are used in the singular (even when they make the plural sense like *cattle, hair, furniture*). *Vacation*, however, can be used in the plural when it refers to vacations in several years or vacations of persons or groups at several places.

| | Incorrect | Correct |
|---|---|---|
| 23. | Our servant's wages is low. | Our servant's wages are low. |
| 24. | Our teacher takes *pain* in teaching. | Our teacher takes *pains* in teaching. |
| 25. | A number of persons *was* standing there. | A number of persons *were* standing there. |
| 26. | She has *joined* that college for higher *study*. | She has joined that college for higher *studies*. |
| 27. | I need my *trouser*. | I need my *trousers* (or *pair* of trousers.) —*also socks, stockings, glasses, etc.* |
| 28. | Did he mark *friend* with you ? | Did he make *friends* with you. |
| 29. | The police is busy. | The police *are* busy. |

**Reason for Correction.** In the above sentences (23 to 29), the nouns (like *wages*, *pains*, *studies*, etc.) are used in the plural number.

| | Incorrect | Correct |
|---|---|---|
| 30. | *This building's parts* are being repaired. | *The parts of this building* are being repaired. |
| | This *tree's fruit* is very delicious. | *The fruit of this tree* is very delicious. |

**Reason.** We generally do not use the apostrophe 's' ('s) for dead objects like 'building', 'house' 'tree', table'. etc.

| | Incorrect | Correct |
|---|---|---|
| 31. | I met Azra and Salma's sisters. | I met Azra's and Salma's sisters. |

**Reason.** Here we want to refer to Azra's sisters and Salma's sisters separately. So we cannot use the apostrophe 's' for Salma alone.

| | Incorrect | Correct |
|---|---|---|
| 32. | They saw their officer's houses. (meaning more than one officer) | They saw their officers' houses. |

**Reason.** The apostrophe ( ' ) is put just after 's' of the plural noun to show possession.

| | Incorrect | Correct |
|---|---|---|
| 33. | They spoke the truth for their conscience's sake. (*i.e.*, for its good) | They spoke the truth for their conscience' sake. |
| 34. | For goodness's sake leave me alone. | For goodness' sake leave me alone. |

**Reason.** Whenever a singular noun ends with 's' or 'ce' and

"sake" is used after it only place the apostrophe ( ' ) without adding 's'.

| | Incorrect | Correct |
|---|---|---|
| 35. | She was sitting with her friend's Najma's teacher. | She was sitting with her friend Najma's teacher. |

**Reason**. When we have two nouns in the possessive case as above, we place the apostrophe 's' only after the second noun.

**Note**. In phrases like brother-in-law, Nawab of Kalabagh, we place the apostrophe 's' at the end. *For example*: brother-in-law's house, the Nawab of Kalabagh's death.

## II. THE ARTICLES (*a*, *an*, *the*)

| | | |
|---|---|---|
| 36. | She bought *a* honey and *a* milk. | She bought honey and milk. |
| | *A* gold is very expensive these days. | Gold is very expensive these days. |
| | We like *an* honesty. | We like honesty. |
| | He was punished on account of *a* cheating. | He was punished on account of cheating. |

**Reason for Correction**. We do not place the indefinite article ("a" or "an") before an uncountable noun.

| | | |
|---|---|---|
| 37. | This ship is coming from Indian Ocean. | This ship is coming from *the* Indian Ocean. |
| | I have read "Arabian Nights" written by an Arab. | I have read *the* "Arabian Nights" written by an Arab. |
| | Alps is the highest mountain of Eurape. | *The* Alps is the highest mountain of Europe. |
| | "Jang" is a popular Urdu daily. | *The* "Jang" is a popular Urdu daily. |
| | Thousands of our troops were travelling by sea on "Tipu Sultan". | Thousands of our troops were travelling by sea on *the* "Tipu Sultan". |

**Reason for Correction**. We place the definite article "the" before the names of oceans (or seas) and ships and titles of books, magazines and newspapers. We also place it before the names of rivers.

[We do not always place *the* before titles of books. *e.g.*, when the title is a proper noun like "Jane Eyre".]

| | | |
|---|---|---|
| 38. | Where are books we had bought together ? | Where are *the* books we had bought together ? |
| | Muslims of the world should unite. | *The* Muslims of the world should unite. |

| | Incorrect | Correct |
|---|---|---|
| | Gold which you have given us is really pure. | *The* gold which you have given us is really pure. |
| | We cannot doubt honesty of these brothers. | We cannot doubt *the* honesty of these brothers. |

**Reason for Correction.** We place the definite article before a noun when we want to particlularize it (name it specially) or refer to it.

| | | |
|---|---|---|
| 39. | We should help poor. | We should help *the* poor. |
| | Strong should not trouble weak. | *The* strong should not trouble *the* weak. |

**Reason for Correction.** We place the definite article before adjectives of quality like *poor. such, strong, weak, able*, etc., to make them plural nouns. Thus *the poor* means "poor people", *the rich* means "rich people", *the stong* means "strong people", etc.

| | | |
|---|---|---|
| 40. | Sun rises in east. | *The* sun rises in *the* east. |
| | Moon is smaller than earth. | *The* moon is smaller than *the* earth. |
| | North Pole is as cold as South Pole. | *The* North Pole is as cold as *the* South Pole. |

**Reason for Correction.** We place the definite article before the names of objects of universal importance or heavenly bodies like the *sun*, the *moon*, the *sky*, the *jupiter*, etc.

| | | |
|---|---|---|
| 41. | *The* woman is as brave as *the* man. | Woman is as brave as man. |

**Reason.** When "woman" and "man" are made to represent the whole human race we do not place the definite article before them.

| | | |
|---|---|---|
| 42. | Slower you move, greater the time you take. | *The* slower you move, the *greater* the time you take. |
| | Higher your income, better your food. | *The* higher your income, *the* better your food. |
| | Harder you work, greater your reward. | *The* harder you work, *the* greater your reward. |

**Reason.** We place *the* before adjectives and adverbs like "slower", "higher", "harder", "better", "greater" in the above sentences when one action results from the other.

| | | |
|---|---|---|
| 43. | Horse is a fast-running animal. | *The* horse is a fast-running animal. |
| | Cat is not as faithful as dog. | *The* cat is not as faithful as *the* dog. |

**Reason**. "The" is placed before the name of an animal or bird when it is made to represent its whole class.

| | Incorrect | Correct |
|---|---|---|
| 44. | She is most intelligent girl here. | She is *the* most intelligent girl here. |
| 45. | Which is *an* oldest building in the city ? | Which is *the* oldest building in the city ? |

**Reason**. We place "the" before an adjective in the third (superlative) degree, *e.g.*, "most intelligent", "oldest", "wisest", etc.

| | | |
|---|---|---|
| 46. | She is more intelligent of the two | She is *the* more intelligent of the two. |
| | He is cleverer of the two men. | He is *the* cleverer of the two men. |

**Reason**. We place "the" before an adjective in the second (comparative) degree when one person is to be shown out of two.

| | | |
|---|---|---|
| 47. | Mahmood was Napoleon of Asia. | Mahmood was *the* Napoleon of Asia. |
| | Nasser was Churchill of Africa. | Nasser was *the* Churchill of Africa. |

**Reason**. We place "the" before a proper noun when we want to describe a person through it by comparing it with another person.

| | | |
|---|---|---|
| 48. | She is shy girl | She is *a* shy girl. |
| | We bought pen, pencil and inkpot. | We bought *a* pen, *a* pencil and *an* inkpot. |

**Reason** We place the indefinite article "*a*" or "*an*" before a noun in the singular number.

| | | |
|---|---|---|
| 49. | I need *a* apple and banana. | I need *an* apple and *a* banana. |

**Reason**. We place the article "an" before a word beginning with a vowel and giving the vowel sound and "a" before a word beginning with a consonant (any letter other than *a*, *e*, *i*, *o*, *u* which are vowels).

*—Please see Chapter I Pages 5-6.*

| | | |
|---|---|---|
| 50. | He is M.A. while his friend is B A. | He is *an* M.A. while his friend is *a* B.A. |
| | We played *an* one-day cricket match. | We played *a* one-day cricket match. |

**Reason**. "An" is placed before a word whose first sound is the vowel sound (of *a*, *e*, *i*, *o*, *u*). "A" is used before a word whose first sound is the sound of a consonant (of any other letter than of the vowels). *You may also review Pages 5-6*

| | Incorrect | Correct |
|---|---|---|
| 51. | He is *a* poet and *a* novelist | He is a poet and novelist. |

(Only one person is being referred to.)

| | | |
|---|---|---|
| 52. | *The* Sri Lanka is a beautiful island. | Sri Lanka is a beautiful island. |
| | *The* Byron was a greet poet. | Byron was a great poet. |

**Reason.** We generally do not place the definite article before a proper noun.

| | | |
|---|---|---|
| 53. | In *the* case of theft go to the police. | In case of theft go to the police. |

**Reason.** We do not place "the" before a noun in phrases like the above in which the object comes after the preposition. (Here the object of "of" is "theft".)

## III. PRONOUNS

| | | |
|---|---|---|
| 54. | She is abler than me. | She is abler than I [am] |
| | They know this better than *me*. | They know this better than *I* [do]. |
| | He was more fortunate than *them*. | He was more fortunate than *they* [were.] |
| | Kausar is more honest than *us*. | Kausar is more honest than *we* (are). |

**Reason**. In these sentences we use "am", "I", "were", and "are" and not "me", "them", "us". This we do because we can complete the sentence with "am", "I", etc. more properly as done above. *For example* : She is abler than I *am*, etc. (However, there is acute differnce among grammarians on the use of these pronouns.)

| | | |
|---|---|---|
| 55. | It is *her*. | It is *she*. |
| | It is *us*. | It is *we*. |
| | It is *them*. | It is *they*. |
| | It is *him*. | It is *he*. |
| | It is *me*. | It is *I*. |

**Reason** The pronouns "she", "we", "they", "he" and "I", have been used. When we refer to one or more persons we say "she", "they", "he", etc. (Here too grammarians differ.)

| | | |
|---|---|---|
| 56. | She will speak to *none* of these two persons. | She will speak to *neither* of these two persons. |
| | *Neither* of those ten students was present. | *None* of those ten students was present. |

**Reason.** We use "neither" for two things or persons and "none" for more than two.

| | Incorrect | Correct |
|---|---|---|
| 57. | Was *anyone* of those two persons ready to go ? | Was *either* of those two persons ready to go ? |
| | He could meet *either* of the ten students. | He could meet *anyone* of the ten studer.ts. |

**Reason.** *Either* is used for two persons of things and *anyone* for more than two.

| | | |
|---|---|---|
| 58. | They called *him* and *I*. | They called *him* and *me*. |
| | See wrote to *you* and *he*. | She wrote to *you* and *him*. |

**Reason.** "Him" and "me" are the correct objects of "called" and "you" and "him" are those of "wrote".

| | | |
|---|---|---|
| 59. | *Who* do you want to see. | *Whom* do you want to see ? |

**Reason.** "Whom" is the correct pronoun used above. It is the object to "want".

| | | |
|---|---|---|
| 60. | Neither Asghar not Akram *were* present. | Neither Asghar nor Akram *was* present. |
| | Either Rubina or her friends *was* absent. | Either Rubina or her friends *were* absent. |

**Reason :** After "either or" and "neither.. nor" we use the verb according to the last subject.

| | | |
|---|---|---|
| 61. | *One* should always respect *his* elders. | *One* should always respect *one's* elders. |
| | *One* can learn *her* lesson if *she* applies *her* mind to it. | *One* can learn *one's* lesson if *one* applies *one's* mind to it. |

**Reason.** "One" is followed by "one" throughout the sentence.

| | | |
|---|---|---|
| 62. | No one can know *her* hims so easily. | No one can know *his* aims so easily. |
| | Everyone should do *her* duty. | Everyone should do *his* duty. |

**Reason.** When we do not make the sex known, "he" is placed after "no one", "everyone", etc But when the sex is made known at the beginning we can use "she" or "he" as required :

Everyone of the girls carried *her* books.

| | | |
|---|---|---|
| 63. | The two boys should help *one another* | The two boys should help *each other*. |

**Reason.** Generally we use "each other" for two persons and "one another" for more than two. Writers are, however, not strict on this point.

| | | |
|---|---|---|
| 64. | Where is the cat *who* was sitting here ? | Where is the cat *which* (or *that*) was sitting here. |

| Incorrect | Correct |
|---|---|
| That is the woman *which* was asking about you. | That is the woman *who* (or *that*) was asking about you. |

**Reason.** "Which" or "that" is used for animals, birds and things and "who" or "that" for human beings.

| Incorrect | Correct |
|---|---|
| 65. Our house is *like our friend.* | Our house is *like our friend's house.* |
| | (OR) Our house is *like that of our friend.* |
| My books are *different from Azra.* | My books are *different from Azra's.* |
| | (OR) My books are *different from those of Azra.* |

**Reason.** In the first sentence, houses are being compared. We cannot compare "house" to "friend". In the second sentence, "my books" are being compared with "Azra's books".

| Incorrect | Correct |
|---|---|
| 66. *He, I and you* were present there. | *You, he and I* were present there. |
| They were with *me and him.* | They were with *him and me.* |
| *We and Rubina and her friends* were walking along the road. | *Rubina and her friends and we* were walking along the road. |

**Reason.** In sentences like the above three pronouns are to be used in this order : *Second Person* (*you*), *Third Person* (*he, she, they*), *First Person* (*I, we*).

| Incorrect | Correct |
|---|---|
| 67. They need *such* books *which* are the latest. | They need *such* books *as* are the latest. |
| We need *such* people *who* are perfectly honest. | We need *such* people *as* are perfectly honest. |

**Reason.** "Such" is followed by the pronoun "as" and not by "which" or "who".

| Incorrect | Correct |
|---|---|
| 68. We saw the *same* film *which* you had seen. | We saw the *same* film *that* you had seen. |
| | (OR) We saw the *same* film *as* you had seen. |

**Reason.** "Same" is followed by the pronoun "that" or "as".

| Incorrect | Correct |
|---|---|
| 69. You may give this pen to *whomever* you like. | You may give this pen to *whoever* you like. |
| | (OR) You may give this pen to *whosoever* you like. |

| Incorrect | Correct |
|---|---|

**Reason.** The pronoun "whoever" or "whosoever" is suitable as it means "whatever persons".

| | |
|---|---|
| 70. It is between you and *I* that I am going away. | It is between you and *me* that I am going away. |
| Let Sabiha and *I* go there. | Let Sabiha and *me* go there. |

**Reason.** We place the pronoun "me", "us" (and not "I", "we".) after "between", "let" in the sentences.

## IV. ADJECTIVES

| | |
|---|---|
| 71. Our college is *more better* than other colleges | Our college is *better* than other colleges. |

**Reason.** We cannot place "more" before an adjective in the second (comparative) degree (we cannot use double comparatives). [Note that "lesser" is a double comparative that we *can* use thus : We have *lesser* corruption here than at other places.]

| | |
|---|---|
| 72. Which is *strongest* country in Asia ? | Which is *the strongest* country in Asia ? |
| She is *most intelligent* girl in the class. | She is *the most intelligent* girl in the class. |

**Reason** We generally place "the" before an adjective in the third (superlative) degree.

| | |
|---|---|
| 73. We met *the most ablest* teacher. | We met *the ablest teacher*. |

**Reason.** We cannot place "most" before an adjective in the third (superlative) degree. (Or we cannot use a double superlative.)

| | |
|---|---|
| 74. That person is *the most able* of two. | That person is the abler of the two. |
| Of these two flowers it is *the freshest*. | Of these two flowers it is the *fresher one*. |

**Reason**. When we compare two persons or things, we use the adjective in the second degree (like *clearer*, *better* etc.)

| | |
|---|---|
| 75. You are *junior than* Sohail. | You are *junior to* Sohail. |
| Her coat is *superior than* yours. | Her coat is *superior to* yours. |
| Where were you working *prior than* joining this office. | Where were you working *prior to* (before) joining this office ? |

**Reason.** We place "to" (and not "than") after the adjectives "junior", "senior", etc., ending in "or".

| | Incorrect | Correct |
|---|---|---|
| 76. | Is he *elder than* you by two years? (when not nearly related) | Is he *older than* you by two years? |

**Reason.** "Older" and "oldest" are used for difference in age of persons.

| | | |
|---|---|---|
| 77. | Rubina is his *oldest* sister. Who is the *oldest* of the members of this family? | Rubina is his *eldest* sister. Who is the *eldest* of the members of this family? |

**Reason.** "Elder" and "eldest" are used for difference in age of persons within a family. (However, people have begun using "older" in place of "elder".)

| | | |
|---|---|---|
| 78. | She is *elder than* me by a few years. | She is my *elder* by a few years. |

**Reason.** We cannot place "than" after "elder".

| | | |
|---|---|---|
| 79. | This book is *preferable* than that. | This book is *preferable to* that. |

**Reason.** We place "to" after "preferable". **Also note :** They have a *preference* for village life. I travelled by train *in preference to* the bus. Why do you *give preference to* your friend *over* your cousin?

| | | |
|---|---|---|
| 80. | Khalid is abler than *any* student in the class. | Khalid is abler than *any other* student in the class, |

**Reason.** When comparing one person or thing with others through a second degree adjective, we use "other" with "any".

| | | |
|---|---|---|
| 81. | Rahim is the wisest of all *other* students. | Rahim is the wisest of all students. |

**Reason.** When comparing one person or thing with others through a third degree adjective we do not use "other" with "all".

| | | |
|---|---|---|
| 82. | I have *little* sugar which we can use in the evening. | I have *a little* sugar which we can use in the evening. |

**Reason.** "Little" means "not much" while "a little" means "some".

| | | |
|---|---|---|
| 83. | There are *few* rooms in this college where we can easily have our new classes. | There are *a few* rooms in this college where we can easily have our new classes. |

**Reason.** "Few" means "not many" while "a few" means "some".

| | | |
|---|---|---|
| 84. | We saw *much less* films than last year. | We saw *much* (or *far*) *fewer* films than last year. |

**Reason.** "Fewer" is used for number and "less" for quantity.

NOTE : There are adjectives of quality without degrees of comparison, e g., entire, supreme, excellent, omnipotent (all-powerful), omnipresent (present everywhere), round, square, etc. **We cannot say** *more entire, more omnipotent, etc.*

However, other objectives like *full perfect, complete,* etc. admit of comparison. E g. :

A *fuller* inquiry is needed. This newspaper has prinded the *fullest* details of the bomb blast.

This is the *most perfect* marriage arrangement I have ever seen. We need a *more complete* description of the places you have visited.

| | **Incorrect** | **Correct** |
|---|---|---|
| 85. | Sabiha and Nadira are friends ; I know the *first* but not the *last* | Sabiha and Nadira are friends ; I know the *former* but not the *latter*. |
| | Of the two students going there the *last* is my class-fellow. | Of the two students going there the *latter* is my class-fellow. |

**Reason.** When we talk of two persons or things, we refer to the first one as "former" and to the second one as "latter".

| | | |
|---|---|---|
| 86. | Of the three students going there the *latter* is my friend. | Of the three students going there the *last* is my friend. |

**Reason.** When we talk of three or more persons or things, we cannot use "latter" for tne last one.

## V. VERBS

| | | |
|---|---|---|
| 87. | What *were* the news ? | What *was* the news ? |
| | This kind of *students are* good. | This kind of *student is* good. |
| | *These are* the means of doing it. | *This is* the means (way) of doing it. |
| | The United Nations *have* done nothing to solve the Kashmir problem. | The United Nations *has* done nothing to solve the Kashmir problem. |
| | Fifty miles *were* really a pleasant journey through the valley. | Fifty miles *was* really a pleasant journey through the valley. |
| | The summons of the court *have* reached. | The summons of the court *has* reached. |
| | Two hundred *are* not a big amount. | Two hundred *is* not a big amount. |
| | Seema as well as Zeba *are* present. | Seema as well as Zeba *is* present |

**Reason.** The words "news", "kind", "United Nations (or the UNO)", ' fifty miles" (as a 'distance'), etc. are all used as singular nouns. So we place singular verbs "is", 'has", etc., after them. *As well as* takes the singular verb "is" according to the first noun "Seema". *As well as* takes the plural verb "are" or "were" if the first noun is plural. *E.g.*, They as well as Samina *are* absent.

| Incorrect | Correct |
|---|---|
| 88. The majority of the people *was* with us. | The majority of the people *were* with us. |
| The majority *are* authority. | The majority *is* authority. |

**Reason.** We take "majority of" as plural. So we place the plural verb "were" after it. We take "majority" as singular.

| | |
|---|---|
| 89. A large number of people *was* present there. | A large number of people *were* present there. |

**Reason** Here "a large number of people" is plural, and so we place the plural verb "were ' after it.

| | |
|---|---|
| 90. Sharif is one of those who *has* started living here. | Sharif is one of those who *have* started living here. |

**Reason.** After "those" we place the plural verb "have".

| | |
|---|---|
| 91. Siraj *is* sitting here for four hours. | Siraj *has been* sitting here for four hours. |

**Reason.** We have used "has been" to show continuity of action for four hours and its continuity in the present

| | |
|---|---|
| 92. They *were* living in that house since 1980. | They *had been* living in that house since 1980. |

**Reason.** We have used "had been" to show continuity of action in the past since 1980.

| | |
|---|---|
| 93. She said that she *will* go to Iran. | She said she *would* go to Iran. |
| They were saying that they *are* my friends. | They were saying that they *were* my friends. |

**Reason.** Generally the past tense follows the past tense. We place "would" after "said' and "were" after "were saying".

| | |
|---|---|
| 94. Does she think that I *will* go there ? | Does she think that I *shall* go there ? |
| We *will* be coming to you in December. | We *shall* be coming to you in December. |

**Reason.** Generally in British English we use "shall" in the first person (*e.g.*, "I", "we") and "will" in the Second and Third Person. For the Use of "will" in the First Person and "shall" in the Second and Third Person, please see Chapter 1, Pages 18-19.

| | |
|---|---|
| He *refused* my statement. | He *denied* my statement. |

**Reason.** "Denied" should be used as it means "refused to accept".

| | Incorrect | Correct |
|---|---|---|
| 95. | She *must* not have been so unkind. | She *ought* not to have been so unkind. |

**Reason.** "Ought not" or "should not" can be used as it means "it was not proper for her to do so". "Must" implies compulsion.

| | Incorrect | Correct |
|---|---|---|
| 96. | We feel great joy *to make* this suggestion. | We feel great joy *in making* this suggestion. |
| | She insisted *to do* that. | She insisted *on doing* that. |
| | They feared *to go* into the darkness. | They feared *going* into the darkness. |

**Reason.** Here we should use the gerund (which is a combination of noun and verb, like *sleeping*, *working*) in place of the infinitive (verb placed after "to" like "*to sleep*", "*to work*", "*to be playing*").

| | Incorrect | Correct |
|---|---|---|
| 97. | We stayed on the way *for taking* lunch. | We stayed on the way *to take* lunch. |
| | They decided *for starting* on their journey. | They decided *to start* on their journey. |
| | She requested me *for coming* to her house. | She requested me *to come* to her house. |

**Reason.** Here we should use the infinitive in place of the gerund.

| | Incorrect | Correct |
|---|---|---|
| 98. | We shall try *to efficiently* do it. | We shall try *to* do it *efficiently*. |
| | They hope *to clearly* see the new moon. | They hope *to* see the new moon *clearly*. |
| | She intends *to at least* visit one foreign country. | She intends *to* visit *at least* one foreign country. |

**Reason.** We should not place the adverb like "efficiently", "clearly", etc between "to" and the verb ("do", "see", etc). Thus we should have the infinitive ("to do", "to see", etc.) as a unit. Also see Page 32.

| | Incorrect | Correct |
|---|---|---|
| 99. | *Climbing* the roof was dark on all sides. | *Climbing* (or *while climbing*) the roof, *we found* it dark on all sides. (OR) When *we climbed* the roof, it was dark on all sides. |
| | *Being* a very boring lecture most of the hearers went out of the room. | *It being* a very boring lecture, most of the hearers went out of the room. |

**Reason.** The participle (verb and adjective combined like "climbing", "being") should have a noun or pronoun to which it can have reference.

| | Incorrect | Correct |
|---|---|---|
| 100. | They considered him *as* a great fool. | They considered him a great fool. |
| | She regarded him her brother. | She regarded him *as* her brother. |

**Reason** There are certain verbs like "considered" which do not take "as" after them. Other verbs like "regarded" take "as" after them.

These verbs do not take "as" after them : *think, consider, term, call, name.*

These verbs take "as" after them : *define, treat, mention, depic portray, represent, regard.*

**Examples :** I *consider* it your mistake. They have *termed* (called) it a clever scheme They will *name* you a patriot It is *defined as* a dialogue about our needs Do not *mention* it *as* an error. He is *represented as* a great scholar.

## VI. ADVERBS

| | Incorrect | Correct |
|---|---|---|
| 101. | He is *too happy* today. | He is *very happy* today. (OR) He is *quite happy* today. |
| | Tasneem was *too pleased* to hear this news. | Tasneem was *very pleased* to hear this news. |
| | Rafi is surely *too much favourable* to us. | Rafi is surely *very favourable* to us. (*Very much favourable* is also sometimes used.) |

**Reason.** "Too" is used in the negative sense and means "in a higher degree than required". "Very" is used in the positive sense. So we place "very" before "happy", "pleased", etc.

| | Incorrect | Correct |
|---|---|---|
| 102. | She is *very sad* to laugh. | She is *too sad* to laugh. |

**Reason :** The reason for 101 applies to it. We place "too" before "sad" as it is used in the negative sense.

| | Incorrect | Correct |
|---|---|---|
| 103. | The sky is now *enough* clear. | The sky is now *clear enough.* |
| | Azra is *enough able* to pass the examination. | Azra is *able enough* to pass the examination. |

**Reason.** The adverb "enough" is placed after the word that it describes.

| | Incorrect | Correct |
|---|---|---|
| 104. | Here things are *very cheaper* than at others places. | Here things are *much cheaper* than at other places. |
| | He walks *very faster* than you. | He walks *much faster* than you. |

**Reason.** "Much" is placed before adjectives or adverbs in the second degree.

| Incorrect | Correct |
|---|---|
| 105. They were *very astonished* (or surprised) to see us. | They were much *astonished* to see us. |
| She was *very troubled* by her friend. | She was *much troubled* by her friend. |
| Your story is *much exciting*. | Your story is *very exciting*. |

**Reason.** "Much" is placed before past participles (like *troubled puzzled*) and 'very" before present participle (like *exciting, interesting*).

| | |
|---|---|
| 106. She was *very much* busy. | She was *very busy*. |

**Reason.** We cannot place "much" before adverbs in the first degree. "Very" will do.

| | |
|---|---|
| 107. She knows to sing | She knows *how* to sing. |
| They came here three years *before*. | They come here three years *ago*. |

*Adverbs in the above sentences should be used correctly.*

| | |
|---|---|
| 108. Your house is *quite* old. It is *quite* ugly. | Your house is *very* old. It is *very* ugly. |

**Reason.** The adverb "quite" means *perfectly* or *completely*. Thus "very" is more suitable than "quite" in the above sentences.

## VII. PREPOSITIONS

| | |
|---|---|
| 109. A tree stands *besides* the well. | A tree stands *beside* the well. |

**Reason.** "Beside" means "by the side of". "Besides" means "in addition to".

| | |
|---|---|
| 110. *Beside* meeting Rahila, I met Rubina. | *Besides* meeting Rahila, I met Rubina. |

**Reason.** As for 109.

| | |
|---|---|
| 111. Ashan lives *in* Gulshen-i-Iqbal *at* Karachi | Ahsan lives *at* Gulshen-i-Iqbal *in* Karachi |

**Reason.** "In" is used for larger towns or countries while *at* for smaller places.

| | |
|---|---|
| 112. It was a fight *among* two soldiers | It was a fight *between* two soldiers |
| Divide this money *between* these ten children. | Divide this money *among* these ten children |

**Reason.** "Between" should be followed by two persons or things and "among" by more than two. (Note that we use "between" for more than two when we have clear and exact positions in mind. *E.g.*, Our house is between buildings A, B and C.)

| | Incorrect | Correct |
|---|---|---|
| 113. | She was ill *from* fever. | She was ill *with* fever. |
| | They got late *from* the office. | They got late *for* the office. |
| | He died *from* fever. | He died *of* fever. |
| | I cannot *part with* you. | I cannot part. *from* (separate from) you. |
| | We cannot *part from* this pen. | We cannot *part with* this pen. |

(We use "part with" for things and "part from" for persons.)

| Incorrect | Correct |
|---|---|
| I took *leave from* the officer. | I took leave *of* the officer. |
| I have sent a letter *on* his address. | I have sent a letter *to* his address. |
| She comes *from* a good family. | She comes *of* a good family |
| Do not write *with* ink. | Do not write *in* ink. |
| He said this *upon* Akmal's face. | He said this *to* Akmal's face. |
| He was married *with* Rehana. | He was married *to* Rehana. |
| He is like a brother *for* you. | He is like a brother *to* you. |
| Do you prefer this book *over* that ? | Do you prefer this book *to* that ? |
| They will start reading this *from* Saturday. | They will start readidg this *on* Saturday. |
| He arrived *on* the place very late. | He arrived *at* the place very late. ("Arrive at for large cities," "arrive at a decision") |
| We went there *despite* of bad weather. | We went there *in spite of* bad weather. (OR) We went there *despite* bad weather. |
| It is cheque *of* this bank. | It is a cheque *on* this bank. |
| Prevent (stop) him *to go* there. | Prevent him *from going* there. |
| He is *in* this committee | He is *on* this committee. |

**Reason.** In the above sentences, the preposition should be used correctly.

| Incorrect | Correct |
|---|---|
| 114. They studied *to* 4 p.m. | They studied *till* (or *until*) 4 p.m. |
| We went *till* the last street. | We went *to* the last street. |

**Reason.** We use "till" for time and "to" for place.

| | |
|---|---|
| 115. She did not go there *due to* the rain. | She did not go there *because of* (or *owing to* or *on account of*) the rain. |

**Reason.** We should have a noun before "due to" which it describes (*For example* : His absence is *due to* illness.)

| | |
|---|---|
| 116. They jumped *in* the river. | They jumped *into* the river. |

**Reason.** "In" is used for things which are still and "into" for things or persons in motion.

| | |
|---|---|
| 117. She loves *with* books. | She loves books. |
| Did he marry *with* her ? | Did he marry her ? |
| Did he reach at the place ? | Did he reach the place ? |
| They attacked *on* the city. | They attacked the city. |
| She resembles *with* her mother. | She resembles her mother. |

**Reason.** The preposition is not needed.

| | |
|---|---|
| 118. Whom was she talking ? | Whom was she talking *to* ? (OR) *To* whom was she talking ? |
| What is he looking ? | What is he looking *at* ? |
| Is this the story she is interested ? | Is this the story she is interested *in* ? |

**Reason.** Suitable prepositions should be provided for the verb and adverb.

## VIII. CONJUNCTIONS

| | |
|---|---|
| 119. She walks *like* Samina does. | She walks *as* Samina does. (OR) She walks like Samina. |

**Reason.** We cannot use the conjunction "like" in place of "as".

| | |
|---|---|
| 120. That student will not work *except* he meets his mother. | That student will not work *unless* he meets his mother. |

**Reason.** We cannot use the conjunction "except" in place of "unless".

| | |
|---|---|
| 121. Sharif had *no sooner* seen the picture *but* he started laughing. | Sharif had *no sooner* seen the picture *than* he started laughing. (OR) Sharif started laughing *as soon as* he saw the picture. |

| Incorrect | Correct |
|---|---|
| *No sooner* had he slept *but* he got up. | *No sooner* had he slept *than* he got up. |

**Reason :** We place "than" after "no sooner". ("No sooner" means "as soon as".)

| | |
|---|---|
| 122. She had *hardly* (*scarcely*) begun talking *than* she was called. | She had *hardly* (*scarcely*) begun talking *when* she was called. |

**Reason :** We place "when" after "hardly" or "scarcely".

| | |
|---|---|
| 123. She *not only read* a novel but also a poem. | She *read not only* a novel but also a poem. |

**Reason :** The verb "read" is placed before "not only".

| | |
|---|---|
| 124. *Although* he is my friend, but he does not help me. | *Although* he is my friend, he does not help me. (OR) He does not help me although he is my friend. |

**Reason :** We do not place "but" after the conjunction "although".

## SOME FURTHER CORRECTIONS

| | |
|---|---|
| 125. She said her *prayer* in the morning. | She said her *prayers* in the morning. |

**Reason :** One *says* one's "prayers".

| | |
|---|---|
| 126. Faisal, *the* King of Saudi Arabia, was a great man. | Faisal, King of Saudi Arabia, was a great man. |

**Reason :** When we write the title of a king, etc. (after his name), we do not place "the" before it.

| | |
|---|---|
| 127. Your's sincerely,<br>Your's faithfully, | Yours sincerely,<br>Yours faithfully, |

**Reason :** We do not use the apostrophe (') with "yours" when it is placed, before "sincerely", "affectionately" "faithfully", etc.

So we also do not use the apostrophe with "theirs", hers", "its", "ones" although they indicate possession.

| | |
|---|---|
| 128. Ali's and Hasan's shop. | Ali and Hasan's shop. |

**Reason.** We use the apostrophe with the second noun when the two nouns are linked.

| | |
|---|---|
| 129. I cannot *pull on* with him. | I cannot *get on* (or *get along*) with him. |
| He wasted *his much* time. | He wasted *much of his* time. |
| It is *no use* to go there, | It is *of no* use to go there. (OR) It is *no use going* there. |

**Reason** : There is a wrong use of idiom in the above sentences.

| | **Incorrect** | **Correct** |
|---|---|---|
| 130. | We met her *in* the way. | We met her *on* the way. |
| | We shall play *in* the night. | We shall play *at* night. |

**Reason** · There is a wrong use of the preposition "in" in the above sentences.

**Note the phrases** : *in the morning, at noon, in the afternoon, in the evening, at night, at midnight, by day* and *by night* (during the day and night), *in the night*—at some time during the night

| | | |
|---|---|---|
| 131. | You cannot make him *to* go. | You cannot take him go. |
| 132 | She had better *to* write this. | She had better write this. |

**Reason** : Here "to" in the infinitive (*to go, to work*, etc.) is not required.

| | | |
|---|---|---|
| 133. | I am studying Urdu language. | I am studying the Urdu language. |

**Reason** : We should place the definite article before any language written thus

| | | |
|---|---|---|
| 134. | I will write you next week about this matter. | I will write *to* you next week about this matter. |

**Reason for Correction** : We place the preposition "to" after "write". We do not place "to" after "write" when the indirect object of "write" is used. For example : I shall *write* him a letter. We *wrote* them several notes. (However, we can say : I shall write a letter to him. We wrote several notes to them.)

| | | |
|---|---|---|
| 135. | He seldom or never arrives *in* time. | He seldom or never arrives *on* time. |

**Reason** : "On time" is the right phrase. It means "at the exact or right time" or "punctually". ("In time" means "early enough".)

| | | |
|---|---|---|
| 136. | When you buy something you must bargain the shopkeeper. | When you buy something you must bargain *with* the shopkeeper. |

**Reason** : "Bargain with" is the right phrase. We have to use the preposition "with" here.

| | | |
|---|---|---|
| 137. | My brother's only help *were* his friends. | My brother's only help *was* his friends |

**Reason** ; Here "help" is a singular noun and will take the singular verb "was".

| | | |
|---|---|---|
| 138. | Bread and butter *are* all that we want. | Bread and butter *is* all that we want. |

**Reason** : Here "all" means "everything". It will take the singular verb "is".

| Incorrect | Correct |
|---|---|
| 139. Rashid and I *am* enemies. | Rashid and I *are* enemies. |

**Reason** : "Rashid and I" will take a plural verb as they are two persons (plural number).

| | |
|---|---|
| 140. Five and five *makes* ten. | Five and five *make* ten. |

**Reason** : "Five and five" will take a plural verb as they are two numbers (plural number).

| | |
|---|---|
| 141. He does not know *wrong from right*. | He does not know *right from wrong*. |

**Reason** : In the phrase "right" should be used before "wrong".

| | |
|---|---|
| 142. What to *speak* of luxuries, even comforts were not available there. | What to *talk* of luxuries, even comforts were not available there. |

**Reason** : We should use the verb "talk" instead of "speak".

| | |
|---|---|
| 143. After crossing the river, the weather became clearer. | After *we* crossed the river, the weather became clearer. |

**Reason** : Here we should have the subject to the verb "cross" or "crossing" in the sentence to make it meaningful.

| | |
|---|---|
| 144. Health is *more* preferable *than* riches. | Health is preferable *to* riches. |

**Reason for Correction** : "Preferable" is itself an adjective in the comparative degree. We cannot place "more" before it. "To" is placed after "preferable".

| | |
|---|---|
| 145. *I refused* the invitation. | I *declined* the invitation. |

**Reason** : We use "decline" for an invitation when we do not accept it.

| | |
|---|---|
| 146. None but those having *a* teaching experience *needs* apply for the post. | None but (except) those having teaching experience need apply for the post. |

**Reason** : "A" should not be used as it is experience of teaching in general. "Need" (plural verb) should be used, and not "needs" as "those" ("those persons") is plural.

| | |
|---|---|
| 147. I regret *at* the delay. | I regret the delay. |

**Reason** : The preposition "at" is not needed between regret and its object "the delay".

| Incorrect | Correct |
|---|---|
| 148. He is *both* intelligent *as well as* diligent. | He is both intelligent *and* diligent (hardworking). (OR) He is intelligent *as well as* diligent. |

**Reason** : "Both" and "as well as" are not used together as they both have the same meaning. Two conjunctions cannot be used together.

| | |
|---|---|
| 149. Children must be taught to *say* the truth. | Children must be taught to *speak* the truth. |

**Reason** : We "speak" or tell the truth. "Say" stands for "express".

| | |
|---|---|
| 150. Bashir is more intelligent than *either* of his three brothers. | Bashir is more intelligent than *any* of his three brothers. |

**Reason** : We use "either" for two and "any" for more than two.

| | |
|---|---|
| 151. The Principal inquired *that* who *went* out. | The Principal inquired who *had gone* out. |

**Reason** : "That" connot be placed before "who". There should be past participle (*had gone*) in the second part of the sentence after "enquired".

| | |
|---|---|
| 152. The master gave the boy advice which he *refused.* | The master gave the boy advice which he *neglected* (or *disregarded*). |

**Reason** : Advice is not "refused".

| | |
|---|---|
| 153 The speech which he *gave* at the function was impressive. | The speech which he *made* at the function was impressive. |

**Reason** : A speech is "made", not "given".

| | |
|---|---|
| 154. Which is the *less* of the two evils ? | Which is the *lesser* of the two evils ? [Also see Page 91] |

## EXERCISES ON CORRECTION OF ERRORS WITH HINTS

**I. Correct errors of expression, if any, in the following sentences and give reasons for your correction :**

(1) He got *mixed with* an illegal organization. (2) His grandfather brought him up and he got his *studies* in Lahore. (3) Huxley's style is different *from Russell.* (4) She said that she *should* go there. (5) He is so *sentimental* that he did not even offer me a chair. (6) People generally *assume* that money brings happiness. (7) I have *only* used this pen once from the day I had it mended. (8) I know

*who* you mean. (9) Neither you nor I *are* lucky. (10) You are the person who *are* wanted (11) We *will* be leaving soon for Karachi. (12) Afzal has often *beat* me at tennis. (13) *Your* sincerely. (14) *In my opinion. I think* it is wrong (15) *Sir Iqbal* (for Sir Muhammad Iqbal. (16) *No mention* (in answer to ' thank you"). (17) He said that *I will* go there (18) You have read this book, ***have you*** ? What time *you saw him* there ?

**II. Correct errors of expression and give reasons for the corrections :**

(A) (1) Everywhere nothing but want and misery *are* to be seen. (2) He is as tall *than* his brother (3) *To whom* will you give this letter. (4) You should *pray God* every day (5) He *shot* the tiger but missed. (6) He intended *to have come* to dinner (7) "Oh ! he is *too* sweet". (8) He is *the* student of *Jinnah College.* (9) He is *failed* candidate. (10) It is *a long time since* I have been studying English.

(B) (11) Unless you *do not* go there at once, you will get dismissed (Omit or leave out *do not*) (12) This is an article *under* which no name is appended. (*to*) (13) I *wrote* nearly a fortnight ago and he replied *me* only yesterday. (*wrote to him, replied to me*) (14) The *two first* pages of the newspaper are very badly printed (*first two*) (15) I consider it *as* a very badly managed affairs. (Omit *as*)

(C) (16) *Hundred rupees* are a bit too much for this table. (*a hundred rupees*) (17) I *am* doing this work for the *past* many years. (*have been, last*) (18) He persisted *to go* there in spite of my order. (*in going*) (19) He very much resembles *to* his father. (Omit *to*') (20) You ought to have *treated him* your equal. (*treated him as*) (21) He *was plucked* in the Intermediate Examination. (*got plucked*) (22) Last but not *the* least, we have to mention the bad climate of this place. (Omit *the*)

**III. Correct errors giving reasons :**

(A) (1) Do not play *mischiefs* when the Professor is away. (*mischief*) (2) He *made* three goals in the last match. (*scored*) (3) The winter term begins *from September First.* (*on the 1st September*) (4) They are called *with* different names. (*by*) (5) I *fear* it will rain. (*hope*) (6) I *am reading* at the new college. (*studying*) (7) My tooth is *paining* very badly. (*aching*) (8) He had leave *of* four days from the college. (*for*) (9) He gets *a less salary than* his brother. (*a salary less than*)

(B) (10) Each of the soldiers saluted the general in *their* turn. (*his*) (11) This is the *youngest* and *most* intelligent of my two sons. (*younger, more*) (12) Is it you who *has* done this ? (*have*) (13) *When* Ahmad or his brother visit us, we are delighted. (*whenever*) (14) You should behave *like* I do. (*as*) (15 It is *too* hot today. (*very*) (16) The *males having* gone to work only the *females* were left in the house. (*men, women*) (17) I met *your family members* on the Eid day. (*members of your family*) (18) He rode away on the bicycle *of his*

*friend's.* (*of his friend*) (19) The government does not lack *in* (does not have) intelligent officers. (Omit *in*)

(C) (20) This paper is inferior *than* that. (*to*) (21) He will be *cured from* his fever. (*of*) (22) Aeroplanes reach Europe *soon* now-a-days. (*sooner*) (23) I must *revenge* my brother. (*avenge*) (24) He *lived* there for a day. (*stayed*) (25) *It is written in this letter that* .... (*This letter says that* ). (26) He does not *care for* his money. (*take care of*) (27) *King Hussain the First.* (*King Hussain I*) (28) I *am hopeless to pass.* (*have no hope of passing*) (29) *I* and *he* are brothers. (*He and I*)

(D) (30) He is *very* annoyed with me. (*much*) (31) She *acquired* the language in six months. (*learnt*) (32) I prefer Shahid *over* Abid. (*to*) (33) His *efficiency* in the English language is doubtful. (*proficiency*) (34) *Shall* you see me this evening ? (*Will*) (35) He cannot look *beneath* his nose. (*beyond*)

(IV) (1) I once had the privilege *to hear Quaid-i-Azam* speak. (*of hearing the Quaid-i-Azam*) (2) There is little *to do* in such a hopeless case as this. (*to be done* or *that can be done*) (3) I *showed* him a cold shoulder. (*gave*) (4) During the journey, we had the compartment all *by* ourselves. (*to*) (5) He is *hardly* hit by the bank's failure. (*hard*) (6) I have much pleasure *to accept* your kind offer. (*in accepting*) (7) *By* his bearing. I should say he has been in the army. (*from*) (8) He revenged himself *against* his enemies. (*on* or *upon*) (9) This is another side *of* the question (*to*; 10) I congratulate you *for* your success. (*on*) (11) He always had hatred *against* inefficiency. (*of*) (12) He has taken a leap *into* the dark (*in*) (13) This functionary (one having unimportant official duties) is a *straw man* appointed to (*man of straw*) (14) By acting as he did he *was inconsistent* with his principles. (*was being inconsistent*) (15) Death stares him *in his face.* (*in the face*) (16) I have *gone* through my whole fortune. (*run*) (17) He displayed gentleness combined *to* firmness. (*with* (18) It was wrong *in* you to break your promise. (*of*) (19) He passed *as* a rich man (*for*) (20) The debate was now coming to *a close.* (*an end*) (21) Neither of these men *seem* eligible. (*seems*) (22) There was *nobody* else there but (except) me. (*everybody*) (23) *Write this* in your copy. (*write this down*) (24) I am going by *the* 12.30 *o'clock train.* (*the 12.30 train*) (25) *Both men have not come.* (*Neither of the men has come*) (26) He asked me where I came from. (*had come*) (27) I did not know that honesty *was* the best policy (*is*) (28) Bad news *spread* fast. (*spreads*) (29) She does not part *from* money. (*with*) (30) His friends *sided* him. (*sided with*) (31) You should *leave* smoking. (*give up*) (32) I doubt *that* he will come. (*if* or *whether*) (33) The *sceneries* of Murree *are* wonderful. (*scenery.. is..*) (34) He *has come* here yesterday. (*came*) (35) No sooner *we left* the shop *it began* to rain. ( *had we left... than it began* ) (36) Each of our students *pay their* tuition fee in advance. (*pays his*) (37) She *makes him to obey* her orders. (*makes him obey*) (38) Javed was accused *with* theft. (*of*) (39) ...*interestable*

novel. (*interesting*) (40) Khurshid was *born in* a rich family (*born into*) (41) He *has been died* today (*has died*) (42) When the General unlocked the door he *had seen* the host *laying* in it. (*saw lying*) (43) inferior *from* (*to*) (44) He was travelling from A to B *with a night gown.* (*with a night gown on*) (45) gave him *many advices* (*many pieces of advice*) (46) Only ten candidates *were failed* in the exam. (*failed*) (47) The days *pass off* happily. (*pass*) (48) He *passed out his* B.A this year (*passed his*) (49) He has *lit up* the fire of reform. (*lit*) (50) *Almost not a word* was said to encourage us. (*Hardly a word*) (51) There is another defect which can *alone* be remedied by legislation. (*only*) (52) *Apropos the* recent failure of the bank. (*Apropos of the*) (53) Please stand *backwards*. (*back*) (54) A task always difficult and *highly more so* in the present case (*much more so*) (55) We could not have acted *much* differently. (*very*) (56) The English nation is *by far and away the most* disciplined. (*by far the most*) (57) He ran *three hundred metres race*. (*a three hundred metre race*) (58) One should do *his* duty (*one's*) (59) I have *spent little* money I had (*spent the little*) (60) A ship was *drowned*. (*sunk*) (61) He came *in time* fortunately (*on time*) (62) I prevented him *to fall*. (*from falling*) (63) I have *not other* wealth but my books. (*no*) (64) Iqbal was *a poet and a philosorher*. (*a poet and philosopher*) (65) The *luxurious* hair *add* to her beauty. (*luxuriant ..adds*) (66) You should behave *like* I do. (*as*) (67) *The cleanliness is* next to goodliness. (*Cleanliness is ..*) (68) She *resembles with his mother*. (*resembles his*) (69) Where *he has* gone ? (*has he*) (70) We *enjoyed* very much. (*enjoyed ourselves*) (71) The whole *districts have* flooded. (*district is*) (72) He feels *very* week to walk. (*too*) (73) He *says* me a fool. (*calls*) (74) She is *some* better now. (*somewhat*) (75) He just *finished* his tour. (*has just finished*) (76) The clock has *struck 4 hours*. (*struck 4*)

## HINTS

### (Exercise 1, Ex. II Sentences 1 to 10)

1. (1) *mixed up* instead of "mixed"——The preposition "up" should also be used. (2) *education* instead of "studies". Or *got educated* instead of "got his studies".——One gets education or gets educated. (3) *from Russell's* or *from that of Russell* instead of "from Russell".——The styles of Huxley and Russell are being compared. (4) *would* instead of "should" ——it is simple intention of going. (5) *unmannerly* (or some other such word) instead of "sentimental". ——"sentimental" means "emotional" and does not make proper sense in the sentence. (6) *think* instead of "assume".——"Assume" means "to take for granted (or accept as true without questioning)" which does not make proper sense in the sentence. (7) *only once*.— the position of "only" in the sentence should be changed. (8) *whom* instead of "who".—— The pronoun "whom" as object to "know" should be used. (9) *am* instead of "are".——The singular verb "am" corresponding to "I" should be used. (10) *is* instead of "are". ——The singular verb "is" corresponding to "person" should be used.

(11) *shall* instead of *will*. "Shall" is generally used in the First Person (I, we, etc.) and "will" in the Second and Third Persons. Now in British English "will" is also used in the First Person at times. See Pages 18-9 (12) *beaten* instead of "beat".——The third form of "beat" should be placed after "has". (13) *Yours* instead of "your".——Yours is the correct possessive (without the apostrophe). (14) Either say *In my opinion* it is wrong OR) *I think* it is wrong. (15) *Sir Muhammad Iqbal*.——"Sir" is used with the 'personal name' in the West. Here it should be used with the full name. (16) *That's all right*——"No mention" is avoided now. (17) *he would* instead of "I will".——This sentence is in the indirect speech. The past from of "will" should correspond with "said". (18) *haven't you* ? —— a positive statement has a negative short question and a negative statement has a positive short question.

II. (1) *is* instead of "are". "Want and misery" is singular here, (2) *as* instead of "than" (OR) *taller than* instead of "tall than".——The correct idiomatic form should be used in the first case, and the second degree adjective (*taller*) in the second case. (3) *whom* instead of "to whom"——"to" is unnecessary. "Whom" is object to "give". (4) *pray to God* instead of "pray God".——"Pray" is an intransitive verb. It will take the preposition "to". (5) *shot at* instead of shot.——The preposition "at" should also be used. (6) *to come* instead of "to have come".——The participle "to come" should be used. (7) *very* instead of "too".——"too" gives a negative meaning (8) *a* instead of "the" *the Jinnah College* instead of "Jinnah College"——The indefinite article "a" should be used as "he" is one of the many students of the college The definite article "the" should be placed before the name of the college as it particularizes it. (9) *a failed* instead of "failed".—The indefinite article "*a*" should be used as "candidate" is a common noun singular number). (10) *For a long time that* instead of "a long time since" ——"for" is used for a period of time. The conjunction "that" should also be used.

# CHAPTER 7

## IDIOMATIC PREPOSITIONAL PHRASES

**Please also see Chap 8 on Idioms at places for Prep. Phrases**

**Abide by** (keep a promise ; obey laws). He will *abide by* his promise as he is honest ... *Abide by* traffic rules.

**Ability for** *or* **in**. He has the *ability for* this job. (... ability to work at it.) We cannot doubt his *ability in* construction matters.

**Abound in** *or* **with** (have in large numbers or great quantity). Our gardens *abound in* oranges. Baluchistan *abounds with* gas.

**Absolve from** (declare free from punishment promise, etc.). The judge may *absolve* him *from* the charge . ... *absolve from* a duty.

**Abreast of** (not behind). They read new books to keep (be) *abreast of* the latest ideas on their subject.

**Absorbed in** (giving full attention to). He was so *absorbed in* the TV play that he forgot to drink his tea.

**Abstain from** (hold oneself back). They should *abstain from* smoking and bad food. (**Refrain from** has almost the same meaning, but **abstain from** is more commonly used with regard to eating and drinking. They *refrain from* visiting crowded places.)

**Accede to** (give approval to a suggestion, plan, etc.). How can they *accede to* the foolish plan ?

**Accompanied by**. We were *accompanied by* the student who showed us the way. (= The student went with us ...)

**According to**. She acted *according to* our directions (—as you had directed )

**Account for** (give an explanation). You will have to *account for* your mistakes. He *accounted to* the officer *for* his conduct.

**Accuse of** (charge someone with breaking the law). We *accuse* a person *of* a crime before arresting him.

**Accustomed to** (being in the habit of). Raza is *accustomed to* (used to) running in the morning ... *accustomed to* eastern foods.

**Acquainted with** (have knowledge of, to have met socially). She is quite *acquainted with* all this information. I an *acquainted with* that army officer. ... *acquaintance* (*n*.) *with* the information, *with* the officer.

**Acquiesce is** (agree silently but against one's will). Our social conditions force many girls to *acquiesce in* improper marriage arrangements.

**Admit of** (give a decision that one is not guilty). The court may *acquit* him *of* theft . (... *acquit on* the charge.)

**Acquit oneself in** (act in a good or bad manner). She is able, she will *acquit* herself well *in* the examination. (... not well-prepared : will *acquit* herself badly *in* the exam.)

**Adapt to** (make suitable to). Rubina is trying to *adapt* herself *to* the new conditions. *Adapt* this novel *for* the stage.

**Addicted to** (be in the habit of having, taking, etc.) I cannot believe she is *addicted to* smoking. ... *addicted to* reading.

• **Adhere to** (stick firmly to). The solution will make the leather pieces *adhere to* each other. We will *adhere to* this plan.

**Adjacent to** (very close to, next). The market is *adjacent to* our house.

**Admit** *or* **allow of** (permit as possible). Your story does not *admit of* any doubt.

**Adorn with** (decorate with ; add beauty to). Let us *adorn* our house with pictures and flowers.

**Afflicted by** *or* **with** (caused to suffer in the body or mind). Many Africans are *afflicted by* (or *with*) poverty and disease. They felt *afflicted at* (or *by*) their sudden loss.

**Aim at.** She aims at becoming a teacher. They *aimed* their guns *at* the enemy.

**Alarmed at** (feeling the fear). We were *alarmed at* the war news.

**Allot to.** Who *allotted* this land *to* her ? (Is she the right *allottee* ? Is the *allotment* valid ?)

**Allow for** (take into consideration). While building the roads we should *allow for* the greater traffic.

**Agree to an idea, etc., with a person.** They *agreed to* my plans ... *agreed with* me.

**Angry at, with.** She is *angry at* his words ... *angry with* him.

**Annoyed at, with.** The teacher was rightly *annoyed at* (angered by) his behaviour ... was *annoyed with* him.

**Anxious about** *or* **for** (fearful ; having a strong wish). We are *anxious about* their safety. ... *about* their success. He is *anxious to* meet her.

**Apart from** (away from ; as well as). They sat *apart from* us. *Apart from* buying the shoes, we bought a watch.

**Appeal to** (make a strong request ; please or attract). The prisoner will *appeal to* the judge for mercy. This drama *appeals to* us. (It has a great *appeal for* us.)

**Apprise of** (be informed of). We were *apprised of* the enemy's plans.

**Approve of** (consider good, right, wise, etc.). My parents *approve of* my decision to marry an Arab girl.

**As to** (for the matter of, as regards). *As to* the war, it can start any day. *As to* meeting them, I cannot decide. (**Note** : We usually put the words coming after "as to" at the beginning—"ing" verb is used soon after "as to" if the noun is not used.)

**Associated with** (connected with). Good manners are often *associated with* a good character.

**Astonished at** (much surprised). They were *astonished at* our success. They were *astonished to* hear of it.

**At home in** (knowing well). Saira is *at home in* English, she knows it well.

**At variance with** (opposed to). Raza's ideas are *at variance with* mine. The war plans of the generals are *at variance.*

**At work, at play.** They are *at work* (working) now. All of them are *at play* in the evening.

**Avail oneself of** (give oneself the advantage of). Try to *avail yourself* of this chance.

**Awake to** (conscious of ; able to understand what is happening). She is *awake to* the chances of her progress in this department.

**Aware of** (having knowledge of). We are *aware of* your plan to visit Saudi Arabia.

**Bear out** (confirm). Who can *bear out* your statement ?

**Bear with** (treat patiently ; put up with). A good teacher should *bear with* the students making slow progress. I cannot *bear with* this insult.

**Believe in** (have faith or trust in ; consider to be true). We *believe in* God and His books. Do you *believe in* her report ?

**Belonging to** (be the property of). They rode the car *belonging to* their teacher.

**Bent on** *or* **upon** (with one's mind set on). He is *bent on* becoming a sailor.

**Beneficial to** (useful). Their advice was *beneficial to* us all.

**Beset with** (having on all sides). This plan is *beset with* problems of different kinds.

**Blessed with** (be lucky in having). She is *blessed with* good children and a big house.

**Blind in.** Is he *blind in* the left eye ?

**Blind to** (unable to see effects or to judge). Do not be *blind to* the bad results of your foolish action.

**Boast of** (talk too proudly). Do not *boast of* your degrees so much.

**Bound for** (going to). This plane is bound for China.

**Brag of** (boast). Don't *brag of* your success. Why is she *bragging of* her property all the time ?

**Break down** (fail to work ; to fail ; to lose control of one's feelings). Rahat's motor-cycle is old, it can *break down* on the way. Their plans against us will *break down.* He *broke down* while telling his sorrowful (woeful) story.

**Bring up** (educate and train). Who will *bring up* this child in its mother's absence ?

**Busy with** *or* or *at* **over.** When I went there, she was *busy with* (or *at* or *over*) her studies.

**By reason of** (on account of ; as a result of). Seema won the scholarship *by reason of* her ability and understanding.

**By the side** (*or* **beside**). A truck was standing *by the side of* his shop.

**By virtue of** (because of). He saved his life in the forest only *by virtue of* his bravery.

**By way of** (as if, for the purpose of). Our teacher told us about frauds in life *by way of* advice.

**Capable of** (having the power or ability of). He is *capable of* learing this subject (= He has the *capability of* learning it.)

**Care about** (think it important). I do not *care about* his anger. I don't *care* who will help me and who won't.

**Care for** (like to have—*often in the negative and in suggestions with "would" or should"*). We don't much *care for* sweets. Would you *care for* a light meal ?

**Care for** (look after). Their uncle will *care for* the children when their parents are away. [Note "**take care of**" also means "to look after"—to *take care of* children, to *take care* of a house, goods, etc.]

**Careful of** *or* **with** *or* **about.** She is *careful of* her health. They are *careful with* their work. Be *careful about* your talk.

**Careless about** *or* **of.** My friend is very careless *about* (or *of*) the progrees of his business.

**Carry away** (*passive*—cause to lose self-control). Our friend was *carried away* by her sweet talk.

**Clumsy at** (unskilful, not doing well). They are *clumsy at* hockey.

**Carry off** (win the prize, honour, etc. ; perform or do something successfully). He is a great player, he may *carry off* the first prize in the match. Miss X *carries off* every film role well.

**Catch at** (try to take or hold). A drowning man will *catch at* a straw. (... *catch at* a chance, etc.)

**Catch up** *or* **catch up with** (overtake, come up from behind). However fast you may drive, I will *catch* you *up* (*catch up with* you )

Russia has *caught up with* America in defence, preparations. [*Caught up in*-completely interested in ; included or involved in against one's wishes—She was *caught up in* the TV play, and forgot she had put the milk over the fire. I don't want to get *caught up in* the legal dispute.]

**Characterized by** (show the character of). A good horse is *characterized* by fast movement.

**Charge with** (accuse of, bring a charge against). He is honest, we cannot *charge* him *with* theft.

Clear away (take away ; pass away). Please *clear away* the extra chairs.

**Clear off** (make an end of). Now he is rich, he can *clear off* his debts.

**Clear up** (put in order ; explain ; finish some work). Let us *clear up* (put in order) all these books lying in disorder. Who will *clear up* (explain) this strange matter ? We must *clear up* (finish) all our homework before afternoon.

**Combine with** *or* **against.** Nature *combined* pain *with* joy for us. Courage *combined with* effort will make you succeed. Those people have *combined against* us.

**Compare to, Compare with** (examine or judge one thing against another). Let us compare our house *with* (or *to*) their building. As *compared to* (or *with*) air travel, bus travel is very cheap. [Bus travel, *in comparison with* air travel, is very cheap.] ... Compare with is quite often used to make a detailed comparision of two things. Let us *compare* your answers *with* Asma's.

**Compatible with** (in agreement with). Our actions should be *compatible with* our aims.

**Complain of** *or* **about.** Did they *complain of* (or *about*) the food of the hostel ?

**Comply with** (act in accordance with a demand, order, rule, wish, etc). They should *comply with* our directions.

**Composed of** (made up of.) Our country is *composed of* four provinces.

**Concede to** (admit, grant). We *concede* defeat *to* you. We *concede* that Pakistan needs many more oil wells.

**Concerned about a thing** (worried). We are much *concerned about* our mother's health.

**Concur with someone in something** (agree in opinion). We *concur with* you *in* your opinion of her.

**Conducive to** (helping to produce). Hard work is *conducive to success*.

**Condole with on** *or* **upon something,** (express sympathy, regret, at a loss). I went to *condole with* my neighbour *on* (or *upon*) his father's death.

**Confide to** (tell secrets to a person one trusts). As my best friend, I *confide* this secret of mine *to* you.

**Confide in** (have faith or trust in). He is honest, you can *confide in* him.

**Confident of** (certain). We feel *confident of* winning the match.

**Conform to** (be in agreement with rules, standards, etc.) Our actions should *conform to* our religious principles.

**Congenial to** (in agreement with). The conditions of the country should be *congenial to* democracy.

**Connive at** (take no notice of what is wrong). We should not *connive at* any criminal act. [*noun* : **Connivance at** *or* **with**]

**Connive with** (work secretly for some wrong or unlawful purpose). Sometimes the criminals *connive with* the police to commit crimes (... the criminals and the police *connive*.)

**Conscious of** (knowing, understanding). We should be *conscious of* our duties to the country.

**Content with** (satisfied). He is quite *content with* his income.

**Convince of** (cause someone to believe or feel certain ; persuade) I tried to *convince* my friend *of* his mistakes. I am quite *convinced of* Tarana's ability.

**Cope with** (deal successfully with). The police can *cope with* the terrorists.

**Correspond with** *or* **to** (be in agreement, match). Your ideas on war *correspond with* mine.

**Count on** *or* **upon** (rely upon ; expect to have). In trouble I can alwys *count on* him for help.

**Cured of.** She was *cured of* the disease after a long treatment.

**Cut down** (of a disease—kill or make unable to walk ; reduce in quantity or amount). He was *cut down* in his youth. Let us *cut down* on our expenses. *Cut down* all the useless trees.

**Deal in** (stock and sell). They *deal in* sugar.

**Deal** *or* **deal out** (give out to a number of persons). A judge should *deal* (or *deal out*) justice to all. The teacher *dealt out* two books to each student.

**Deal with** (do business with ; treat). No one likes to *deal with* dishonest traders. She *deals* sweetly *with* children.

**Decide on** (decide in favour of). I have *decided on* selling my bicycle.

**Decide against.** He *decided against* going to the hills.

**Deficient in** (having none or not enough—*n.* deficiency). Pakistan is *deficient in* oil. You should make up your *deficiency in* knowledge.

**Delighted at** (be very happy with). She was greatly *delighted at* her son's success.

**Delight in** (find great pleasure in). Samina *delights in* telling jokes at parties.

**Deliver from** (set free). Can democracy *deliver* us *from* our problems ?

**Demand for**. The *demand for* our goods abroad is rising. ... *demand for* buses, holidays, pay raise, etc.

**Depend on** *or* **upon** (rely on). We should not *depend on* foreign aid.

**Deprive of** (take away from). The law will not *deprive* you *of* your property.

**Desire for** ; **desirous of.** *Desire for* greatness, and you will get nearer to it. Your *desire for* fame has brought you into politics. Most people are *desirous of* money, fame and success.

**Despair of** (lose all hope). Never *despair of* success, it does come after failure.

**Die down** (of fire, emotion or noise—to become less). The fire will surely *die down* with time. Your emotion for her is going to *die down* soon. City noises *die down* at the close of the day.

**Die out** (of families, races, practices and ideas—to come to an end). Is the family of the last Mongol king going to *die out* ? Some old marriage customs are *dying out*.

**Disappointed in someone, with something.** The voters are *disappointed in* the leader they had elected. They are *disappointed with* his performance.

**Disgusted at** *or* **by** *or* **with** (have a strong feeling of dislike). They were *disgusted at* (or *by* or *with*) the ugly film scene.

**Dispense with** (do without). If we try, we can *dispense with* servants in this machine age (period).

**Dispose of** (sell ; finish with). I am not going to *dispose of* my father's lands.

**Distinguish from** *or* **between** (understand the difference well). I can easily *distinguish* my clothes *from* yours...distinguish between our clothes. [**Distinguish by** (to recognize by). We can *distinguish* the building *by* it colour.]

**Distinguished for** (famous for). Chughtai was *distinguished for* his paintings.

**Divert from** (turn a person's attention in another direction). Let not the TV play *divert* her attention *from* her book.

**Divert with** (entertain). They will *divert* us *with* songs.

**Do away with** (abolish ; get rid of). *Do away* with useless customs. Let us *do away with* harmful economic policies.

**Dream of.** There are still better worlds than we can *dream of*.

**Eager for** (full of strong desire). The lover was *eager for* marriage to his beloved.

**Eligible for** (having the right qualifications for). An M.A. is *eligible for* a college lecturer's post.

**Engaged in** (busy). They are *engaged in* carpet business.

**Enraged at** *or* **by** (filled with great anger by). The shopkeeper was enraged *at* (or *by*) the servant's foolishness.

**Enter on** *or* **upon** (start doing something). After their education, they decided to *enter on* a business.

**Enter into** (begin to dead with). When did they *enter into* this agreement ? ( ... or discussion).

**Entitled to** (have a right to). Ali is our top student and is *entitled to* the scholarship.

**Entrust to** *or* **with** (give the charge of something with complete trust). Should we *entrust* this duty *to* him ? Should we *entrust* him *with* this duty ?

**Envious of** (wishing one had someone else's qualities or things). They are *envious of* your success, that is, they desire to be successful like you. ["Jealousy" is a more negative feeling than "envy".]

**Essential to** *or* **for** (necessary). Hard work is *essential to* (or *for*) success.

**Excel in** *or* **at** (do better than others). Tariq *excels* all the other players of the town *in* (or *at*) tennis.

**Excess of** (more than the right amount). She took an *excess of* medicine, so could not sleep.

**Exempt from** (freed from a duty, service, payment, etc). Some new industries are *exempt from* custums duties for a few years.

**Expostulate with**...**about** *or* **on** (complain loudly but not with the strongest feelings especially about behaviour). They *expostulated with* him *about* his loud manner of speaking.

**Fall on** *or* **upon** (come by chance). The expenses of the party *fell on* me [**Note** : He has *fallen on* evil days (or bad times). He *fell among* thieves.]

**Familiar to** (known). Is the minister *familiar to* you in any way ?

**Familiar with** (having a good knowledge of). I admit you are quite *familiar with* this subject.

**Fancy for** *or* **to** (fondness or liking for). He has a *fancy for* her. He has *taken a fancy to* her.

**Feel for** (be sorry for). She always *feels for* the troubles of others.

**Fire at.** He *fired at* the lion, but could not hurt it.

**Fond of** (liking much). She is fond of movies. [**Fondness for.** She has a great *fonndess* for historical movies.]

**For fear of.** They took a gun with them *for fear of* a fight.

**For the purpose of.** She bought some books *for the purpose of* preparing for the examination.

**For the sake of** (for the benefit of). He wrote a poem *for the sake of* his country. I met her *for your sake.*

**For** *or* **from want of** (because of lack or absence of). The crops failed *for want of* water. He couldn't get the job *for want of* a degree.

**Forgetful of.** We should not be *forgetful of* our duties.

**Free of.** You will get a ticket *free of* charge. Now I am *free of these* duties.

**Gang up on** *or* **against** (work together against someone). The old politicians may *gang up on* the ruler in a bid to oust him from power.

**Get above** (oneself) (have too high an opinion of oneself). Do not *get above* yourself in this competition.

**Get ahead** (advance beyond, succeed). You will *get ahead* of the other students if you study well. *Get ahead* in life if you want to win respect.

**Get** *or* **fall behind with** (fail to produce something on time like money). If you *get behind with* the loan money, they will trouble you.

**Get into.** He *gets into* anger rather too soon.

**Get to.** When they *get to* learn English (succeed in doing so), they can easily travel to other countries.

**Get up.** I *get up* (rise from bed) at seven in the morning. She *gets* herself *up* in beautiful clothes every day.

**Go about** (move from place to place, pay visits). They *go about* meeting their friends when they are on leave.

**Go ahead** (begin, continue). *Go ahead* please, do not sit idle, the question paper is long. They *went ahead* with their plans.

**Go aside.** Let us *go aside* (to one side) to discuss this matter.

**Go at** (attack ; work hard). The mad person can *go at* any passer-by. The people should *go at* their jobs to reconstruct the country

**Go with** (agree with.) Your shoes do not *go with* your clothes.

**Hand in.** Please *hand in* this book to Saeed.

**Hand over** (give control of ; give into someone else's care). Sooner or later he will *hand over* the business to you. They *handed over* the thief to the police.

**Hang about** *or* **around** (move about doing nothing). Do not *hang about* (or *around*) here, instead do something useful.

**Hanker after** *or* **for** (have a strong desire for). It is foolish to *hanker after* (or *for*) property without effort.

**Hard of.** He says she is *hard of* hearing.

**Hard up** (not having enough money). Without a job, he is really *hard up*.

**Harmful to** (bad for). Do not eat food that is *harmful to* health. Smuggling is greatly *harmful to* national interests.

**Hint at.** She needed money, and so tried to *hint at* my profits in business.

**Hopeful of.** Having worked so hard, they are *hopeful of* success.

**Hostile to** (showing enmity to). They are *hostile to* you, defend yourself well. (*noun*—hostility)

**Ignorant of** (having no knowledge of). A good trader is never *ignorant of* the latest prices. [**Ignorance** (*n.*) of the law is no excuse.]

**Impatient at** (not able to wait or tolerate). They are *impatient at* the delay. She is *impatient of* her husband's absence from home.

**Impatient with.** Do not be *impatient with* the weak students.

**Impregnate with** (fill throughout or saturate). They *impregnated* the cloth with the liquid. That party is trying to *impregnate* the society with its revolutionary ideas.

**Impress on** (make something clear to). The teacher *impressed on* us the need to study new books.

**Impute to** (blame something on something or someone). You cannot always *impute* the rise in crime to police inaction.

**In accordance with** (according to). I have done this all *in accordance with* you wishes.

**In** *or* **on behalf of** (acting for). He is going to make a speech *on behalf of* the Prime Minister. I am acting *on my mother's behalf*. *In* whose *behalf* did you sign these papers ?

**In case of, in the event of** (if this happens). He will move to a bigger house *in case of* his marriage. Other countries will help us *in the event of* war.

**In common with** (share with). We have much *in common with* Iran. They have nothing *in common with* each other.

**In connection with** (with regard to). Asma told me everything *in connection with* her visit to America.

**In consequence of** (as a result of). He was in great trouble *in consequence of* his losses in business.

**In consideration of** (considering). *In consideration of* his young age, I excuse his fault.

**In course of** (in process of). Their new house is *in course of* completion.

**In the course of** (during). She told me this secret *in the course of* her talk.

**In defence of** (in support, of through arguments). The lawyer spoke well in the court *in defence of* my friend.

**In defiance of** (in open disregard of). They used force at the meeting *in defiance of* the law.

**In earnest** (seriously). Study *in earnest* if you want to pass.

**In favour of.** I will always act *in favour of* my students.

**In for** (about to have trouble, bad change, etc.). After a long corrupt career he is *in for* a dismissed from service.

**In harmony with** (in agreement with). Your ideas are quite *in harmony with* hers.

**In keeping with** (in accordance with). She returned my books *in keeping with* her promise.

**In lieu of** (instead of). He got a new job *in lieu of* his old one.

**In line with** (in agreement with). Their plans are quite *in line with* ours.

**In point of** (in the matter of). Our college is surely better than other colleges *in point of* teaching.

**In prospect of** (in expectation of). The prices of wheat have come down *in prospect of* a good harvest.

**In proportion to** (according to). We should spend *in proportion to* our income.

**In pursuance of** (in the performing of). I will do whatever possible *in pursuance of* my duties.

**In quest of** (in search of, to look for). Several experts have gone to Sind *in quest of* oil and gas.

**In** *or* **with reference to, in** *or* **with regard to, with respect to, in connection with** (concerning or regarding or about). They told us something *in regard to* his character. The general spoke *with reference to* the war he was going to fight...etc.

**In sight of** (in view or). At last they were *in sight of* the village. We are *in sight of* success after this long struggle.

**In step with** (closely joined to). A good student is always *in step with* his class.

**In that** (because). There may be new taxes in the budget *in that* the government needs lots of development funds.'

**In the face of** (*i.e.* facing the challenge of). She was always hopeful *in the face of* difficulties.

**In the guise of** (in the dress). The Sultan (king) was walking through the streets *in the guise of* a servant. (Note : It is an old use.)

**In the name of** (by the power of ; in the cause of). The police arrested them *in the name of* the law. I ask you *in the name of* God to help me.

**In the rear of** (at *or* in the back of). We were walking *in the rear of* the procession.

**In the teeth of** (against the full force of). Our bus moved on *in the teeth of* the storm. · They married *in the teeth of* the opposition.

**In view of** (considering). I excuse your fault *in view of* your past record of honesty.

**Incidental to** (happening in construction with something else, but forming an unimportant part). Attending parties is *incidental to* high social life.

**Incite to** (rouse, cause or lead to). The leader tried to *incite* the procession *to* use of force.

**Incline to** (direct the mind in a certain direction ; cause somebody to have a tendency or wish). Their negative replies *incline* me *to* break my connections with them. We are *inclined to* rest after so much hard work. [**Incline to** *or* **towards** (have a tendency to). They *incline towards* hard work.]

**Inconsistent with** (of ideas, opinions, etc.—not agreeing with). Her actions are *inconsistent with* her words. [Her *inconsistency* (*n.*) shows the weakness of her personality.]

**Incorporate in** *or* **into** *or* **with** (make a part of a group ; include). (They will *incorporate* your suggestions *into* the plan. [**Incorporate with** (join with one another or someone in making a company or corporation). Their firm *incorporated* with the A.B. Company.]

**Indebted to** (very grateful to). They are *indebted to* him for his great help. [They have shown their *indebtedness* (*n.*)].

**Indifferent to** (not caring about). She did not listen to me well, she was *indifferent to* me. (*n.* **indifference**)

**Indignant at** (angry and hateful). She was *indignant at* the false report against her.

**Indispensable to** (completely necessary). Education is *indispensable to* real success in life.

**Indulge in** (allow onself the pleasures of). They sometimes *indulge in* kite-flying. [**Indulge** (satisfy the desires of). He *indulges* his children rather too much.—*n.* **indulgence.**]

**Infect with** (give disease, feelings, ideas to a person, his body or mind). The ill boy *infected* the other boys *with* his disease. A good mood *infects* others. (*i.e.* makes others have a good mood).

**Infested with** (of rats, insects, etc.—be present in large numbers). The whole area was *infested with* insects.

**Inhabited by.** Sindbad went to a country *inhabited by* very strange people. (*i.e.* very strange people lived there)

**Inquire about, after, into, of.** We tried to *inquire about* the latest war happenings. They *inquired after* you (asked about your health) when they came here. The judge will *inquire into* (investigate) the train accident. I *inquired of* him why the shops were closed.

**Insist on** *or* **upon** (declare firmly). Do not *insist on* buying a watch when you already have one with you.

**Inspire with** (put uplifting thoughts or feeling in). He has high thoughts, he can *inspire* us *with* them.

**Intent on** *or* **upon** (attending fully to something). She was *intent-on* (or *upon*) the book, and so did not answer your call.

**Interfere in** something (to take part in without being wanted). Do not *interfere in* their matters.

**Interfere with** something (to stop it from happening). Your TV often *interferes with* my studies. (*noun*—**interference**)

**Intimate with** (having close relations with). Be *intimate with* as few people as possible. (*noun*—**intimacy**)

**Involved in** (caught or mixed up). He was *involved in* some crimes, and so was jailed.

**Involved with.** He was *involved with* his friends in the crimes.

**Irrelevant to** (having nothing to do with). Your talk is *irrelevent* to the subject. (*noun*—**irrelevance**)

**Irritated by** (annoyed or made angry). He was greatly *irritated by* her refusal to give him the money.

**Irritated with a person.** She was *irritated with* him for asking her so many difficult questions.

**Jealous of** (showing unhappiness because of better luck of others). Do not be *jealous of* the success of others. (*noun*—**jealousy**)

**Jeer at** (laugh rudely at). They should not *jeer at* the religion of others.

**Keen on** (eager, very desirous of). She is very *keen on* going to Switzerland.

**Keep to** (do what one is agreed to do ; limit oneself to). He always *keeps to* his promise. You should *keep to* the subject. *Keep to* the left while driving.

**Labour at** (work hard). They *labour at* this job from morning till evening.

**Labour for.** *Labour for* the country's progress.

**Labour under** (be troubled by a misunderstanding, disadvantage, etc.) Do not *labour under* the impression that you are famous.

**Lack in** (be without ; have less than enough of). Our library *lacks in* the latest books on English literature.

**Laugh at.** It is no use *laughing at* fools.

**Lead to.** Your talk with him will *lead to* a quarrel. This road *leads to* the hospital.

**Lean against** (support oneself against). Do not *lean against* the pole as it may break.

**Lean on** *or* **upon** (depend). We should not *lean on* their advice all the time.

**Lean towards** (have a greater liking for). They *lean towards* the English system of education.

**Liable for** (responsible according to law). A bus company is *liable for* the accident losses to passengers. It is *liable to* (likely to suffer in law) heavy penalties (*i.e.* payment of fines, punishments).

**Liable to** (suffering from, have a tendency to). My brother is *liable to* headaches. They are *liable to* become lazy during work.

**Liking for**. Azra has a great *liking for* blue shirts.

**Live by** (make an income from). They *live by* selling vegetables.

**Live on** (have as one's only food or income). Quite a few Africans *live on* jungle fruit. Now he *lives on* his pension.

**Long for** (desire greatly). I *long for* a meeting with her.

**Look in** (make a short visit or pay a call). Our friends will *look in* (on us) before leaving for Dubai.

**Look up** (improve in price or prosperity). Their business is *looking up* now. [**Also** : *Look up* the word in the dictionary. *Look* her *up* (visit her) there.]

**Look up to** (respect). We *look up to* him as our greatest national guide.

**Lust for** (strong evil desire to have). *Lust for* power has corrupted many politicians.

**Marry to ; marriage to.** *Passive*—Razi was *married to* Kanwal. (He *married* Kawal.) His *marriage to* Kanwal was a success.

**Match for** (of person—be equal in strength, ability etc. to another ; of things—be suitable to something else). He is a successful TV actor and is a *match for* the best film actors. I shall be surprised if you find a *match for* this painting.

**Meddle in** *or* **with** (interest oneself or take action in affairs or with what belongs to someone else). Why do you ask me about my personal life, why do you *meddle in* (or *with*) it ? Several times I have told her not to *meddle with* my diaries. [Also see **interfere**]

**Meet with.** (*i*) They *met with* (had) an accident, *met with* (experienced) bad luck. (*ii*) I *met with* some old teachers (*came across* them by chance).

**Necessary for** *or* **to** (which must be). Exercise is *necessary for* good health. The ability to make new laws is *necessary to* a government.

**Negligent in** (not taking enough care). She was *negligent in* her studies, and so she failed. (*noun*—negligence. *Negligence in* studies caused her failure.)

**Notorious for** (widely known for someshing bad). This shopkeeper is *notorious for* cheating the buyers. Some areas in that city are notorious *for* crime. (*noun*—**notoriety**)

**Object to : Objection to.** No one can *object to* your meeting Mr. X. No one can have any *objection to* it.

**Obliged to** (forced to ; grateful). When the bus broke down, we were *obliged* (*forced*) *to* walk. I am much *obliged to* (grateful to) you for your help. (*noun*—**obligation**)

**Occupied in doing something.** He is *occupied in* building a house.

**Occupied with something** (fully attending to it). She is now *occupied with* the movie (film) she likes so much.

**Occur to** (come *into* one's mind). It did not *occur to* me that I had to meet them at the station. [**Occur-happen** ; take place ; be found. Several accidents *occur* on this road each month. The sound "t". does not occur in Farsi. *n.*—**occurence**. Marriage is a great *occurrence* in one's life.]

**Offend against** (do wrong ; commit an offence). Your acts *offend against* the law (or old customs).

[**Be offended by** *or* **with someone** ; **be offended at** *or* **by something**]

**Officiate as** (perform the duties of an office or position). Who will *officiate as* Principal in his absence.

**On one's mind** (troubling one's thoughts ; causing anxiety). The business problems are all the time *on his mind*.

**On the brink of** (on the border of—very close to). You all are *on the brink of* serious trouble as you are acting against the law.

**On the eve of** (just before). They left the country *on the eve of* the war.

**On the ground of** (for the reason of). The Principal did not promote him to the next class *on the ground of* failure in the examination.

**On the part of** (on one's part). Such action *on the part of* the government is necessary.

**On the point of** (about to do something). The smuggler was *on the point of* leaving the country when the police arrested him.

**On the score of** (on the ground of, for the reason of). Tariq wants to leave service *on the score of* bad health.

**Out of harmony with** (not in agreement with). Your action is *out of harmony with* your promises.

**Out of keeping with** (not in agreement with). We should not make any law *out of keeping with* our religion.

**Out of proportion to** (too great as compared with). Our expenses should not be *out of proportion to* our income.

**Overcome by someone** (made weak or defeated by). The Shah of Iran was *overcome by* the Islamic leaders.

**Overcome with something.** She was *overcome with* sleep.

**Overwhelmed by** (covered completely by water ; defeated by a greater force). The whole area was *overwhelmed by* the flood waters. Their army was *overwhelmed by* the enemy's forces.

**Overwhelmed with** (overcome completely by some feeling or motion). We were *overwhelmed with* joy to learn of our success.

**Part from** (to separate). Property or money can easily *part* one friend *from* another.

**Part with** (give up or give away). We should *part with* bad or harmful books.

**Partial to** (having a liking for). The Americans are *pratial to* big cars and fast planes.

**Partial towards** (showing too much favour to one person or side). No good teacher can be *partial towards* rich students.

**Particular about** *or* **over** (showing too much care or interest in small matters : hard to please). Umbreena is very *particular about* (or *over*) the colour of her shoes. An artist is *particular about* all the details of his work.

**Pass away** (die). She *passed away* at an advanced age.

**Pass by** (pay no attention to ; disregard). We should not *pass by* corruption in a public place.

**Pass for** (be accepted a:). He knew so much about medicine that he could easily *pass for* a doctor. In such khakhi clothes they *pass for* policemen.

**Peculiar to** (belonging to a particular person, place, time). Firing in the air at marriages is *pectliar to* some old Pathan families. Slow and sad classical music is *peculiar to* that country.

**Persevere at** *or* **in** *or* **with** (continue something difficult or tiring). *Perseverse at* (or *in* or *with*) the practice of the game, and you will be a hockey star. (*noun*—**perseverence**-*adj.*—**persevering**)

**Popular with.** A successful leader is *popular with* the people.

**Prefer to** (like better). I prefer my country *to* any other country. **(Give somebody or something preference over others ; in preference to)**

**Prevail on** *or* **upon** (persuade someone ; cause one to agree through arguments). Try to *prevail on* (or *upon*) her to sell her useless car.

**Prevail over** *or* **against** (fight successfully against). We will *prevail over* (or *against*) the emeny. Justice will prevail over injustice. (**Also note** : Justice will *prevail* in the end.)

**Proceed against** (take an action in law against). Do not build on my land, or I will *proceed against* you.

**Proceed with** (go on ; continue after stopping). Do not stop your work, *proceed with* it. [**Also note** : **Proceed from** (arise from). Our losses *proceed from* our carelessness. **Proceed to** (pass from one matter to another, etc.). The committee members will *proceed to* the details after discussing the main items of the case.]

**Prone to** (inclined to do something negative). Weak people are often *prone to* anger.

**Provide for** (support). How does he *provide for* such a huge family ?

**Put away** (put in the usual place of storing). *Put* these extra chairs *away* in the inner room.

**Put down** (write ; control or defeat). *Put down* my address in your diary. Has the government really *put down* smuggling there ?

**Put forward** (offer for consideration ; offer for a position). They *put forward* the housing scheme in the Assembly. Who *put forward* my name for the job ?

**Put in for** (apply for). I *put in for* that post.

**Put off** (postpone). They may *put off* the meeting.

**Put out from** (make stop burning)—*passive* worry or among ; produce ; set sail...). They *put out* the big fire with some effort. We were badly *put out* by her cruel replies. How much cloth does the factory *put out* each week ? The ship *put out* towards France.

**Put up to** (suggest to someone to do mischief). Who *put* him *up to* this evil practice ?

**Quarrel about** *or* **over.** They *quarrelled about* the property.

**Reason with** (argue in order to cause someone to believe). The workers *reasoned with* the officer about their demand.

**Reckon on** (trust someone, count on). She can surely *reckon on* her brother in all her difficulties.

**Reckon with** (deal with ; settle accounts with). We will *reckon with* the people who are troubling you. [To be **reckoned with**-to be taken seriously in competition. Nur Jehan has always been a singer *to be reckoned with*.)

**Recompense for** (reward or pay for trouble). The airline *will recompense* the passengers *for* their losses. [**Recompense** as *noun*. Those who lost their baggage will receive its value as *recompense* ]

**Reconcile to** (accept as one's fate ; stop objecting to). Your loss is great indeed, but you will surely *reconcile to* it with time.

**Reconcile with** (cause to agree with). We should *reconcile* our talk *with* our behaviour.

**Refer to.** (*i*) (mention, speak about). He did not *refer to* your enemy. (*ii*) (look at for information). *Refer to* the telephone directory for the number you want. (*iii*) (send to for decision or action). The police may *refer* our dispute *to* a court of law.

**Reflect on** *or* **upon** (*i*) (consider carefully). For two hours he did nothing but (except to) *reflect on* his marriage plans. (*ii*) (bring blame on.) His dishonesty in this matter *reflects on* his character.

**Refrain from** (hold oneself back from). *Refrain from* joining politics as long as you are a student.

**Regard for** *or* **to** (consideration ; attention). They have great *regard for* your ability. The girls acted with full *regard to* good manners

**Regardless of** (paying no attention to). We will play the match *regardless of* the result.

**Rejoice at** *or* **over** (feel great joy ; show signs of great happiness). We *rejoice at* our great leader's mighty (great) success. We *rejoice over* his victory.

**Relevant to** (connected to). You should give answers *relevant to* the questions. [*noun*-**relevance**-*opposite*-**irrelevant**]

**Remind of** (make someone remember by seeming the same). This tree *reminds* me *of* the trees in my school.

**Repent of** (be sorry for). You will later *repent of* your bad behaviour.

**Resolve on** (decide). The teachers may *resolve on* opening a new school. (...may *resolve* to open ...)

**Responsible to** (*someone*) **for** (*something*) (having the duty of looking after someone or something). We are *responsible to* our parents *for* the progress in our studies.

**Reward for, with.** The government will *reward* the policeman *for* his brave acts *with* ten thousand rupees.

**Run at** (attack suddenly). The mad man may *run at* you.

**Run in** (bring an engine slowly into full use). Let us *run* our new motor-cycle *in*.

**Run over** (knock down and pass over ; overflow ; pay a short visit, etc.). The bus *ran over* him. The milk *ran over* as I was heating it up. She will *run over* to her friend's place ... Let us *run over* (review) the lessons.

**Run through** (*i*) (spend money fast and carelessly). The son got a lot of money from his father but he soon *ran through* it. (*ii*) (*also* **run over**—repeat for practice). They will *run through* (or *over*) the poem at night. (*iii*) (read or examine quickly). Let me *run through* this newspaper before I start working. They *ran through* the bills.

**Satisfied with.** I am *satisfied with* your performance (or work).

**Scoff at** (laugh at). Never *scoff at* religious talk.

**See off.** I went to the station to *see off* my friend.

**Seek after** *or* **for** (make a search for, try to find or get). In this life we *seek after* (or *for*) satisfaction, but often can't find it.

**Sensitive to** (*i*) (quickly or easily receiving impressions). This camera is *sensitive to* all the details of the scene it photographs. (*ii*) (easily hurt). She is quite *sensitive to* talk about her failure. [Be *sensitive about* some fault, etc.]

**Set about** (start). They *set about* cutting the trees at 7.

**Short of.** We are *short of* money (don't have enough).

**Sick for** (very desirous of). They are *sick for* their homes.

**Sick of** (tried. of). I am *sick of* these long journeys.

**Side with** (take a side). Do not *side with* one teacher *against* another.

**Similar to** (like or alike). Her plans are *similar to* mine. (We have *similar* plans.)

**Smack of** (be suggestive of). Your talk *smacks of* hatred for others at this place.

**Stand by** (*i*) (look on without doing anything). We cannot *stand by* when you are in such a trouble. (*ii*) (be present or near). A few people were *standing by* when the fire broke out. (*iii*) (**Stand by somebody**—support him). As a true friend, he will always *stand by* you. (*iv*) (**Stand by something**—be faithful to a promise, etc.). We will *stand by* what we have said (or promised).

**Stare at** (look fixedly at). I don't like him *stare at* me.

(*i*) **Submit oneself to** (put oneself under the control of another). The dacoits had to *submit* themselves *to* the police officers. (*ii*) (**Submit something to**—put forward for opinion, discussion, etc.) We shall *submit* these proposals *to* the President. (*iii*) (**Submit to**—surrender ; give in). They had to *submit to* their bad fate. How can we *submit to* the enemy so easily ?

**Subscribe to** (*i*) (pay money regularly for some good aim). They *subscribe* to the Mosque Fund. They *subscribe* two thousand rupees *to* the Mosque Fund each year (*ii*) (pay regularly to receive a newspaper, magazine, etc.) I subscribe to the "Urdu Digest". (*iii*) (agree with ; approve). We *subscribe to* their constructive economic policies (or views).

**Suited to** (fit for). Your speech was *suited* to the function.

**Superior to** (better than). Our cloth is *superior to* foreign cloth.

**Suspicious of** (showing suspicion). We got *suspicious* of his plans.

**Susceptible to** (easily influenced by). That officer is *susceptible to* approaches. (*noun*—**susceptibility to**)

**Sympathise with** (have sympathy for). They *sympathise with* you over your loss. (They *have* lots of *sympathy for* you.)

**Take after** (look or behave alike). She *takes after* her mother.

**Take down** (write down ; separate a large machine or article into pieces—*take apart*). *Take down* these sentences in your note-book. Let us *take down* (*take apart*) this old car.

**Take for** (consider ; mistake someone for someone else). Why do they *take* him *for* a dishonest trader ? We *took* her *for* her sister.

**Take in** (receive and provide lodgings for ; include ; understand ; cheat, etc.). They *took in* the poor traveller. Our college *takes in* three blocks. Do not be *taken in* by her.

**Take off**. *Take off* these clothes and put on the new ones. Has the pl ane *taken off* ?

**Take on** (start to employ ; begin to have a quality or appearance, etc.). They are going to *take on* a doctor for their clinic. The children here will *take on* the qualities of their elders.

**Take up** (begin doing something, etc.). They *took up* swimming as a pastime.

**Take up**. *Take* this matter *up* (raise its consideration) with the court.

**Tamper with** (make changes in without official permission). Some dishonest people *tamper with* the seals on the registered parcels. Who has *tampered with* the lock ?

**Tide over** (help someone through a difficult period). The bank loan will *tide* him *over* his business problems.

**Tired of**. They are *tired of* his repeated visits.

**Touch on** *or* **upon** (talk about something shortly). During his speech the minister may *touch on* (or *upon*) our problems. [He *may* speak *touching* (regarding) our problems.]

**Touch up** (make small changes ; give the finishing touches). Let me *touch up* this book before rushing into print.

**Treat of** (be about). These books *treat* of our social problems.

**Triumph over** (win a victory). You can *triumph over* your difficulties through hard work.

**True to** (loyal, faithful ; in accordance with). She will be *true to* her word. That book is *true to* life.

**Trust in** (have trust or confidence in). We *trust in* him as he is honest.

**Under** *or* **in the guise of** (with the false appearance of). Some foreign agents stay in the country *under the guise of* business.

**Unfit for.** Who says I am *unfit for* this post ?

**Used to** (accustomed to). She is *used to* coffee (or drinking coffee).—Also see page 23.

**Venture on** *or* **upon** (attempt something dangerous or risky). They can surely *venture on* the long journey across the desert.

**Vie with** (compete for something). Russia and America, the superpowers, *vie with* one another for the first place in world politics.

**Warn of**. We *warned* Kabir *of* the dangers on the way.

**Weary of** (got tired of). She is *weary of* a retired life. I am *weary of* his requests for a loan.

**With a view to** (with the purpose of, having in mind). He joined the army *with a view to* becoming a hero of war.

**With the hope of**. Khalida joined the medical college *with the hope of* becoming a doctor.

**With the intention of** (with the purpose of). She came to me *with the intention of* getting my help.

**With the view of** (with the purpose of). They bought some land *with the view of* building a house.

**Work at** (study). She is *wotking at* philosophy now.

**Work on** (write). They were *working on* a new book.

**Worthy of** (deserving). Being an able teacher, he is *worthy of* higher degrees.

**Yearn for** (have a strong, loving or sad desire for). Children *yearn for* their parents' return home from abroad. [*n.*-**yearning.** His *yearning for* a meeting with his old friends is understandable.]

**Yield to** (give way to ; stop opposition). We can never *yield to* their threats. We can never *yield* (or *yield up*) this land *to* the enemy.

**Zeal for** (eagerness and keenness for). We understand their *zeal for* victory and fame. We feel happily the *zeal* of our scientists *for* knowledge and power.

**Zealous for** *or* **in** (eager and keen, very desirous of). Great warriors are always *zealous for* victory and fame. They are *zealous in* winning wars. (... *zealous to* win wars.)

## EXERCISES ON THE PREPOSITION, etc. (UNI. EXAMS., etc.)

**Exercise 1.** 1. The two plans are——variance——each other. 2. I may not be able to meet you owing——my brother's marriage. 3. We may not be able to reach office on time——account——the strike. 4. It is on account——the rain that he is so late 5. The horse was standing——the side——the cart. 6. Did she really get through——reason ——hard work. 7. They cannot tell you anything as——their stay in America. 8. We shall try to tell you as——why we stopped there. 9. Do you read a book at night——force——habit ? 10. They did not go into the forest——fear——being attacked by wild animals. 11. Were they defeated——want——good weapons ? 12. You can only succeed——dint——honest living. 13. Did they try to succeed ——means——fraud ? 14. We got a passport——the purpose—— visiting some African countries. 15. She played well——virtue—— her practice. 16. ——whose behalf are you working here ? 17. Azra is quite——home——these subjects. 18. He works day and night ——the sake——his family. 19. Who will speak——defence——the criminal ? 20. ——case——war move your children to a safe place.

**Exercise 2.** 1. We have employed you——consideration—— your merits. 2. We should never act——defiance——our parents. 3. Do they have these points———common———each other ? 4. Razia made a fine speech——keeping—— her reputation. 5. Asif went to Lahore——connection——his studies. 6. ——consequence ——his success he became quite well known. 7. ——regards her qualifications I can't say anything 8. They made some strange remarks——reference——his work ? 9. Did they go to Libya——a view——earning money ? 10. He married a rich woman——an eye

——her wealth. 11. ——the event——an earthquake move out of the building. 12. Our party will win the elections——the teeth—— ——all opposition. 13. Is he really the best lawyer——point—— knowledge ? 14. Had they gone to a new country——quest—— wealth ? 15. You are a fool——the guise——of a scholar. 16. They all worked till evening——accordance——their programme. 17. Those countries are now——the brink——war. 18. His ideas are ——of harmony——yours. 19. Your plans are——of proportion ——your resources. 20. They decided to move to a new place—— the score——bad surroundings 21. He has——necessity to work hard. 22. What you have done is surely——keeping——your high ideas. 23. They were——the point——falling unconscious when the doctor arrived. 24. Did they get some money——the eve——their marriage ? 25. Had they begged you——the name——justice and fair play to have mercy on them ?

**Exercise 3.** 1. We should abstain——sweets. 2. She has great ability——this job. 3. We have great regard for his ability — public speaking. 4. Suraiyya is accustomed——taking milk at night. 5. She aims——becoming a scientist. 6. They can never accede—— your foolish demand. 7. They have decided to allow——three hundred guests at the marriage of their daughter. 8. The judge acquitted him——the charge. 9. Try to adapt yourself——the work you have to do. 10. Never despair——success. 11. He very much delights——riding a bicycle. 12. The shopkeepers there deal ——cloth. 13. They can always count——our support. 14. She cannot easily contend——you. 15. O God ! deliver us—our misfortunes. 16. A good doctor always deals——his patients pleasantly. 17. I am quite content——my income. 18. Others here concur—— our views. 19. How did Rubina acquit herself—— the debate ? 20. The government decided to allot some houses— –them.

**Exercise 4.** 1. Samina will abide——her promise. 2. When I reached there, he was absorbed——the book. 3. You cannot so easily absolve ourself——this agreement (or contract). 4. Who can bear—— your words ? 5. This train is bound——Peshawar. 6. She availed herself——the opportunity. 7. Your suggestions do not admit —— any faults. 8. She always boasts——her new house. 9. This film has a great appeal——students. 10. Surely this newspaper will appeal ——everyone in the office. 11. Do not be so confident——winning the war. 12. No other book on the subject can compare —this one. 13. They would have apprised you——the details of the story. 14. I believe——the principles of my religion. 15 A drowing man catches——the straw. 16. Your house stands——from the others on the road. 17. The teacher approved——the conduct of his stndents. 18. We were not so much aware——the aims of the other party. 19. She is well acquained——Sabira. 20. He confined his secrets—— Arshad. 21. They delivered——my books——me. 22. We doubt if the general demand——cigarettes has increased. 23. Try to con-

form——the law in whatever you do. 24. She went to condole—— them. 25. Can we compare our life——a bed of thorns ?

**Exercise 5.** 1. We want to dispose——these goods. 2. Can you distinguish these books——the others on the subject ? 3. We are entitled——a prize. 4. He can never yield——your threats. 5. Did he not warn you——the attack ? 6. Did he fall a victim——this disease ? 7. She is really worthy——a good husband. 8. Who says she is unfit—the job ? 9. They trust——you. 10. You need courage to truimph——your problems. 11. They are used——playing in the evening. 12. She is zealous——success. 13. Do they divert you ——music ? 14. She committed this——memory. 15. She has some fondess——the child. 16 I am quite familiar——this subject. 17. Really she excels——economics. 18. We are not so familiar——our new neighbour. 19. He at once took a fancy——the girl. 20. Our teacher always inspired us——love for our country. 21. Your remarks are quite irrelevant——the subject under discussion. 22. How long did he labour——this painting ? 23. You should never interfere——the work of your friends. 24. I was quite ignorant—— her arrival. 25. Is he hard——hearing ?

**Exercise 6.** 1. They were infected——that disease (*in*, *with*). 2. Is he hopeful——winning the match ? (*of*, *about*). 3. I cannot insist——you to go there (*on*, *to*). 4. We are really indebted——them (*on*, *in*, *to*). 5. I doubt if they are involved——the theft (*at*, *in*, *on*). 6. They are always keen——running a race (*of*, *about*). 7. Does she lack——knowledge ? (*in*, *about*). 8. This road leads——Karachi (*on*, *to*). 9. We have a great liking——our country (*of*, *for*). 10. Lust——property is as bad as greed——money (*of*, *for*). 11. They were obliged——you for your assistance (*from*, *to*). 12. Last Saturday they were married——each other (*to* ,*with*). 13. Your failure reflects badly——your ability (*at*, *on*). 14. I am not responsible——your loss (*of*, *for*). 15. I am going to reward her——a piece of land (*by*, *with*). 16. They rejoice——your success (*over*, *at*). 17. Let us enter——a contract or agreement (*upon*, *into in*). 18. You will prove equal——the occasion (*with*, *to*). 19. Excess——everything is bad (*in*, *of*). 20. You cannot get this free——charge (*from*, *of*) 21. Please guard——your hidden enemies (*for*, *ogainst*). 22. You are quite foolish if you are labouring——this idea (*under*, *in with*). 23. Never be so negligent——studies (*with*, *in*). 24. I long—— the time when I was a child (*of*, *for*). 25. Do not try to reason——your officer (*to with*). 26. Persevere——the attempt to be able to succeed· (*with*, *in*, *on*.)

**Exercise 7.** 1. Leave the inquiry——the hands of the magistrate. 2. There is a great demand——Pakistani cloth now. 3. He is very sensitive——such things. 4. I do not concur (agree)——you ——that view. 5. Neither boast——(talk too proudly about) your wealth, nor scoff——(laugh at) another's poverty. 6. The difference—— six and eight is equal to the excess of (being more than) of four—— two. 7. The professor is vexed——(troubled continually by)——his

laziness. 8. She is a good secretary, but she is kept——(checked in her progress)——her ignorance (lack of knowledge) of languages. 9. If you look——it carefully, you will see the mark. 10. If passports were done——(put an end to), travel would be much simpler. 11. They set——(started) at six and reached their destination before dark. 12. My children are picking——(learning) English very quickly, but I find it more difficult. 13. He a advises me to hang—those pictures as they will be valuable one day. 14. I don't like the look of these men hanging—-outside my gate. 15. After the music had died——there was a storm of applause (clapping of the hands and cheering). 16. His final argument brought me—to his point of view. 17. The room use is doing——(needs to be set right) ; it is very sloppy (*i e.* has a very bad look).

**Exercise 8 (Also the use of "some" "any" and "every".)** 1. They succeeded——escaping——the burning house. 2. She made a point——coming late so that everyone would look——her. 3. I'm waiting——my friend ; he'll be here——a moment. 4. You can't rely——him ; he's always late —— appointments. 5. He threw stones —— the wolves, trying to drive them ——. 6. She wanted——stamps, but they weren't ——in the machine 7. I'm afraid there isn't ——coffee left ; will you grind——? 8. I'd like to buy——new clothes, bnt I haven't——money. 9. This is——his interest——work hard. 10. I am not interested——anything that happened ——the remote (for away in time) past. 11. There is no point——going ——car if you can't park it near the theatre. 12. I'm sorry——being late——duty. 13. Out——the frying pan——the fire. 14. There's——water in the jug, but there aren't——glasses. 15. Will you have——pudding or——fruit ? 16. ——thing tells me you've got——bad news for me. 17. He got——trouble——his own fault. 18. — our last meeting I have been waiting— -your consent.

**Exercise 9. Prepositions, Sayings, etc.** 1. He always had hatred ——inefficiency. 2. He has taken a leap (sudden jump)——the dark. 3. I once had the privilege (advantage)——hearing the Quaid-i-Azam speak. 4. We had the compartment all —— ourselves. 5. He avenged himself——his enemies. 6. Do unto others as you would be done——. 7. Handsome is that handsome ——. 8. Discretion (good sense) is the better part——virtue (goodness). 9. Look——you leap. 10. It does not——to cheat your customers. 11. He is a chip——the old block. 12. To err (make a mistake) is human, to forgive——. 13. He tried to make the——of a bad bargain. 14. He made a fool——himself. 15. Virtue is its ——reward. 16. Fools rush in where angels fear to——.

HINTS (X stands for nothing needed)

**Exer. 1.** 1. at, with. 2. to. 3. on, of. 4. of. 5. by, of. 6, by, of. 7. to. 8. to. 9. by, of. 10. for, of. 11. for, of. 12. by, of. 13. by, of. 14. for, of. 15. by, of. 16. on (*American -in*). 17. at, in. 18. for, of. 19. in, of. 20. in, of.

**Exer. 2.** 1. in, of. 2. in, of. 3. in, with. 4. in, with. 5. in, with, 6. in, of. 7. as. 8. in, to. 9. with, to. 10. with. to. 11. in, of. 12. in, of. 13. in, of. 14. in, of. 15. in, of. 16. in, with. 17. on, of. 18. out, with. 19. out, to. 20. on, of. 21. of. 22. in, with. 23. on, of. 24. on, of. 25. in, of.

**Exer. 3.** 1. from. 2. for. 3. in. 4. to. 5. at. 6. to. 7. for. 8. of. 9. to. 10. of. 11. in. 12. in. 13. on. 14. with *or* against. 15. from. 16. with. 17. with. 18. in. 19. in. 20. to.

**Exer. 4.** 1. by. 2. in. 3. of. 4. with. 5. for. 6. of. 7. of. 8. of. 9. for. 10. to, 11. of. 12. with. 13. of. 14. in. 15. at. 16. out. 17. of. 18. of. 19. with. 20. to. 21. up, to. 22. for. 23. to. 24. with. 25. to *or* with.

**Exer. 5.** 1. of. 2. from. 3. to. 4. to. 5. of. 6. to 7. of. 8. for. 9. in. 10. over. 11. to. 12. for. 13. with. 14. to. 15. for. 16. with. 17. in. 18. with. 19. to. 20. with. 21. to. 22. at. 23. in. 24. of. 25. of.

**Exer. 6.** 1. with. 2. of. 3. on. 4. to. 5. in. 6. about. 7. in. 8. to. 9. for. 10. for, for. 11. to. 12. to. 13. on. 14. for. 15. with. 16. at. 17. into. 18. to. 19. of. 20. of. 21. against. 22. under. 23. in. 24. for. 25. with. 26. in.

**Exer. 7.** 1. into. 2. for. 3. to. 4. with, in. 5. about *or* of, at. 6. between, over. 7. with, at. 8. down, by. 9. at. 10. away with. 11. out. 12. up. 13. up. 14. about *or* around. 15. down. 16. round. 17. up.

**Exer. 8.** 1. in, from. 2. of, at. 3. for, in. 4. on, for. 5. at, away. 6. some, any. 7. any, some, 8. some, any. 9. in, to. 10. in, in. 11. in, by. 12. for, for. 13. of, into. 14. some, any. 15. X, X. 16. Every, X *or* some. 17. into, for. 18. since, for.

**Exer. 9.** 1. of. 2. into. 3. of. 4. to. 5. on. 6. by. 7. does. 8. of. 9. before. 10. pay. 11. of *or* off. 12. divine (like God). 13. best. 14. of. 15. own. 16. tread (waik).

# CHAPTER 8

## IDIOMS, PHRASES & SAYINGS

**Also See Chap 7 on Idiomatic Prepositional Phrases for more idioms.**

1 **Above board** (honest, without trick). Ali is an honest trader, he is *above board* in all his business.

2 **Account for** (give a good reason for, explain well). She will have to *account for* her failure in the examination.

3 **Act up** *or* **live up to** (keep to the high standards of). We should all *act up to* the high standards of our college. (... our old traditions.)

4 **Add insult to injury** (do something more to a person after harming him). You do not return my money and then talk against me, you clearly *add insult to injury.*

5 **Affect ignorance** (show falsely one does not know). They know our secrets and say then don't know, they only *affect ignorance.*

6 **Aladdin s lamp** (something unusual or magical). I have not an *Aladdin's lamp* to help you to study the whole B.A. course in two months.

7 **All at sea** *or* **at a loss** (completety lost in mind ; confused). The new teacher was *all at sea* when the students asked him several difficult questions.

8 **All ears** (very attentive). She was *all ears* when she heard them talk about her marriage.

9 **Allow for** (take into consideration). We should *allow for* the broken roads while starting our long journey.

10 **All moonshine** (foolish or idle talk, ideas, etc.) His promises to us are *all moonshine* as he has often misled us.

11 **All set** (quite ready). We are *all set*, well prepared for the debate.

12 **All the same** (however, anyway). They are so poor, *all the same* they try to wear expensive ciothes.

13 **Apology for** (very poor example of something). That political system is an *apology for* democracy. (... an *apology for* socialism.)

14 **Apple of discord** (any cause of dispute). Their father's property is an *apple of discord* between the two brothers.

15 **Apple-pie order** (with everything arranged in the right place). Before the inspection, the workers put their workshop in *apple-pie order*, that is, arranged it almost perfectly.

16 **Around** *or* **round the corner** (very near). The end of the war is *around the corner*. Their marriage then was *round the corner*.

17 **As good as one's word** (true to one's promise). She does what she promises, is always *as good as her word.*

18 **At a loose end** (bored without anything to do). We are *at a loose end* during these holidays waiting for the college to re-open.

19 **At a loss** (unable to decide). We are *at a loss* as we cannot decide whether we should work here or go abroad (go to another country). He was *at a loss* for words at the interview.

20 **At a snail's pace** (very slowly). The poor countries are advancing, but *at a snail's pace*, very slowly.

21 **At a stretch** (without stopping). We painted the room in three hours *at a stretch*, without stopping or resting.

22 **At any rate** (in any case ; whatever happens). The car is very old, *at any rate* it can easily take you to work.

23 **At cross purposes** (with different purposes or aims). The two ministers are *at cross purposes*, one has to resign.

24 **At daggers drawn** (about to fight). The two political parties are always *at daggers drawn*, always ready to fight.

25 **At first blush** (at the first look or sight or time of consideration). *At first blush* the plan looked perfect, but later it did not work.

26 **At loggerheads** (always disagreeing). Our political leaders are always *at loggerheads*. Isn't it funny to see religious parties *at loggerheads* in such small matters ?

27 **At one's beck and call** (at one's service ; obeying one). He does whatever they ask him, he is *at their beck and call.*

28 **At one's best** (in as good a condition as possible). He is *at his best* when he is staying at a hill station where he studies as easily as we breathe.

29 **At one's ease** (without worry). He is *at his ease* here with everyone to help him.

30 **At one's wit's end** (not knowing what to do or say ; too worried). When he heard of the failure of his plan, he was *at his wit's end.*

31 **At sixes and sevens** (undecided or confused). He is all *at sixes and sevens* about what subject he should study for his M.A.

32 **At the eleventh hour** (at the very last moment ; just in time). Help reached the people in the burning house *at the eleventh hour.*

33 **At the end of one's tether** (unable to suffer any more). He heard them talk against him for an hour and then he was *at the end of his tether.*

34 **At the face value** (according to the outward value). *At the face value*, this motor-cycle can sell for some fifteen thousand rupees.

35 **At the helm** (in control of the government, etc.) A new government may be *at the helm* after the elections.

**At the top of one's voice** (very loudly). She cried for help *at the top of her voice* when the bomb exploded.

**Back the wrong horse** (support the wrong side). You shouldn't *back the wrong horse* by joining a political party without a proper programme.

**Bad blood** (angry feeling). There should not be any *bad blood* between fellow workers.

**Bark up the wrong tree** (criticize the wrong person or thing). She is *barking up the wrong tree*, she should speak against X instead of Y.

**Be-all and end-all** (the highest or supreme aim). The *be-all and end-all* of all of us should be to please God.

**Bear** *or* **carry off** *or* **win the palm** (win a personal victory). She was declared the best debator, and thus she *bore the palm*.

**Bear on** *or* **upon** (connected with the subject). His speech does not *bear on* the subject, has no connection with it.

**Bear out** (support the truth of ; confirm). Who can *bear out* this story ? (=Who can show that it is true ?)

**Bear the brunt of** (face the heaviest part of an attack or trouble). They had to *bear the brunt of* the war as they lived near the borders. The small traders *bore the brunt* of the fall in prices.

**Bear with** *or* **put up with** (have patience with). They cannot *bear with* or tolerate your bad behaviour.

**Beard the lion in his den** (face a person on his own ground). In his own street we would ask him why he has spoken against us and thus would *beard the lion in his den*.

**Beat about the bush** (*American*-**beat around the bush**—not to talk about the subject exactly). Come to the point please, and do not *beat about the bush*.

**Beat one hollow** (do much better than ; surpass). Arzoo may *beat her friend hollow* at English as she is studying hard these days.

**Become a byword** (come to be known widely for something bad). That area has *become a byword* for smuggling.

• **Bed of roses** (easy condition of life). Who says a political leader's life is a *bed of roses*, in fact it is a bed of thorns.

**Beggar description** (which words cannot describe). The difficulties we faced there were so great as to *beggar description*.

**Beside oneself** (angry ; almost mad with trouble). She was *beside herself* when she heard of their remarks against her.

**Beside the point** (having nothing to do with the main point or question). Your talk has nothing to do with the subject under discussion, it is all *beside the point*.

**Best of both worlds** (benefits of two different situations or positions). Some doctors work in hospital and then work at home to have (or get or enjoy) the *best of both worlds*.

**Better half** (one's wife). His *better half* is always to be found with him at parties.

**Between the devil and the deep (blue) sea** (facing two choices, both of which are bad). Both the jobs I can have are useless, I am *between the devil and the deep sea.*

**Big-wig** (an important person). I know all the political *big-wigs* here, all the main politicians.

**Bird of passage** (person who does not stay in one place for long). He is a *bird of passage*, you won't find him staying in one place for more than a year.

**Bird's eye-view** (generat view of a subject). This book will give you a *bird's eye-view* of our history. Let us take *a bird's eye-view...*

**Bite off more than one can chew** (start doing something which is too difficult for one). He wants to pull down that old building to construct a new one, he will *bite off more than he can chew.*

**Black sheep** (useless member of a respectable group). Dismiss the *black sheep*, and the department will be all right.

**Blessing in disguise** (something troublesome in reality good). The missing of the bus was a *blessing in disguise* as it later met with (had) an accident.

**Blow hot and cold** (be favourable or unfavourable by turns). The assembly members *blow hot and cold* whenever they decide about new taxes.

**Blow one's trumpet** (*American*-**blow one's own horn**-speak in one's own praise). Do not *blow your trumpet* thus, your work must speak for itself.

**Blue-eyed boy** (favourite person). To approach the minister get hold of Mr. Y, his *blue-eyed boy.*

**Bolt from the blue** (something unexpected and unpleasant). The news of his loss in business came as a *bolt from the blue.*

**Bone of contention** (cause of quarrel). Cyprus has been a *bone of contention* between Turkey and Greece.

**Break in** (enter a building by force ; interrupt ; train a hose). How did they *break in* to steal in the daytime ? Sorry to *break in* while you are teaching.

**Break the ice** (begin to be friendly). The two friends fought last year, now to *break the ice* one sent an Eid card to the other.

**Break the news** (be the first to inform something unpleasant). Who will *break the news* to her of her son's failure abroad ?

· **Bridge over** (get over difficulties). Have they been able to *bridge over* .he difficulties ?

**Bring about** (cause). Marriage will *bring about* some happy changes in your life.

**Bring around** *or* **round** *or* **over** *or* **get around** *or* **round**, (make one

change one's opinion). Through a friendly discussion you can *bring* her *around* to your point of view.

**Bring down on** (cause something bad to happen). Your cheating will *bring* destruction *down on* you. The war will *bring down* disaster *on* the nation. (Note : *bring down* the prices)

**Bring forth** (produce ; cause). Our careful preparation for the examination will surely *bring forth* good results.

**Bring home** (make others understand the meaning). Explain your point in a simple way to *bring* it *home* to the students.

**Bring off** (succeed in something difficult). Our leader will *bring off* a fine agreement with the other country at the conference.

**Bring out** (make clear). I shall try to *bring out* the meanings of these words. (**Bring out** also means "to publish".)

**Bring (someone) to book** (punish or make someone to pay). The government should *birng* the corrupt traders *to book*.

**Broken reed** (a helper who cannot be depended on). He promises to help you but he may not, he is a *broken reed* as I know him.

**Build castles in the air** *or* **in Spain** (daydream). They make impractical plans, that is, build *castles in the air*.

**Burn one's boats** *or* **bridges** (destroy all means of returning). As you join this profession, *burn your boats* behind you, never think of leaving it.

**Burn one's fingers** *or* **get one's fingers burnt** (face the results of foolish action). You will *burn your fingers* if you get that cheat married to her.

**Burn the candle at both ends** (use up all one's energy by working too much). You work by day and night and thus *burn the candle at both ends*.

**Burning question** (a matter of great importance). Prices is surely a *burning question* now.

**Bury the hatchet** (become friends again after a bad quarrel). Let us forget our quarrels and *bury the hatchet*. (... *let bygones be bygones*.)

**Buy off** *or* **over** (bribe : influence impairly by favours). The government cannot *buy off* that honest politician in the opposition.

**Butter someone up** (flatter or praise someone insincerely). They speak for you only to gain some favour and only *butter you up*.

**By and large** (in general). *By and large* the Africans are not so advanced.

**By far** (in a very great degree). This book is *by far* the best on the subject.

**By** *or* **in fits and starts** (by a series of starts and stops). He fails because he studies *by fits and starts*.

**By leaps and bounds** (very quickly). China has progressed *by leaps and bounds*.

**Call a spade a spade** (speak the plain truth). I like the Assembly members who describe the faults of the government and *call a spade a spade.*

**Call at** (go to somebody's house). We shall *call at* Miss Nilofar's (house) at noon.

**Call for** (demand ; need). The people will soon *call for* an inquiry into the air crash. Your visit there was not *called for* (was *uncalled for*).

**Call forth** (cause to be seen or used). Marriages in our country *call forth* a lot of money and property.

**Call in** (ask to attend). *Call in* the doctor for the ill man.

**Call in question** (to doubt). No one can *call in question* her honesty.

**Call into play** (bring into action). The business competition will *call into play* all his ability and energy.

**Call names** (abuse). Some people *call* others *names* in anger.

**Call on** (pay a short visit). Let us *call on* Mr. Zafar soon.

**Call out** (order officially to come to help). The Indian government decided to *call out* troops to control the Sikhs.

**Call over** (read a list of names to learn who is present). The teachers *call over* the students' names and then start teaching.

**Call to account** (force to give an explanation ; punish for). The governor will *call* the corrupt officers *to account.*

**Carry on** (go on with one's work or affairs). Quite a few teachers *carry on* teaching after retirement from service.

**Carry out** (do something successfully). The government will *carry out* its new political plan.

**Carry** *or* **gain one's point** *or* **motion** (succeeed in making others agree). It was after a dicussion of two hours with them that I could *carry my point.*

**Carry the day** (win a fight or contest). Fight bravely with faith in God and you will *carry the day.*

**Carry weight** (have force or influence). The words of great religious leaders surely *carry weight*

**Cash in on** (take undue advantage of ; exploit). Politicians *cash in on* each other's weaknesses.

**Cast away** (*passive*-leave someone as the result of a shipwreck). Sindbad's boat sank and he was *cast away* on the sand.

**Cast down** (upset). She was *cast down* by her bad exam results.

**Cast pearls before swine** (offer something valuable to those who cannot understand its value). I gave her some fine books which was only to *cast pearls before swine* as she did not understand their value.

**Cat-and-dog life** (a life full of quarrels and arguments). The people at home were always troubling her and she was tired of this *cat-and-dog life.*

**Catch** *or* **clutch at a straw** (try to save oneself with something very weak). A drowning man will *catch at a straw.*

**Catty** *or* **cattish** (*of women especially*-showing anger or hatred indirectly). She is so *catty,* she beats the children in anger at the visits of her husband's friends.

**Chauge one's tune** *or* **sing another (different) tune** (change one's opinion, decision, behaviour, etc.) He is our supporter, but he may *change his tune* any time.

**Cheek by jowl** (in close co-operation ; together with). The two political parties are now *cheek by jowl.* Look at the rush, friends *cheek by jowl* with enemies !

**Chew the cud** (think deeply before deciding). They plan, discuss and *chew the cud* and so succeed.

**Chew the rag** (complain much). It is the bad food they often *chew the rag* about.

**Clip someone's wings** (limit or restrict the power of). It was to *clip his wings* or to check his actions that his father put him in the hostel.

**Close call** *or* **close shave** *or* **narrow squeak** (narrow escape). Our brakes saved us from the accident, it was a *close call.* (We missed hitting the bus **by a hair's breadth.**)

**Close-fisted** (not ready to spend money). They do not like their *close-fisted* friend who never spends like them.

**Come a cropper** (meet with complete failure). Their new scheme is foolish, it will surely *come a cropper.*

**Come about** *or* **come to pass** (happen). How have the political changes in the country *come about* (*come to pass*) ? Some ugly incidents in our localityhave *come to pass.*

**Come by** (get). She *came by* a purse in the street.

**Come down** (to be reduced in price). Fruits have *come down,* their prices are low now.

**Come down on** (punish). The government will scon *come down on* the smugglers.

**Come down to earth** (return to reality). Stop flying high having very high hopes of success, and *come down to earth.*

**Come into play** (begin to be used). Once you are in this profession, all your ability will surely *come into play.*

**Come of.** They *come of* the royal family.

**Come of age** (become old enough to be responsible in law). He has *come of age,* so he can buy and sell houses and land.

**Come off** (happen ; succeed). The party *came off* as planned. Their plans to set up the factory may not *come off.*

**Come off with** (come out of an accident, test, competition, ete. with). The match lasted an hour, and our team *came off with* the trophy.

**Come out** (become known). It *came out* that the minister had connections with the enemy. [Also : The new issue of the magazine *comes out* tomorrow.]

**Come round** (agree to something opposed). She will *come round* to your point of view although she disagrees with you now.

**Come to grief** (fail causing harm). His plan to leave for Kuwait *came to grief,* and now he is difficulty.

**Come to light** (become known). The enemy's plans may *come to light* through newspaper reporting.

**Come to oneself** (become conscious once again). She *came to herself* after the operation.

**Come true** (prove to be correct). His ideas on the country's politics *came true* as what he says always happens.

**Come up** (to be discussed). The matter will *come up* before the national assembly.

**Compare notes** (exchange ideas or opinions). Let us *compare notes* about our stay in that country.

**Contradiction in terms** (statement having words of opposite meanings). "Democracy in dictatorship" is a *contradiction in terms.*

**Cook up** (invent a story). I know he will *cook up* a story to explain his absence from office.

**Cope with** *or* **tackle** (deal successfully with something). This is a new scheme to *cope with* the housing problems of the people.

·**Crocodile tears** (insincere sorrow). I understand her *crocodile tears,* her show of sorrow at my loss.

**Crop up** (appear or arise suddenly). If any new difficulties *crop up,* inform me.

**Cross-examine** *or* **cross-question** (question a witness to test his answers ; question someone very closely). Our lawyer will now *cross examine* the other party. (*noun*-cross-examination, cross-examiner)

**Cry down** (condemn). It is foolish to *cry down* or to speak against the perfect ideas of great men.

·**Cry in the wilderness.** Nobody listened to her complaint, it was only a *cry in the wilderness.*

**Cry out** (protest ; shout). The people will *cry out* against the sudden rise in prices. (... against the new taxes.)

**Cry up** (praise). The people *cry up* his leadership.

**Curry favour** (try to win favour by insincere means). They *curry favour* with every new officer for some benefits.

**Cut a fine *or* good figure** (produce a good effect). Sahira was well prepared, and she *cut a fine figure* at the debate.

**Cut a sorry figure** (produce a bad effect). The lawyer was not well-prepared, so he *cut a sorry figure* in the court.

**Cut both ways** (*of an action*-have disadvantages as well as advantages). You are trying to have the lands of others, remember it can *cut both ways.* (*i.e.* others can create trouble for you too.)

**Cut down** (reduce). You should *cut down* your expenses.

**Cut down on** (reduce one's use of). Let us *cut down on* tea to save foreign exchange.

**Cut out for** (suited for). He does not like teaching and cannot teach well, so he is not *cut out for* a teacher's job.

**Cut in** (interrupt). Let us not *cut in* while the teacher is lecturing.

**Cut no *or* not much ice with somebody** (have little effect on someone). This long explanation of yours will *cut no ice* with your boss.

**Cut out** (stop functioning). The bus engine *cut out*, and so it stopped.

**Cut the Gordian knot** (settle a difficulty by direct action). The shopkeepers are out to make heavy profits while the buyers want to pay less, now let the government *cut the Gordian knot.*

**Cut the ground from under one's feet** (destroy one's chances of success by taking his ideas or acting before him). He produced a film on the Iran-Iraq war before others could do it, and thus *cut the ground from under their feet.*

**Dark horse** (competitor about whose chances of success we do not know). Outwardly he is a *dark horse*, he may win or lose the elections.

**Deadline** (date or time before which something must be done). The *deadline* for applying for this job is the 1st March. They asked the government to set a *deadline* for the elections (polls).

**Dead end** (the stage from which further progress appears impossible). The two countries *came to* (or *reached* or *were at*) a *dead end* in their talks on the border problems.

**Deliver the goods** (do something one has to do). We feel the new government will *deliver the goods.*

**Democles' sword** (ever-present danger). He can be dismissed from service any time, dismissal to him is a *Democles' sword.*

**Die in harness** (die while still working). *To die in harness* is much better than to die in idleness.

**Die is thrown or cast** (the decision is made). The *die is cast*, our army will attack the enemy tomorrow morning.

**Dig at** (make remarks hurting the feeling of). We are on bad terms (have bad relations) and he will *dig at* me at the first chance. (...will *have a dig* or *get a dig* at me.)

**Do away with** (put an end to). Let us *do away with* useless or harmful hobbies.

**Don't look a gift horse in the mouth** (don't complain about a gift). Be happy about the smallest thing presented, I mean *don't look a gift horse in the mouth.*

**Draw on** *or* **upon** (make use of money, etc.) In our financial difficulties we *draw on* our savings.

**Draw out** (make a person speak frankly). We could *draw out* from her the secret, but with difficulty.

**Draw the line** (fix the limit, decide the difference). We should *draw the line* between honest living and dishonest living.

**Draw up** (form and write an agreement, etc.) The two countries will *draw up* a new trade agreement.

**Drawn game** (that ends with neither side winning). It was a *drawn* match, neither side won. (.. a *drawn* competition.)

**Drive at** (try to express or explain in words). Can you tell me what he was *driving at* in the discussion.

**Drop a line** (send a short letter). *Drop* us *a line* when you arrive in Karachi.

**Drop in** *or* **by** (visit for a time). Please *drop in* for a talk with me when you come to our street. He may *drop by* any time, let us entertain him well.

**Drop in on** (visit without warning, informally). They may *drop in on* to say hullo to us.

**Drop off** (fall asleep ; leave quietly). Some of my friends often *drop off* during the lecture.

**Drop out** (stop attending or taking part). A few students *drop out* of nearly every class during the year.

**Eagle-eyed** (noticing details). He is an *eagle-eyed* examiner, notices the smallest mistakes.

**Eat humble pie** (to be very sorry and show it by saying so). The mistake was his and he had to *eat humble pie* before all.

**Eat one's words** (take back what one has said). He spoke against us in anger, but later he had to *eat his words.*

**Egg on** (encourage someone strongly to do something). Mr. X tried to *egg* the workers *on* to demand higher wages.

**End in smoke** *or* **go up in smoke** (end or fail without results). Their business plans could not work and *ended* (*went up*) *in smoke.*

**Equal to the occasion** (able to handle a situation). The pilot force landed and saved the passengers, really he was *equal to the occasion.*

**Eternal triangle** (troubled situation in which two men want the same woman or two women the same man). I understand the *eternal triangle* the two men are in, let us see whom the woman accepts.

**Every bit** (just as). At the debate she was *every bit* as successful as her friend.

**Every inch** (completely ; in all ways). She is *every inch* a people's leader.

**Eye-opener** (something surprising which makes a person understand a truth). I never agreed he was a painter, but last evening his fine paintings were an *eye-opener* to me.

**Eye-wash** (something presented to mislead one). The lover said he would marry her, bought her some clothes too, but it was all an *eye-wash.*

**Face the music** (face the results of one's actions). You made the mistakes, now if people question you *face the music.*

**Fair and square** (honestly, justly), They behaved *fair and square* in all the business dealings.

**Fair play** (honest dealing ; justice). Jehangir's *fair play* as a ruler is what impresses me so much.

**Fair weather friend** (a friend only in good times). He is your *fair weather friend*, and he will definitely leave you in trouble.

**Fall** *or* **become a** prey to (be greatly troubled by). We *fall a prey to* fearful dreams in bad conditions.

**Fall back** (turn back ; withdraw). The Russian forces forced the Germans to *fall back.* Now the brave Afghans have made the Russians to *fall back.*

**Fall back on** *or* **upon** (take the support of something in store). He has his father's property to *fall back on* when he is short of money.

**Fall for** (be cheated by). I advised him not to *fall for* her clever talk, not to be cheated by it.

**Fall foul of** (get into trouble with). Let us co-operate with the officers and not *fall foul of* them in any way.

**Fall in with** (agree to an idea, etc.). They readily *fall in with* or agree to my suggestions.

**Fall on hard times** (become poor). He lost his job, and so *fell on hard times*

**Fall out with** (quarrel). If they ever *fall out*, I shall bring them together.

**Fall short of** (fail to equal). The college results *fall* far *short of* the university standards.

**Fall through** (fail). The plan is defective and may *fall through.*

**Fall victim to** (suffer because of an action). Do not let yourself *fall victim to* watching TV films, otherwise you will fail.

**Far and away** (very much). Our college is *far and away* the better of the two.

**Far** *or* **long cry from** (much different from something) Today's politics is a *far cry from* the politics of our father's time.

**Feather in one's cap** (an honour). Qasim's success in the elections is a *feather in his cap.*

**Feather one's nest** (make oneself rich dishonestly through a job). He got rich as he could easily *feather his nest* at the factory job.

**Fed up with** (tired with something). She is *fed up with* her friend's repeated requests for money.

**Feel** *or* **take someone's pulse** (try to find out the opinions of someone). It was to *feel his pulse*, to learn of his future plans, that she put those questions to him.

**Few and far between** (to be quite small in number.) Sahir's friends here are *few and far between.*

**Fight shy** (avoid). I cannot understand why you *fight shy of* meeting my visitors.

**Figure out** (understand by thinking). Can you *figure out* what they are discussing in the other room ?

**Fill someone's shoes** (take the place and do the job of someone). When the father retires from business, his son will easily *fill his* shoes.

·**Find fault with** (complain about). He is always trying to *find fault with* her cooking.

**Fish in troubled waters** (try to gain advantage out of other people's troubles). Now that the two countries are at war certain other countries are trying to *fish in troubled waters.*

**Flash in the pan** (effort that soon ends in failure). His effort to set up the business very soon failed, it was a *flash in the pan.*

**Fly in the ointment** (that which spoils any good or pleasant thing). The whole function was well arranged except for the bad music which was really a *fly in the ointment.*

**Follow suit** (do the same as someone else has done). They have gone to Australia, and we will *follow suit.*

**Fool's paradise** (in great happiness without reason). Mr. X lives in a *fool's paradise* to think he will get a good job in Dubai without a techincal degree.

**For a rainy day** (for a time when money may be needed). We must all have something in store *for a rainy day.*

**For better or for worse** (whatever happens). We will shift to another house *for better or for worse.*

**For good** (for ever). She left for the other city *for good.*

**Fourth estate** (newspapers and the people who write for them). The *fourth estate* is of great benefit to all of us. It helps to keep the government on the right track.

**Frame a person** (cause someone to look criminal). The poor man was *framed* by some policemen in place of the real criminal.

**Freudian slip** (saying something accidentally that shows what is in the mind). She did not want to tell others, but somehow she spoke loudly she could marry Mr. X, it was a *Freudian slip.*

**From hand to mouth** (spending whatever is earned). We can only live *from hand to mouth* in this income.

**From pillar to post** (from one place of difficulty to another). After his fall, the Shah of Iran was driven *from pillar to post.*

**Get** *or* **gain the upper hand** (get control over ; dominate). Their party is trying to *get the upper hand* in the country's politics.

**Get a kick out of something** (have much enjoyment). They surely *get a kick out* of bathing in the rain.

**Get a word in edgeways** *or* **edgewise** (get a chance to speak when someone else in speaking). He *got a word in edgeways* at the meeting and thus could speak only for a few minutes.

**Get about** (move about or travel). She cannot *get about* as she is ill.

**Get along** *or* **get on** (have a friendly relationship). The students *get along* well with their teacher. [Go **along with**=agree with. In this matter we *go along with* Mr. Akbar.]

**Get at** (reach and find out). She is trying to *get at* the true meaning of his words.

**Get away** (escape without being caught). Some drivers break (violate) the traffic rules and easily *get away.*

**Get down** (record in writing, etc.) Let us *get down* the important points of the lecture.

**Get down to** (begin to give serious attention to). It is time to *get down* to studies after the vacation.

**Get down to brass tacks** (come to the real points). Now *get down to brass tacks* and talk about the real business.

**Get in** (arrive inside a place). The train will *get in* very soon.

**Get off** (start ; free to leave ; receive no or very light punishment...). They *got off* for Multan at 7. The police have arrested him, but he will surely *get off* or get off lightly. Let us *get off* the bus at the station.

**Get on** (enter a public vehicle). He tried to *get on* the bus (or train, etc.), but couldn't. [*Get in* a car or taxi.]

**Get on one's nerves** (upset a person greatly). Their repeated requests for a loan really *get on my nerves.*

**Get out of** (escape responsibility). You cannot easily *get out of* teaching your younger brother. How can I *get out of* this situation ?

**Get over** (overcome). With hard work we can *get over* all our problems. She *got over* her illness quite easily.

**Get the better of** (defeat someone). He is cleverer than his enemies and will *get the better of* them.

**Get the feel of** (become used to). In two months or so you will *get the feel of* our profession.

**Get through** (*i*) (reach someone, especially by telephone). His telephone was not working, so I could not *get through* to him. (*ii*) (cause to be understood). At last we could *get through* it to her that she should study even after marriage. **Also**...*get through* (finish) the construction of the building ; *get through* (pass) an exam.

**Get to the bottom of** (find the basic reasons for). The Principal tried to *get to the bottom of* our problems.

**Get wind of** (learn about, get news about). We somehow *got wind of* their dangerous plans.

**Gird up one's loins** (prepare oneself for hard work). The leader asked the people to *gird up their loins* for the war ahead.

**Give a damn** (not to care about-*used negatively*). They do not *give a damn* for your directions, they are acting against them. [**Not worth a damn**=worthless]

**Give away** (give to another). He decided to *give away* **all** his books to poor students.

**Give in** *or* **give way** (put under the control of). We cannot *give in* to the enemy so easily.

**Give out** (make known publicly). The government will soon *give out* the details of the new education policy.

**Give oneself airs** (be proud of oneself). No doubt she is good at cooking, but she should not *give herself airs*.

**Give rise to** (result in). Good acts *give rise t o* good results.

**Give someone the cold shoulder** (treat in an unfriendly way). Aziz *gave him the cold shoulder* as he did not answer his questions well.

**Give someone the slip** (escape or get away from). The thief *gave the* police the *slip, ran away from* them rather easily.

**Give up** (stop doing something). He has decided to *give up* his job in order to study further.

**Go against the grain** (displease ; offend). Do not talk to him about his friend's faults, it *goes against* (or *is against*) *his grain*.

**Go back on** (break or not keep a promise, agreement, etc.) Asifa will never *go back on* her word (promise) as she is honest and truthful.

**Go berserk** (become mad with anger). He went *berserk* when he heard about his failure.

**Go by** (act according to). Let us *go by* the rules of the game as we play it.

**Go down** (become less). The prices of sugar will further *go down*. [Also *be recorded*. The day we won the war will *go down* in history.]

**Go for** (go after something ; like something ; attack somebody). Our famous politicians *go for* high seats of power. They *go for* eastern paintings. Young views *go for* husbands returning home late.

**Go for a song** (be sold very cheaply). Some used cars in good condition *go for a song*. (or...go for much less than the original price.)

**Go grey** (begin having white hair). If you work so hard, you will soon *go grey*.

**Go hard with** (be difficult for). It *goes hard with* her to bring back her children from school.

**Go in for** (study or follow seriously as a hobby or profession). They *go in for* painting, but I *go in for* music.

**Go into** (discuss ; consider). Now let us *go into* the details of the national budget. They will *go into* your demands before accepting them.

**Go off** (be fired ; lose good quality, etc.). The pistol may *go off* if you handle it thus. The fruit will *go off* soon in the hot weather. The TV play *went off* (proceeded) quite well.

**Go off the rails** (take a wrong course). His plan can fail, he can *go off the rails*.

**Go on** (continue doing). Let us *go on* playing until the bell rings. They cannot *go on with* that kind of work any longer.

**Go one better** (do better than another). She is able, but you may *go her better* in the exam.

**Go out** (pass out of date or style). This dress may *go out* or get out of fashion quite soon.

**Go out of one's way** (take special trouble). Sahim will *go out of his way* to get you a job in his office.

**Go** *or* **get off** *or* **escape scot-free** (without loss or punishment). However clever the criminal may be, the judge will not let him *go scot-free*.

**Going concern** (business that is operating well). Their business is a *going* (or *paying*) concern as it is giving them good profits.

**Go through** (succeed ; suffer). These books will help you to *go through* the exam. I am prepared to *go through* all the difficulties.

**Go through fire and water** (face great hardship and danger). She would *go through fire and water* for her husband who is having difficulties in his profession.

**Go to any length** (do everything possible, to get one's aim). He will *go to any length* to win his beloved.

**Go to rack and ruin** (get almost destroyed). Our property will *go to* (or *is in*) *rack and ruin* as we do not look after (take care of) it.

**Go to the dogs** (get destroyed). Nations that do not work hard *go to the dogs* sooner or later.

**Go** *or* **be driven to** *or* **be pushed to the wall** (be ruined or defeated). With his dismissal from service, Mr. X *went to* (*was driven to*) *the wall.*

**Go up in smoke** (end or fail without results). The failure of his father's business made his study plans *go up in smoke*. The war plans of the Egyptians *went up in smoke* when the enemy destroyed their war planes.

**Go with the stream** (do or think as others do). Most ministers are afraid of bringing about social changes, they *go with the stream.* [**Go against the stream.** Only great leaders like Ataturk can *go against the stream.*]

**Go without saying** (is plainly clear). It *goes without saying* that politics is a dirty and difficult game.

**Hand in glove** (closely connected in something bad). Are some border police officers *hand in glove* with the smugglers ?

**Hang fire** (not to move further or progress). He is not employed yet, so his marriage arrangements will *hang fire* for a year or two.

**Hang in the balance** (be uncertain). My future *hangs in the balance* as I may or may not get the job.

**Hang on to something** (keep in one's possession). They still *hang on to* their school books so dear to them.

**Hard and fast** (fixed and unchangeable). We do not have any *hard and fast* office rules, do your work well any way you like.

**Hard pressed for something** (be under pressure). His children want a colour TV much and he is *hard pressed for* it.

**Hard put to it** (under great difficulty). Last month they had to leave the rented house, and they were *hard put to it*.

**Harp on the same string** (continue speaking on the same subject). They *harp on the same string*, their economic or monetary problems, and thus bore others.

**Have a bee in one's bonnet** (have some foolish idea all the time). That leader *has a bee in his bonnet* about banning all wars.

**Have a bone to pick** (have some unpleasant problem to discuss). He *has a bone to pick* with Saghjr who took his book and lost it.

**Have a cheek** (be shamelessly bold ; behave shamelessly). Mr. Y acted against you last year, now he *has a cheek* to ask you for a loan. [**Cheeky**=shamelessly bold ; sexually suggestive...a *cheeky* reply...a *cheeky* young woman]

**Have a finger in the pie** (be connected with). He takes sides in so many quarrels, *has a finger in every pie*.

**Have a time** (face some difficulty). She really *had a time* getting on the bus.

**Have a way with one** (have an attractive quality which impresses others). He is perhaps not so able a teacher, yet he *has a way with* the students.

**Have an axe to grind** (have personal interest in a matter). He is helping you because he *has an axe to grind* in the sale of your house.

**Have irons in the fire** (have various different activities or plans at the same time). He is a politician and also a busy social worker and so *has* several *irons in the fire*.

**Have one's own way** (do as one wishes against the advice of others). He will not listen to anyone, he *has his own way*.

**Have it both ways** (take benefit from different situations). You can't *have it both ways*, you can either play or study in the afternoon.

**Have it out with someone** (discuss something with a person causing trouble). He talks against me, today I will *have it out with him*.

**Have no truck with** (have nothing to do with). As they have misbehaved, we *have no truck with* them now.

**Have one's cake and eat it too** *or* **eat one's cake and have it** (have the advantages without the disadvantages). You want to travel to Canada without spending your savings, you want to *have your cake and eat it too*.

**Have one's head in the clouds** (be absent-minded ; to be not thinking about everyday matters). She is not here mentally, she *has her head in the clouds* perhaps because of her oncoming marriage.

**Have** *or* **feel qualms about** (have feeling of doubt : be uneasy about). Razi has no *qualms about* writing to his brother for money.

**Have** *or* **keep something up one's sleeve** (keep secret for later use). The Parliament members *had* some facts *up their sleeves* as they took part in the discussion.

**Have second thoughts** (change one's mind). First she refused to buy the cloth, soon she *had second thoughts* and bought it. [**On second thoughts**. First she refused to talk to him, *on second thoughts* she did.]

**Have the gift of the gab** (have the ability to speak continuously). He *has the gift of the gab*, speaks cleverly and well to influence others.

**Have the makings of** (have the basic qualities). She draws well and *has the makings of* an artist. That TV actor *has the makings of* a film star.

**Heart burning** *or* **burnings**. Do justice between the two, then there won't be any *heart burning* (dissatisfaction) in either.

**Head and shoulders above** (much better than in ability, etc). Iqbal is *head and shoulders above* several Eastern poets.

**Hit on** *or* **upon** (find by chance or have a good idea about). He *hit on* a strange scheme to promote the failing business when everyone else became hopeless.

**Hold a brief for** (argue in support of). They *hold a brief for* their friend whenever he is in trouble.

**Hold no brief for** (not to be in favour). We *hold no brief for* dictatorship.

**Hold good** (still to be true). The government has changed, but its agreements with other countries *hold good.*

**Hold in check.** He should *hold* his children *in check* who are always trying to pluck our flowers.

**Hold** *or* **keep at bay** (keep at a distance). Until others came to help he *kept* the dacoit *at bay* with his pistol.

**Hold one's ground** (refuse to admit defeat in discussion). He will *hold his ground* in all discussions on this subject.

**Hold one's head high.** He can *hold his head high* on account of his brother's grand success.

**Hold one's own** (keep one's position ; not to accept defeat). He has strong political opinions and will *hold his own* in all discussions. We *held our own* against the local diseases.

**Hold one in high esteem** (respect greatly). We *hold* our leader *in high esteem*, respect him greatly.

**Hold out** (resist, refuse to agree). Some transport workers still *hold out*, refuse to sign the agreement on the new wages.

**Hold water** (prove to be correct). She makes reports to me which cannot *hold water*.

**House of cards** (a plan with little chance of success). Their effort to win the war with their old weapons is only a *house of cards.*

**In a fix** (in a difficult situation). He is *in a fix* because he has to marry without having much money. (He has *got himself into a fix* ..)

**In a flutter** (in nervous excitement). They were *in a flutter* before the end of the match.

**In a mess** (in disorder or confusion). Our education system is *in* quite *a mess.* [**Make a mess** = bungle or do something badly.]

**In black and white** (in writing). They want to have the agreement *in black and white.*

**In deep water** *or* **waters** (in great difficulty). Iran and Iraq both were *in deep waters* because of the long war.

**In good time** (at the right time). We returned home *in good time*, and so could watch the TV play.

**In hand** (ready to be used or done). How much money do you have *in hand*, ready for use ?

**In keeping with** (in agreement with). Their action is *in keeping with* their promise. [**Out of keeping with**=not in agreement with]

**In letter and spirit** (according to the words and real meaning). We should obey the law in *letter and spirit.*

**In the teeth of** (against the full force of ; in opposition to). We succeeded in winning the election *in the teeth of* their joint opposition.

**In the wake of** (after ; following). There was a public holiday *in the wake of* our winning the war.

**Ins and outs of something** (the various parts and difficulties in something). He is in business and knows its *ins and outs* quite well.

**In tune** (in agreement). Our plans are *in tune with* theirs. [(**Out of tune**=not in agreement. The foreign policies of Russia and China are often *out of tune*.]

**It never rains but it pours** (misfortunes never come singly). First he lost his business and now he is leaving his house, *it* really *never rains but it pours.*

**Iron something out** (remove the difficulties in the way). We will *iron out* all the difficulties in setting up the business.

**It isn't cricket** (isn't fair ; is against the rules). You shouldn't ask me to get less than my share in the business profits, *it isn't cricket* (*not cricket*), is not right or fair.

**Join forces with** (come together or unite for a common purpose). Let us *join forces with* the government to educate the common people.

**Jump at** (eager or too ready to accept). Mr. Y *jumped at* the offer of the job (*i.e.* he tried to grab at or snatch it.)

**Jump on** (say sharp words to ; reprove). The police officer *jumped on* the careless (negligent) driver.

**Keep a stiff upper lip** (show no feeling, fear, etc). He has a heart of stone, always *keeps a stiff upper lip.*

**In line with** (in agreement with). Their plans are *in line with* ours. [**Out of line with**=out of agreement with]

**In one's bones** (part of one's nature). Cheating is *in his bones.* Helping others seems to be *in his friend's bones.*

**In one's elements** (in one's proper surroundings). She is *in her elements* when she is buying fashionable clothes. [**Out of one's elements**=out of one's proper surroundings. Our cricket team was *out of its elements* from the very start and it lost the match.]

**In one's good books** (have one's favour). Rahim will get the promotion because he is *in* his officer's *good books.* [**In one's bad** *or* **black books**=not have one's favour.]

**In sum** (in a few words). The war situation, *in sum,* is going to bring them success very soon.

**In the bag** (as desired). He has the exam *in the bag*, he will pass. They have got the election *in the bag*, they will win.

· **In the air** (known to others but in a certain way). It is *in the air* that A is marrying B. Is it true ?

**In the dark** (*i*) (in secrecy). Political discussions are often held *in the dark* (*ii*) (without knowledge). You should not keep your parents *in the dark* about your marriage plans.

**In the know** (having more information than most people). Only the Defence Minister was *in the know* about the war plans of the country.

**In the long run** (after enough time ; in the end). Work hard, you will succeed *in the long run.* [**In the short run**=for the near future. Foreign aid (help) may be useful *in the short run*, but harmful *in the long run.*]

**In the making** (while being made). Some of their bombs exploded *in the making.*

**In the offing** (coming soon). War is *in the offing* as the two countries are sending troops to the borders.

**In the pink of health** (in perfect health-used humorously). He is *in the pink of health*, he can drink a kilogram of milk or even more.

**In the pipeline** (about to be delivered). The budget proposals are *in the pipeline.*

**Keep at arm's length** (keep at a distance). We should keep them *at arm's length* as they want to find our secrets.

**Keep abreast of** (keep in touch with). Rulers should *keep abreast of* the needs of the common people.

**Keep back** (to not tell). We tell others much about ourselves but *keep back* our great mistakes.

**Keep body and soul together** *or* **keep the head above water** (support onself ; remain alive). They are so poor that they can hardiy *keep body and soul together.*

**Keep one's fingers crossed** (hope for the best). We are not well-prepared, but may pass, we *keep our fingers crossed*, hope for good results.

**Keep one's head above water** (avoid financial or other troubles). They somehow *keep their heads above water* in their small salary.

**Keep oneself to oneself** (be reserved ; not to mix much with others). Some students are much too social whereas some *keep themselves to themselves.*

**Keep someone posted** (keep him supplied with news). I .will *keep you posted* by telephone on your business in that city.

**Keep something to oneself** (not to tell others about it). He *kept* his business plans *to himself.*

**Keep** *or* **start the ball rolling** (continue or start something). We started the discussion, you *keep the ball rolling*, continue it. Oh ! you all are joking like great jesters, but who *started the ball rolling* ?

**Keep the wolf from the door** (earn enough to eat and live). His income is so low that he can hardly *keep the wolf from the door.*

**Keep up appearances** (keep up an outward show). It is better to be simple and direct in behaviour than to *keep up appearances.*

**Keep within the bounds** (keep within the limits.) Please *keep within the bounds* of good manners.

**Kick the bucket** (to die). Let him *kick the bucket,* and all his business will come to an end.

**Knock about** *or* **around** (go to many different places and have different experiences). Arif *knocked about* several cities and countries and then wrote a book about his interesting experiences.

**Knuckle under** (admit defeat). They opposed us for long, but at last they had to *knuckle under*, admitted defeat.

**Lame duck** (business organization is monetary difficulties). The government cannot give a loan to a *lame duck.*

**Last straw** (difficulty, problem, etc. that is the final limits of one's troubles). He lost his job, his money and then his lands which was the *last straw.*

**Laughing stock** (somebody or something that causes laughter). He is a *laughing stock* here because of his foolish business plans.

**Lay aside** *or* **by** (save ; keep for future use.) Let us *lay aside* enough money each month for difficult times.

**Lay off** (stop employing a worker for a period in which there is little work). The power (electricity) load-shedding will *lay off* thousands of industrial workers. [*noun*-**lay-off**]

**Leap in the dark** (an attempt to do something the result of which is uncertain). Your setting up of the business in this manner is only a *leap in the dark.*

**Left-handed compliment** (praise that turns out to be dispraise). She said she met me because she had none else to meet, and it was a *left-handed compliment.*

**Let someone off** (excuse). Do not *let off* a thief, he will steal again.

**Like a fish out of water** (uncomfortable in a situation). At the new job, he is *like a fish out of water.*

**Live by one's wits** (gain what one needs by clever tricks). Some clever people *live by their wits* and do not work in a constructive manner.

**Live up to** (reach a standard). We should *live up to* the high standards of our family.

**Lock, stock and barrel** (completely). Our army shifted the ammunition (explosives) depot outside the city *lock, stock and barrel.*

**Look forward to** (expect to feel pleasure in). We *look forward to* seeing them after ten years. [We *look forward to* a meeting with them]

**Look into** (examine ; investigate). The government is going to *look into* the causes of the bomb blasts.

**Look sharp** (be careful ; watch out ; hurry up). *Look sharp*, don't miss the bus when it arrives. We should *look sharp* if we want to finish our work before tea-time.

**Lose one's head** (act foolishly in fear, anger, etc.) You should not *lose your head* whether you are tired or hungry.

**Maiden speech** (first speech in Parliament of a new member). Though it was his *maiden speech*, it was almost a complete discussion of the country's economic problems.

**Make a bee-line for** (go towards by the shortest way). We don't have time, let us *make a bee-line for* the station.

**Make a clean breast of** (admit fully). He is honest and will *make a clean breast of* all his mistakes.

**Make a clean sweep** (get rid of all the things). She wants to *make a clean sweep* of all her old furniture.

**Make a go of something** (make a success of it). With a lot of capital and experience, he *made a go of* the new factory.

**Make a virtue of necessity** (try to get good results out of something final). We have flown here to meet our uncle who is not here, to *make a virtue of necessity* let us meet our other relatives.

**Make amends** (pay for the harm or injury done). You have insulted him in public, you will have to *make amends* (for it).

**Make both ends meet** (get just enough money for one's needs). His monthly income is so low that he can hardly *make both ends meet*.

**Make common cause with** (take action together for a purpose). A decided to *make common cause with* B for getting their demands accepted by the government.

**Make friends** (enter into friendship with). She easily *made friends* with her neighbours.

**Make headway** (progress, advance). They started constructing the building in January last, and have *made* only some *headway* since then.

**Make it up** (end a quarrel). They did not speak for months but yesterday they *made it up*.

**Make light of** (treat as of no or little importance). You should not *make light of* your friend's help.

**Make neither head nor tail of anything** (not to be able to understand). We could *make neither head nor tail of* the difficult lecture.

**Make no bones about** (speak directly without fear of the results). He *made no bones about* telling others about his mistakes that caused caused his failure.

**Make off with** *or* **make away with** (steal and hurry away). Their servant *made off with* their clothes and money yesterday.

**Make one's mark** (gain success, fame. etc). He *made his mark* in painting through hard work.

**Make room** (provide space or one's place). Please *make room* for the passengers getting on the bus.

**Make the best of a bad bargain** (face bad conditions in the best possible way). We know costs are rising and profits are falling in our business, anyway let us *make the best of a bad bargain.*

·**Make the best of both worlds** (have the advantages of this world and of the other world). He runs a good business and also prays regularlv, thus *makes the best of both worlds.*

**Make out** (understand or see with difficulty ; express usually falsely). We cannot *make out* this writing. She is not so unmannerly as they *mcke out.*

**Make up for** (make a return or payment for some loss). I will *make up for* your losses caused by my carelessness.

**Make up to** (try to gain the favour of someone by appearing friendly and full of praise). Some students *make up to* the teachers when the exams are near.

**Man in the street** (ordinary every-day man). If the *man in the street* is happyy, the country is in good shape.

**Man of letters** (literary man ; an author). He wrote several novels and stories, he was really a *man of letters.*

**Mark time** (pass time without change or progress). They are only *marking time* in the office, without any hope of promotion.

**Mean business** (be serious ;ready to act). We *mean business* and really want to act when we say we will start legal action against them.

**Mince matters** *or* **Mince one's words** (speak indirectly of something bad using soft language). Speak directly and clearly about his msitakes and do not *mince matters.*

**Mind one's P's and Q's** (be careful what one says or how one behaves). He wants me to *mind mv P's and Q's* in the office, and that makes it difficult to stay with him.

**Mix up** (mistake something or confuse someone). You often *mix up* this street with the Moonlight street, as the two are alike.

**Mop up** (*i*) (finish dealing with). Let me *mop up* of what is left of the correspondence (letters). (*ii*) (destroy defeated parts of enemy troops). At the end of the war, our *mopping up* operations against the enemy lasted almost three days.

**Moral support** (good wishes ; aid and comfort). We cannot help you with money, but will give you all possible *moral support.*

**Move heaven and earth** (make every possible effort). He will *move heaven and earth* to marry his beloved.

**Neck or nothing** (risking everything). He will fight against his enemies, *neck or nothing*.

**Nip in the bud** (destroy at an early stage). We should *nip* corruption *in the bud*. The ruler *nipped* the armed revolt *in the bud*.

**Not turn a hair** *or* **without turning a hair** (show no fear or worry when in difficulty). They did *not turn a hair* as they came out of the burning house.

**Of the first water** (of the highest quality). Mr. F is a novelist *of the first water*.

**Off hand** *or* **off cuff.** (*i*) (unprepared ; extempore). At the meeting he spoke just *off-hand* (extempore) for an hour or so. *Off-hand*, I can't answer this question. (*ii*) (impolite ; curt ; without proper respect). We didn't like his *off-hand* manner of asking us to stay with him.

**Olive branch** (sign of peace). They tried to hold out an *olive branch* to the other party in the court.

**Of a piece with** (like each other in character ; in agreement). His actions are *of a piece with* his ideas.

**On one's guard** (ready to deal with a sudden attack or trick). Be *on your guard* against the tricks of that man. [**Off one's guard**=not ready to deal with a trick, etc.]

**On the air** (to be broadcast). In the morning the news is *on the air* at 7.

**On the anvil** (in preparation ; under discussion). The new taxes are still *on the anvil*.

**On the cards** (possible or likely). The meeting of the lovers is *on the cards*.

**On the horns of a dilemma** (having to choose between two unpleasant things). I cannot decide whom to support in the elections, A or B, I am *on the horns of a dilemma*.

**On the square** (honest, reliable). My best friend is honest and sincere, really *on the square*.

**On the spur of the moment** (without preparation ; at a moment's call). *On the spur of the moment*, I stood up and answered the difficult question.

**On top of** (in addition to). Mr. X lost his business, and *on top of* it he had to sell his old house.

**On top of the world** *or* **in one's seventh heaven** (very happy). After their marriage they were really *on top of the world*. [*American* - **on cloud nine**]

**Once bitten twice shy** (a person who has been tricked will be more careful in future). He is afraid of going to private finance companies as one cheated him just last year, *once bitten twice shy.*

**Once in a blue moon** (once in a very long time ; very rarely ; almost never). It is *once in a blue moon* that we have a really good movie (film).

**One too many for** (cleverer than). At chess X is *one two many for* Y, cleverer than Y in several ways.

**Other fish to fry** (some more important business or matter to attend to). Raveena will not do this now, she has *other fish to fry.*

**Out of character** (not suited to). Her bad behaviour at the party was *out of character* with her position of grandmother. [**In character** =suited to.]

**Out of order** (not in working condition). Our bus went *out of order* during the journey.

**Out of sorts** (slightly unwell). Today he is *out of sorts* and will not meet anyone.

**Over head and ears** (*of debt, etc.*—deeply). When we finished the construction, we were *over head and ears* in debt.

**Pandora's box** (a collection of evils—an imaginary box which could spread all human ills on its lid being opened). If you start discussing their broken marriage, you will of course be opening *Pandora's box* for them.

**Parting of the ways** (point at which things must change or at which two people must separate). The two friends could no longer carry on the business, and it was the *parting of the ways.*

**Pass muster** (be satisfactory ; accceptable). He is a superb artist, all his paintings would *pass muster* as people would like them.

**Passing fancy** (something that attracts one's liking for some time). Almost every successful TV show is a *passing fancy.*

**Pay back in the same coin** (do to a person as he has done to you). Will you really *pay* him *back in the same coin* if he attacks your character ?—will you do as he has done to you ?

**Pay off** *or* **settle** *or* **wipe off old scores** (have one's revenge ; punish for old faults). It was to *pay off old scores* that he published the letter against him.

**Pay through the nose** (pay too much money for). It was a very expensive book, I had to *pay through the nose.*

**Pick holes in** (find the weak points in). Do not *pick holes in* your son's studies, try to notice his good points.

**Plain sailing** (course of action free from difficulties). My friend helped me to rent a house easily, it was all *plain sailing.*

**Play an underhand game** (act secretly against). Someone has reported against you to the boss. Who can *play* this *underhand game* ?

**Play one false** (be unfaithful). He may *play you false* and mislead you as he is dishonest.

**Play fast and loose** (act in an insincere way). He is not in love with her, he has *played fast and loose* with her feelings.

**Play off one against another** (place two sides in competition for personal benefit). The politician tried to *play off one* political party *against another* to win the election.

**Play one's trump card** (use one's best chance of success). If he comes to lose his job, he will *play his trump card*, that is, his father's contacts, to regain it.

**Play second fiddle to** (play a less important part than). He cannot be your yes-man, he cannot *play second fiddle to* you.

**Play something down** (show to be less serious). Most parents *play down* the faults of their children.

**Play the devil with** (do great damage to). The noise and fighting around can *play the devil with* my studies.

**Play the game** (act according to the rules ; be honest). You cannot succeed if you do not *play the game* in any business.

**Play to the gallery** (show off, try to impress the hearers). While making speeches ministers often *play to the gallery* and talk sense less (talk nonsense more).

**Play truant** (stay away from school without permission). They *play truant* every week, and so fail.

**Play with fire** (invite danger or risk). You will be *playing with fire* if you make this statement against the government.

**Plumb the depths of** (reach the lowest point). TV programmes should be discontinued much before they *plumb the depths of* boredom.

**Pocket an insult** (accept an insult without showing displeasure.) She abused me before all, I can't easily *pocket this insult.*

**Pour oil on troubled waters** (act as a peacemaker). When his friends began fighting, he tried to *pour oil on troubled waters.*

**Preen oneself on** (pride oneself on). It is foolish to *preen oneself on* such an old car.

**Pretty kettle of fish** (condition of confusion). She is in a *pretty kettle of fish,* how can she take the exam now ?

**Pull up** (stop ; blame with angry words). The train *pulled up* close to the signal. The minister says he will *pull up* the careless or corrupt government officers.

**Put in** *or* **say a word for** (speak in favour). Please *put in a word for* my brother to the minister for that job.

**Put on** (pretend). She is not ill, she is only *putting on.*

**Put on a person** (deceive or mislead). Be direct, be truthful, do not try to *put on people* (or *put people on*) in any way.

**Pressed for time, money or space** (have little of it). She is busy with studies and is *pressed for time.* He had losses in business and is *pressed for money.* We're two families in three rooms, are *pressed for space.*

**Put one in the picture** (bring the latest information to). The Principal wants to know about the students' problems, please *put him in the picture.* (... *keep him in the picture.*)

**Put** *or* **lay one's cards on the table** (say openly what one hopes to do). The President told the Senate about his political plans, he *put his cards on the table.*

**Put one's shoulder to a wheel** (co-operate ; start work to help someone). They *put their shoulders to the wheel* to repair the roads damaged by the floods.

**Put out feelers** (test the views of others by clever questioning). The chief minister *put out feelers* to know which assembly members would not vote for him.

**Put something by** (sure for the future). Put *some* money *by*, save some money from your salary for future use.

**Put someone on his mettle** (put someone in a position in which he must make the best efforts). The lawyer was *put on his mettle*, he had to make his best efforts in the murder case.

**Put the cart before the horse** (put the wrong thing first). You *put the cart before the horse* when you want to hire a servant before getting a house.

**Put the clock back** (do something that stops or slows down progress). We reject the politicians who try to *put the clock back.*

**Put the finishing touches** (give a final shape). Let me *put the finishing touches* to the painting.

**Put two and two together** (draw results from the facts observed). The boy and the girl like each other, to *put two and two together* they will soon try to marry.

**Put up with** (tolerate, allow to be done freely). I cannot *put up with* your insults any more.

**Queer someone's pitch** (upset his plans). He was entering the country without a visa when airport officials *queered his pitch.*

**Rag, tag and bobtail—the riff-raff** (dirty and moneyless people in bad reputation taken together). This is the part of the town where *the rag, tag and bobtail* (the *riff-raff*) live.

**Rain or shine** (whatever happens ; whatever the weather). The lover decided to meet his beloved, *rain or shine.*

**Random shot** (a carelessly made answer or remark). It was a *random shot*, a careless answer, so we may not take it seriously.

**Rank and file** (the people in an organization who are not the leaders). We should satisfy the *rank and file* more than the high-ups in any organization.

**Rat on somebody** (break a promise ; leave without help). He has promised help, being sincere he cannot *rat on us*.

**Read between the lines** (understand a writer's hidden meaning). He writes he has not much money, but I can *read between the lines* that he does not want to give me the loan.

**Red rag to a bull** (something that causes great anger). The letter written to the newspaper against Mr. Y was to him like a *red rag to a bull.*

**Red tape** (useless official rules or methods). Slow official work is usually due to *red tape.*

**Red-handed** (in the act of committing a crime). We caught that man *red-handed* as he was trying to steal your money.

**Rest on one's laurels** *or* **oars** (be satisfied with one's successes and not to make any more effort). Do not *rest on your laurels* like this, try for greater success.

**Ride roughshod over** (not to care about the feelings of others). It is very bad for you to *ride roughshod over* your brother's advice, not to care about his advice thus.

**Rob Peter and pay Paul** (take from one to give to another). That government taxed the people to provide them free medicines, it was like *robbing Peter to pay Paul.*

**Rock the boat** (endanger a scheme, organization, etc). Half of our scheme has been successful, now do not let anyone *rock the boat.*

**Root and branch** (without any part ; completely). We will destroy social evils *root and branch.*

**Royal road** (road or way without difficulties). You cannot find any *royal road* to success in politics.

**Rub shoulders with** (meet and mix with people). A lawyer has to *rub shoulders with* all kinds of people, good and bad.

**Rule out** (refuse to allow ; reject). The UNO has *ruled out* the possibility of settling this dispute by use of force.

**Rule the roost** (to be a controlling position). We feel the grandfather *rules the roost* in their family.

**Ruling passion** (a controlling desire). To become a famous writer is his *ruling passion*.

**Run down** (criticize, speak ill of). They openly speak ill of her, *run* her *down* before others.

**Run** *or* **be in the blood** (be a quality with which many members of the same family are born). They are born teachers, teaching *runs in* their *blood.*

**Run out** (come to an end). Our money has *run out*, so we cannot pay the rent. (We have *run out* of funds.) ... a contract *running out.*

**Run riot** (become noisy and uncontrollable). Factory workers on strike can *run riot* if we do not consider their demands.

**Run short of** (use almost all). We have *run short of* cement, have used almost all that we had.

**Run up** (raise a flag ; cause oneself to have bills or debts). They *run up* the country's flag on independence day. You will *run up* a large bill if you stay in that hotel.

**Run with the hare and hunt with the hounds** (try to keep the favour of both sides ; play a double game). You support both the political parties and thus try to *run with the hare and hunt with the hounds.*

**Save one's face** (keep one's position of respect). The officer was going to be dismissed from service. His resignation *saved his face.* It was a *face-saver.* (*noun*). It was a *face-saving* (*adj.*) step. [*Also note*—**lose one's face.** He *lost his face* with others on his dismissal.]

**See eye to eye** (agree completely). The Arab leaders *see eye to eye* in many matters. Your father *sees eye to eye* with you in regard to selling the property.

**See for oneself** (find out in order to be satisfied). The government says the villages are progressing, you can *see for yourself* by visiting the countryside.

**See how the wind blows** (find out what is the general opinion). A good government should watch public opinion and *see how the wind blows* before framing a law.

**See the light** (understand or accept the truth of). They do not understand the truth of my words, but soon they will *see the light.*

**See through** (understand the truth about). He is clever enough to *see through* this trick.

**Self-made** (having succeeded by one's own efforts). I have seen him succeed in life by his own efforts, a *self-made* man indeed.

**Set aside** (save for a purpose ; declare ineffective). He has *set aside* a lot of money for his son's studies. The High Court has *set aside* the decision of the lower court.

**Set great** *or* **little store by** (consider of great or little importance). They set *great* (or *little*) store by their brother's political position.

**Set one's heart** *or* **mind on something** (want very much). She has *set her heart* (or *mind*) on the blue diamond ring.

**Set one's house in order** (re-arrange one's affairs so that they are in better shape). He should *set his house in order* after all the

family quarrels. We should *set our* own *house* in order before criticizing the affairs of other countries.

**Set the Thames on fire** (to do anything). He is a person who can *set the Thames on fire* to get his beloved.

**Set up** (start a new business). He *set up* as a carpet dealer after his retirement.

**Set-back** (going or return to a less good position than before). They were doing well in business, but last week they had some *set-back* (had some losses, etc.)

**Shake off** (free oneself from ; escape from). It looks difficult to *shake off* the disease. The thief could not *shake* the policemen *off*.

**Shove around** (push from our side to another ; treat roughly). For me it is better to leave this place rather than be *shoved around* by all.

**Show a clean pair of heels** (run away fast from). The thief *showed a clean pair of heels* as soon as he saw the police coming there.

**Sing another tune** (come to have a different attitude, think differently). You supported me when I was rich, but now you *sing another tune* when I am poor. Is this the way of the world ?

**Sit on the fence** (avoid taking sides for one's own advantage). Some partyless politicians are *sitting on the fence* waiting to join the party that gets the most powerful.

**Size up** (form an opinion about). He made inquiries to *size up* the possibilities for his business. The interview was to have the candidates *sized up*.

**Skeleton in the cupboard** *or* **family skeleton** (something which a family wants to hide). The *skeleton in the cupboard* in this case is the bad character of the head of the family.

**Slip of the tongue** (an unintended error in speaking). She spoke of my secret, and later said it was a *slip of the tongue*. [*Note* : **a slip of the pen**—an unintended error in writing]

**Small fry** (a young or unimportant person). He cannot get you a job in the department, he is but a *small fry* there.

**Small talk** (light conversation on unimportant subjects). It was all *small talk* there and nothing serious was discussed.

**Smell a rat** (suspect that something wrong is being done). They began to *smell a rat* when they saw the candidates putting printed matter under their answer-books in the examination hall.

**Snake in the grass** (a person who is outwardly friendly but in fact dangerous). To you he is a *snake in the grass*, only outwardly friendly,

**Soldier on** (carry on in the face of difficulties). The corrupt people disliked his honest work, but he *soldiered on*

**Sour grapes** *or* **grapes are sour** (showing one does not like a thing which in fact cannot be got). He says now he does not like the job, but it is *sour grapes* because he wanted to get it but did not have the right qualifications.

**Sow one's wild oats** (enjoy foolish pleasures too much in one's youth). Those who *sow their wild oats* understand later how foolish they have been.

**Speak out** *or* **up** (speak without fear). He will *speak out* against the rulers if they impose (levy) new taxes

**Spill the beans** (tell a secret). Do not tell him your secret, he can *spill the beans* any time.

**Square deal** (fair bargain, equality of opportunity). She sold me her furniture at the right prices, it was a *square deal.* The workers demand a *square deal* from the management.

**Square peg in a round hole** (person not suited to the position he occupies). He is not at all suited to this post, he is surely a *square peg in a round hole.*

**Stand in one's own light** (act against one's own interests). If you take legal action against your relatives in property matters, you will be *standing in your own light.*

**Stand on ceremony** (pay great attention to rules of behaviour). Eat and talk freely here, do not *stand on ceremony.*

**Stand one in good stead** (to be of good use when needed). The money saved oy him in the last few years will *stand him in good stead.*

**Stand** *or* **hold** *or* **keep one's ground** (not to move back from one's position, not to accept defeat in discussion, etc.) In the quarrel over the property, he *stood his ground.* [*Compare* **give** *or* **lose ground** = move back from one's position]

**Stand out** (be easily seen above or among others). My friend's painting's *stand out* from the other paintings in the art gallery.

**Stand up for** (support, defend). We *stand up for* or support the Arabs against Israel.

**Steal a march on someone** (do something before him and so gain an advantage). Tariq may *steal a march on you* as he is going to set up a shop in the area before you can do it.

**Steal one's thunder** (present an idea, etc. before another person can do it). He will surely *steal our thunder*, let us announce our plan soon.

**Steal the show** (get all the attention and praise expected by someone else). Miss Y *stole the show* because of her extreme beauty, otherwise the other players performed much better in the drama.

**Steer clear of** (keep away from ; avoid). *Steer clear of* everything that may bring you a bad name.

**Step into another's shoes** (take another's place). When his father gets too old in business, Tanvir will *step into his shoes.*

**Stick it out** (face the troubles in, continue with it). She does not like her job, anyway she will *stick it out* for money.

**Stick to one's colours** (keep strongly to one's opinions, decisions, etc.). Even when he knows he is wrong, he *sticks to his colours in* discussion.

**Stick to one's guns** (continue to hold a view, especially in the face of attacks on one's beliefs). Some old politicians *stick to their guns* when they should accept a change in their views.

**Stick to the point** (continue to hold a view or position). In every speech she *sticks to the point*, and so succeeds as a debator.

**Stir up** (cause). Some politicians tried to *stir up* trouble in the country but failed.

**Stone's throw** (a short distance). Our college is at a *stone's throw* from the bus-stop.

**Storm in a teacup** (a lot of worry over something unimportant). The long discussion about the captaincy of the team was no more than a *storm in a teacup*.

**Strung up** (very excited, nervous or worried). Whenever I met her she was *strung up* on account of her family problems.

**Sum total** (the whole; complete summary). The *sum total* of their efforts was a profit of one hundred thousand rupees.

**Take a fancy to** (begin liking). He took *a fancy to* the lady and expressed his desire to marry her.

**Take after** (look or behave like). Rubina *takes after* her mother in her way of talking and behaviour.

**Take by storm** (conquer by a sudden attack ; win success from watching a performance). The Muslim forces *took* Delhi *by storm* several times. The play *took* the city *by storm*.

**Take for granted** (take as certain ; suppose something to be true). Do not *take* admission to a medical college *for granted* even if you get a good first division.

**Take French leave** (go away or leave without notice or permission). If you slip away or *take French leave* during work, you will be dismissed (or you will be fired).

**Take in** (cheat ; receive as guests ; understand). He cannot *take* her *in* by his promise of marriage as she is wise. When we were alone in the cold, a kind man *took* us *in*. I cannot *take in* his strange talk.

**Take into account** *or* **take account of** (consider : pay attention to). *Take* his honesty *into account* while appointing him to any post.

**Take liberties with** (act in a rude, too friendly way towards). The woman cried in anger when he tried to *take liberties with* her.

**Take pride in** (feel happy or satisfied because of doing something). We all *take pride in* setting up this school of ours.

**Take one to task** (find fault with ; condemn). The officer will *take you to task* for coming so late to work.

**Take something into account** *or* **take account of something** (consider it ; pay attention to it). We should *take into account* the enemy's strength while starting the war. [**Take no account of** *or* **leave out of account**=pay no attention to]

**Take something lying down** (accept something unpleasant without protest). She has openly insulted me, I can't *take it lying down.*

**Take the bull by the horns** (face a difficult person or thing directly). Let us *take the bull by the horns*, ask them directly to return our land and money instead of waiting for others to act for us.

**Take the wind out of one's sails** (take away someone's advantage by words or actions). The Arabs were going to raise the oil prices when the western nations *took the wind out of their sails* by saying they had big oil stocks and so did not need to buy much oil.

**Take time by the forelock** (make full use of a chance). *Take time by the forelock*, accept the wonderful offer and start working at the job.

**Take to** (*i*) (begin liking). The boys *took to* their new teacher in his very first lecture. (*ii*) (begin as a hobby or practice). Tehsin *took to* having long walks in the company of friends.

**Take to heart** (feel very sad over). Do not *take to heart* your father's angry talk as it is for your good.

**Take to one's heels** (run away at once). The criminal *took to his heels* when he saw the policeman coming.

**Take upon oneself** (take the responsibility of). The trader says he will *take upon himself* the construction of the mosque.

**Take with a grain** *or* **pinch of salt** (not to believe much what is told). He *took* the lady's story *with a grain of salt* as it looked strange.

**Talk shop** (talk about one's work). It is not good to *talk shop* at parties.

**Tamper with** (make changes in something,without authority). If they *tamper with* the office files in any way, they will be punished.

**Tell someone straight** (speak to someone clearly and boldly). She will *tell him straight* why she cannot marry him.

**Thank one's lucky stars** (be grateful for some lucky escape). *Thank your lucky stars*, you missed the bus that later met with an accident.

**Thankless job** (something done without being thanked or rewarded for it). I worked for him in his business, a *thankless job*, without getting any thanks or reward.

**Thorn in one's flesh or side** (a cause of constant trouble). His useless and idle son is really a *thorn in his flesh.*

**Through thick and thin** (through every trouble or difficulty). I will stand by (support) you *through thick and thin.*

**Throw light on** (make clear, explain). Will you *throw light on* the causes of their failure ?

**Thumb-nail sketch** (short, rough description of something). Here is a *thumb-nail sketch* of our future plans.

**Tide over** (help someone through a difficult period). He borrowed the money to *tide* himself *over* until his business improved.

**Tighten one's belt** (live more cheaply, spend as little as possible). We must *tighten our belts* when our income has reduced much.

**To the backbone** (completely, in every way). They are corrupt *to the backbone.* She is a patriot *to the back-bone.*

**To the point** (right for the purpose). Their speech on the Independence Day was of course to the point. (*Opposite* : **off the point**)

**To the tune of** (to the high amount of). They had to pay the doctor's fees to the tune of Rs. 3000.

**Tom, Dick and Harry** (ordinary, average, people). They do not like to wear what every *Tom, Dick or Harry* wears.

**Touch bottom** (reach the lowest level). His business can *touch bottom* if his factory stops working.

**Tower of strength** (a person who can always give support in times of trouble). Our leader is a *tower of strength* to us, we can always have his support.

**Turn a deaf ear to** (pay no attention). He is your well-wisher, do not *turn a deaf ear to* his advice.

**Turn one's back upon** (leave a person in trouble, refuse help). As your true friend, Asif will never *turn his back upon* you.

**Turn over.** Their bus *turned* left *over* (fell in this position) after the accident. She *turn* the marriage proposal *over* (considered) in her mind for several hours. He will *turn over* the business management to his old friend. [*Turnover* as *n.* means business sales during a period. The shop's monthly *turnover* is Rs. 1000,000.]

**Turn over a new leaf** (begin a different way of life). Let us *turn over a new leaf,* begin a life of hard work, after our failure in the exam.

**Turn someone's heal** (make someone too proud) His latest successes are enough to *turn his head.*

**Turn the tables on** (bring about a complete change in the situation). Today the enemy is defeating them, tomorrow they may *turn the tables on* it.

**Turn to account** (profit by). I hope you will *turn to account* all your contacts (or connections) when you try to get that job.

**Turn turtle** (of a ship—to turn upside down or capsize). Very few ships *turn turtle* these days.

**Turn up.** Our chief guest may *turn up* (*arrive*) soon. You may *turn up* (find) your lost purse in the inner rooms.

**Under a cloud** (out of favour ; looked on with distrust). The minister was *under a cloud* after the President came to know of his contacts with his enemies.

**Uphill task** (difficult work). It was surely an *uphill task* to rent a house in the heart of the city (in the downtown areas).

**Up to the hilt** (*of something bad*-completely). He is a cheat *up to the hilt*.

**Up to the mark** (up to the required or expected standard). His exam answers are not at all *up to the mark*, so her bad result. [His exam answers are *below the mark*.]

**Upshot** (the result ; outcome). The *upshot of* the discussion was quite positive.

**Ups and downs** (good and bad periods). You have *ups and downs* in every profession.

**Vicious circle** (a cause which produces a bad result and the result again produces the cause). Corruption brings money, you spend the money and need more again through corruption, it is a *vicious circle*.

**Wander lust** (strong desire to travel). It was *wander lust* that sent Sindbad to far-off lands.

**Wash one's dirty linen in public** (discuss unpleasant personal matters before strangers). Do not discuss your wife's faults before others or *wash her dirty linen*.

**Wear one's heart on one's sleeve** (be in the habit of showing one's feelings to others). Always crying about her problems, she *wears her heart on her sleeve* all the time.

**Weather the storm or a great difficulty** (overcome it ; get over it). We are faced with great opposition to our plans, but we hope we shall *weather the storm*.

**Well-off** (rich ; lucky). Now in business he is quite *well-off* (...is getting *better-off*] *well off—better-of—best off*] [**Opposite** : *badly off—worse-off—worst-off*. She is *badly off* for good neighbours, etc.]

**Wet blanket** (one who does not want others to succeed or to enjoy what they do). He is a *wet blanket*, he always says we are unfit for this job.

**What is sauce for the goose is sauce for the gander** (if one person is allowed to behave in a certain way then so is the other person). When we permit one political party to enjoy some freedoms other political parties demand the same, *what is sauce for the goose is sauce for the gander*.

**While** *or* **while away** (pass time lazily or without worry). We can easily *while away* the four hours telling each other jokes and stories until the train arrives.

**White elephant** (something not useful and expensive to keep). His car is a *white elephant* to him as he has to spend much on it.

**Willing horse** (a worker ready to help and work). The secretary here is a *willing horse*, always ready to help and work.

**Win** *or* **gain one's laurels** (win or gain honour or reputation). I am sure our hockey team will *win laurels* at the world olympics.

**Win one's spurs** (earn the right to a position, gain honour). He got the top position in the office through hard work and thus *won his spurs.*

**Window dressing** (something with only outward charm to attract others). The facilities that go with the difficult job are only *window dressing.*

**With a high hand** (in a proud disrespectful way). A good teacher never treats his students *with a high hand.*

**Wide of the mark** (not suitable, correct, etc). The government action to root out corruption (to bring it to an end) is quite *wide of the mark.*

**With one's tongue in one's cheek** (saying or doing something one does not seriously mean). He supports us against our enemies, but only outwardly, *with his tongue in his cheek.*

**With open arms** (gladly and eagerly). When our friends returned from abroad, we *welcomed them with open arms.*

**With one's back to the wall** (without any way of escape left). *With his back to the wall*, he has to accept defeat.

**With one's tail between one's legs** (in a condition of complete defeat). When the people refused to listen to the leader, he left the meeting clearly *with his tail between his legs.*

**Would go through fire and water for** (would face great troubles for). We *would go through fire and water* for the country.

**Worm out** (have all the information by questioning). Only the police can *worm out* the information about the stolen car from them.

**Writing on the wall** (sign of coming trouble or destruction). Many people in the Lebanan saw *the writing on the wall* and left the country before its destruction.

**World, the flesh and the devil** (the various temptations or attractions that face us). Religion tells us how we can get away from *the world, the flesh and the devil.*

**Yes-man.** I will do whatever I like, I am not his *yes-man*. Was the Prime Minister the President's *yes-man* ?

**You can lead a horse to water but you can't make it drink** (you can make good suggestions but you can't force people to do what they don't want to). We asked them several times to study those books, they didn't and so failed, *you can lead a horse to water but you can't make it drink.*

# CHAPTER 9

## PAIRS OF WORDS

1. **Absolute** (complete, having complete power). His success was *absolute*. It is *absolutely* (perfectly) true. An *absolute* ruler is a dictator.

**Obsolete** (no longer used ; out of date). We should not buy *obsolete* machinery. We should replace our *obsolete* war planes.

2. **Abstain** (hold oneself back from something, especially food, drinks, etc.). They *abstain* from sweets as they are ill.

**Refrain** (hold oneself back from some action.) We should *refrain* from taking part in politics.

3. **Academic** (relating to education or educational institutions). We discussed our *academic* needs with the minister.

**Theoretical** (based on theory, not on practical experience). Have *theoretical* as well as practical knowledge of the subject.

4. **Accede** (agree). He will *accede* to her request.

**Concede** (accept as true). We *concede* the truth of this statement.

**Exceed** (be greater than). Our expenses (what we spend) should not *exceed* our income.

5. **Access** (approach, way of entrance). Raza has an access to the President. Is there any *access* to the forest from here ?

**Excess** (more than enough). Do not take tea in *excess*, it is bad for the health. They spent their money to *excess* in construction.

6. **Actually** (really, in fact). He is *actually* very poor, he cannot pay his fee. (It is his *actual* condition.)

**Literally** (word by word). He has translated the English poem into Urdu *literally*. (It is a *literal* translation.)

7. **Adapt** (to make fit). Try to *adapt* yourself to the new conditions. They *adapted* the long novel for use in the college.

**Adopt** (take a child into one's family, accept something and use it). Can anyone *adopt* this helpless child ? Do not *adopt* her way of talking.

**Adept** (expert in). He is *adept* in (or at) building walls. He is an *adept* in public speaking.

8. **Advance** (*verb*—move forward ; *noun*—forward movement). Our soldiers will *advance* towards the enemy. Can the enemy stop their *advance* ?

**Advancement** (improvement ; becoming better). Let us all work for our country's *advancement*.

9. **Advent** (coming of an important event, person, etc.). The *advent* of the atom bomb has made modern warfare highly dangerous.

**Arrival** (reaching a place, etc.). The postal strike has delayed the *arrival* of our letters. [**Arrival and departure** of a bus, train, plane, ship, etc.]

10. **Adverse** (unfavourable). We are working here in *adverse* conditions as others are against us.

**Averse** (not liking ; opposed). He is *averse* to shopping in the morning. Why is he *averse* from foreign goods ?

11. **Advertise** (*verb*-make known to the public). The company will *advertise* its new medicine in newspapers.

**Advertisement** (*noun*). The *advertisement* of the new medicine was quite informative.

12. **Advise** (give advice to). I shall *advise* you to stay away from his company.

**Advisable** (wise, sensible). It is *advisable* to take some physical exercise every day. [It is *inadvisable* to drink too much tea.]

13. **Affect** (to influence). Rains will *affect* the crops well. ["Affect" also means "to pretend". She *affected* pain in the leg when I asked her to walk with me.]

**Effect** (*noun*—influence). He got well, the medicine had a good *effect*. [*verb*-bring about. The new minister will *effect* some changes in our foreign policy.]

14. **Affectation** (behaviour that is not natural ; pretension). His behaviour is not natural, we dislike his *affectation*.

**Affection** (liking ; love). He has a great *affection* for his sister. The *affection* of parents for their children is natural. ... a dog's *affection* for his master.

15. **Allude** (speak of or refer indirectly). They speak indirectly of or *allude to* our mistakes at important meetings.

**Refer** (speak about or mention). During his lecture on Iqbal the speaker will surely *refer* to several of his poems. [*n.*—**reference.** During his ... will make *reference* to his poems.]

16. **Allusion** (indirect reference). Your *allusion to* his dishonesty was clear to him, but not to us.

**Illusion** (false idea or belief). He is under the *illusion* that government service will make him rich [...to labour under an *illusion*.]

**Delusion** (false belief). Her *delusion* about the effects of magic on her makes her cry.

17. **Alter** (make or become different). We shall *alter* the structure of this building. [We shall have some *alterations* in it.]

**Altar** (raised level surface on which things are offered to a god). They put meat and sweets on the *altar* in the church.

18. **Alternate** (by turns, first the one and then the other). A and B teach this class on *alternate* weeks, A in the first week, B in the second, then A in the third and B in the fourth. [.. teach **alternatively** each week.]

**Alternative** (that may be had or used in place of another also *noun*). The doctor will use the *alternative* method to cure his disease. There is no *alternative* to this way of action.

19. **Amiable** (lovable). Her manners are really *amiable*.

**Amicable** (friendly). They discussed their differences in an *amicable* manner. They discussed their problems *amicably*.

20. **Among, between** – Please see Page 24.

21. **Annoy** (make a little angry). You will only *annoy* him if you go to meet him at night.

**Aggravate** (make more serious or dangerous). You will *aggravate* his condition if you don't give him the medicine.

22. **Antics** (strange behaviour with foolish movements of the body). The joker's *antics* made everyone laugh.

**Antique** (*noun*-piece of furniture, jewellery, etc. that is very old and valuable. *adj.*-old and valuable). This Mughal bed is an *antique*. This *antique* (bed) must be very expensive.

23. **Anxious.** (*i*) (troubled ; fearful). We are anxious *about* our father's health. She was *anxious about* (or *for*) the return of her loan money. (*ii*) (strongly wishing). We were *anxious* to return home when we were working in Kuwait. [... were *anxious for* return home.] [*noun*—anxiety]

**Eager** (showing great desire). The medical students are eager to become doctors. [*noun*-eagerness]

24. **Argue** (provide reasons for or against). They will *argue* against buying a scooter. They will *argue* in favour of buying a motor cycle.

**Argument** (reason given to prove or disprove something). Your *arguments* against living in a big house are quite correct.

25. **Artist** (one who practises one of the fine arts like painting, music, etc.) I know the *artist* who has drawn this picture.

**Artiste** (prefessional singer, actor, dancer, etc.) Some of our TV artistes are famous for their acting and singing.

**Artisan** (skilled workman in industry or trade). Hundreds of *artisans* had constructed the Badshahi mosque.

26. **Ascedant** (rising ; greater in control). The *ascendant* nations like China, Russia, Japan and the U.S.A. enjoy respect and honour in the world. [**In the ascendent** = having a controlling power. Religion was *in the ascendent* the world over several hundred years ago.]

**Ascendency** (governing or controlling influence ; power). Russia is trying to gain *ascendency* over several Asian countries.

27. **Assumption** (supposition). With less rain, our *assumption* that food prices will rise can be true. [We *assume* that price will rise.]

**Pressumption** (something taken as true without proof). It is only your *pressumption* that father loves you more than your brother. [You only *presume* ...]

28. **Assure** (cause to feel certain ; promise). We *assure* you of all psssible help in this matter. [*noun*—**assurance**]

**Ensure** (make certain to happen). They bought the best books to *ensure* their success in the exam.

29. **Attraction.** He married a woman of great *attraction*.

**Revulsion** (feeling against or sudden change of feeling). They returned from the ugly scene in *revulsion*. I understand the *revulsion* of the people in favour of price control.

30. **Avocation** (hobby). We like gardening as an *avocation*.

**Vocation** (profession or trade). Teaching is her *vocation*, and she works hard as a teacher.

**Vacation.** Our summer *vacation* starts in June.

31. **Battle** (armed fighting ; more limited war). The Golden Temple in Amritsar was badly damaged in the *battle* between the Sikhs and the Indian army.

**War** (prolonged fighting between countries or nations—*much wider than 'battle'*). The Second World *War* was fought for several years.

32. **Below** (lower than). His income is *below* four thousand a month. The tree with yellow flowers is *below* the hill.

**Beneath** (not suitable to ; directly under). It is *beneath* you to move around with people of doubtful character. Sit *beneath* the fan to get the most air.

33. **Beneficial** (helpful ; useful). The teacher's advice was highly *beneficial* to us all. (...*beneficial* results of physical exercise.)

**Beneficient** (doing good ; kind). That country needs *beneficient* rulers who are kind and helpful to the public.

34. **Beside** (by the side of). *Beside* the bus stands your friend.

**Besides** (in addition to). I have met other leaders *besides* Mr. X.

35. **Bid** (*bid-bid-bid* or *bid-bade-bidden*). (*i*) (say or wish a greeting or good-bye). Samia *bid* (or *bade*) her friends good-bye. (*ii*) (order someone). She was *bid* (or *bidden*) to stop writing, and she did.

**Forbid** (order someone not to do something). How can he *forbid* me from playing with his friends ?

36. **Bilateral** (between two parties). Pakistan and Iran reached a trade agreement, it was a *bilateral* agreement.

**Multilateral** (between more than two parties). An agreement between more than two parties is a *multilateral* argeement.

37. **Bio-data** (facts or history of one's life). They want your *bio-data* for the job you have applied for.

**Biography** (person's life-history written by another). He wrote the history of his friend's life, he wrote his *biography*.

**Autobiography** (story of a person's life written by himself). I shall write my life history or *autobiography* when I retire from active life.

38. **Boldness** (readiness to meet danger). He showed great *boldness* in killing the lion.

**Courage** (ability to control fear in the face of danger or difficulty). We need *courage* to walk through a thick forest at night.

39. **Book**. I read a *book* when I feel lonely.

**Notebook**. Let me write the notes in my *notebook*.

40. **Brave** (fearless, courageous). Sultan Tipu was a brave general as he died fighting fearlessly. [*noun*-bravery]

**Audacious** (foolishly bold and disrespectful). The student talked loudly in class and refused to listen to the teacher, he was really *audacious*. [*noun*—audacity]

41. **Bridal** (of the bride or the marriage). The *bridal* dress in our country is usually silken and red.

**Bridle** (leather bands on a horse's head). The *bridle* on the horse is to control its movements. [also *verb-Bridle* the horse...*Bridle* your anger.]

42. **Cannon** (a big gun). The enemy could not stand before our *cannon* fire.

**Canon** (general standard of behaviour or thought). Good traders do not act against the *canons* of fair business.

43. **Capable** (having the ability of doing or the power to do). We are *capable* of defending our country agains tforeign attacks. Razi teaches very well, he is a *capable* teacher.

**Capacious** (able to hold a lot). It is a *capacious* jug and can hold a lot of water. You remember everything well, yours is a *capacious* memory.

44. **Careless** (not attentive). He is a *careless* driver, drives carelessly.

**Carefree** (happy ; without sorrow or fear). She is living a *carefree* life with a good (or reasonable) income.

45. **Cast** (the actors in a play, movie, etc.) Star actors and actresses make up the *cast* of the film.

**Caste** (one of the social classes). There is nothing like a high or a low *caste* in our religion.

46. **Casual** (happening by chance ; careless ; informal or relaxed). They came to us by the way, theirs was a *casual* visit. Her *casual* manners attracted me and I developed a liking for her. (I fell a victim to her *casual* ways.)

**Causal** (relating to causes). They described to us the *causal* connection between sleep and health.

47. **Censor** (*verb*-examine books, films, etc. officially. *noun*-official inspector of books, films, etc.). The *censor* board will *censor* the new films soon. The *censor* (*noun*) has approved the new novel.

**Censure** (blame or condemn). The Parliament will *censure* the government for its political mistakes.

48. **Ceremonial** (formal ; as used for ceremonies). Those attending the party were wearing *ceremonial* dress.

**Ceremonious** (fond of ceremony ; formal). Do not be so *ceremonious* or formal at our parties, eat freely and talk frankly.

49. **Character** (qualities of a person). Bad *character* makes one fall in one's own eyes.

**Conduct** (behaviour). He always behaves well, his *conduct* is proper in all respects (points).

50. **Check.** The airport staff *checked* his baggage before he got on the plane.

**Cheque.** I have received a *cheque* for five thousand rupees from my father. (*American*-check)

51. **Chemistry** (a branch of science). *Chemistry* is an important subject for science students.

**Chemical** (connected with chemistry ; substance used in chemistry). My friend is a *chemical* engineer. A bomb is made from several *chemicals*.

**Chemist** (a scientist who specializes in chemistry). A *chemist* knows a lot about chemistry.

Also **chemist-pharmacist-druggist** (an expert in the making of medicine). A drug-store needs a *chemist* or *pharmacist* or *druggist*.

52. **Childish** (behaving like a child). Do not discuss this serious problem in such a *childish* manner. (Do not discuss it so *childishly*.)

**Childlike** (simple and innocent). We like our teacher for her simple, *childlike* way of talking and behaviour.

53. **Collaborate** (work together). They have decided to *collaborate* on the new business.

**Corroborate** (confirm ; support by information). My friend will *corroborate* the statement in the court.

54. **Collision** (coming together and hitting forcefully). Three persons got injured in the *collision* between the bus and the truck.

**Collusion** (secret agreement to cheat). We lost our lands because of the *collusion* between our enemies.

55. **Comedy** (*noun*-a funny play). We saw a *comedy* in the theatre.

**Comic** (*adj.*-funny, which makes us laugh). The *comic* stories really made us laugh.

56. **Comma.** Put a *comma* in the middle of the sentence.

**Coma** (in deep sleep from illness or injury). The patient was still in a *coma* when the doctor injected him.

57. **Compensation** (payment for loss). The factory will make *compensation* to the workers injured while working on the machines. (... will *compensate* them for their injuries.)

**Renumeration** (payment for service). He has got the *renumeration* for drawing these maps.

58. **Complacent** (self-satifised ; without worry). A good student never feels satisfied with what he knows, never gets *complacent*, and so learns more (*noun*-complacence, complacency ; *adv.*-complacently)

**Complaisant** (ready to please others : ready to agree). *Complaisant* office-workers who co-operate with each other and with their officers progress fast.

59. **Complete** (make whole or perfect : add what is missing). We shall *complete* the building soon.

**Finish** (reach or bring to an end) You should *finish* your work before evening.

60. **Completion** (the act of completing something). We shall play after the *completion* of our work.

**Completeness** (fullness ; thoroughness). The *completeness* of destruction after an atomic war is certain.

61. **Compliment** (an expression of respect or praise). The students paid rich *compliments* to the retiring teacher.

**Complement** (something that completes or makes prefect). The green park is a fit *complement* to our town.

62. **Confident** (having full belief). They have practised hard, so they feel *confident* of winning the match.

**Confidant** (person whom one tells one's secrets or private matters). Ashraf is his best friend, his *confidant* in matters of love as well as of trade.

63. **Conscious** (able to understand what is happening). We are fully *conscious* of his schemes against us.

**Conscientious** (guided by one's sense of duty). As a *conscientious* teacher, she will do her duty and teach you in the best ways. [A conscientious man (man of conscience) always behaves *conscientiously*.]

64. **Conscription** (forced or compulsory service in the armed forees). *Conscription* for able-bodied men in Iran was ordered soon after the shooting down of her civillan plane by the Americans during the Iran-Iraq War. [The Iranians were *conscripted*...]

**Regimentation** (very strict discipline). Modern people do not like political or social *regimentation* at all. [They dislike being *regimented*.]

65. **Considerable** (great ; much). He has wide contacts and *considerable* influence with police officers. [*adv*.-considerably. We ae *considerably* (much) happier here than at that place.]

**Considerate** (thoughtful of the needs of others). You should be *considerate* towards your servants.

66. **Contemptible** (hateworthy). His manners or ways are really *contemptible*, so he cannot mix well with others.

**Contemptuous** (showing disrespect or disregard). As a rich man, he should not be *contemptuous* of our low status.

67. **Contentment** (satisfaction with what one has). Truly religious people live in *contentment*.

**Satiety** (condition or feeling of being too much filled or satisfied). They ate to the point of *satiety*, ate too much and did not want to eat more We listened to the music to *satiety*.

68. **Continuous** (connected, unbroken). The *continuous* rains for a day caused the flood.

**Continual** (*of bad things*-continuing with only short breaks). Their *continual* fighting over their shares in the property took them to the law-courts.

69. **Corporal** (of the human body). We should not give *corporal* (bodily) punishment to our school children.

**Corporeal** (of or for the body ; physical as opposed to spiritual). Food, clothing and shelter are our basic *corporeal* needs.

70. **Council** (group of people that make laws, rules or decisions). The Security *Council* is an important part of the United Nations.

**Counsel** (advice ; lawyer or lawyers). The children should act upon the father's *counsel*. Who is your *counsel* in this case ?

71. **Countryman** (person from one's own country). We cannot describe our joy of meeting a *countryman* in a foreign country.

**Country man** (person living in the countryside or village areas). As a *country man* he does not like the noises and troubles of city life.

72. **Course** (*i*) forward movement in space or time). We have to write our examination answers in the *course* of (during) three hours or so. (*ii*) (the path over which something moves). We lost our way because we were on the wrong *course*.

**Coarse** (rough ; not fine). Poor people have to wear *coarse* cloth. No one likes his *coarse* jokes (*or coarse* language or laughter).

73. **Courtesy** (politeness ; good manners). He was kind and gentle, we like his *courtesy*.

**Courteous** (polite ; good-mannered). Be *courteous* to your guests. [Behave *courteously* towards others.]

74. **Credulous** (believing without proper proof). He is foolishly *credulous* as he at once accepts what others tell him about his family.

**Creditable** (bringing honour or praise). Our great leader made *creditable* efforts to make the country strong. (He acted *creditably* in the performance of his duties.)

**Credible** (that may be believed). His talk is *credible* as he is honest. [*adv.*-credibly. *Opposite*—incredible ; incredibly]

75. **Crime.** A *crime* is punished by law.

**Sin.** A *sin* an offence against religious law.

76. **Decent** (right and suitable ; proper). I like her for her *decent* behaviour.

**Descent** (coming down). They found that the *descent* of the hill was difficult and paintful. I told her of his *descent*, the forefathers he had descended from.

77. **Decided** (very clear and easily understood). There has been a *decided* change in our living standards over the year.

**Decisive** (conclusive ; having a definite result). The two countries will fight a *decisive* battle to end their war.

78. **Describe**-*verb.* Let me *deseribe* the street accident.

**Description**-*noun.* The *description* of the man you saw on the road is interesting.

79. **Decry** (speak ill of ; say bad things about something dangerous to the public). The speaker found time to *decry* smuggling in the strongest possible words.

**Descry** (notice something a long way off). She could *descry* her old friend entering a shop across the road.

80. **Deduce** (decide from general principles or facts). We can *deduce* from the working of democracy in different countries that people like equality and justice.

**Deduct** (take away from a total). They *deduct* the house rent from my salarly and give me what is left.

81. **Deface** (spoil the surface by writing or making marks on). Someone has *defaced* this writing as I can hardly read it.

**Efface** (rub out ; destroy the surface of). He tried to *efface* the signature on the bill. We cannot *efface* the memory of our dead leader.

82. **Defect** (imperfection). Let us repair the *defect* in this machine.

**Fault** (bad point in someone's character). What is my *fault* that you are angry with me? ["Fault" can also be "defect".—*Faulty* = *defective*]

83. **Defy** (ready to fight against ; show no fear or respect). Criminals cannot *defy* a strong police force. Do not *defy* the law thus.

**Deify** (make a god of ; treat as of the highest value). Many people still *deify* the sun and the stars. We should not *deify* power, position or wealth.

84. **Delivery** (the act of handing over). The *delivery* of the post (mail) here is only once a day.

**Deliveranee** (saving from danger or freeing from bad conditions). Our *deliverance* from foreign rule became possible after a long fight.

85. **Deny** (say that something is not true). No one can *deny* this statement as it is based on facts.

**Refuse** (say "no" to). Did they *refuse* you help when you asked for it?

86. **Depreciate** (say that something is of little value ; fall in value). We should not *depreciate* the peace-making efforts of the UNO. The rupee has *depreciated* or fallen in value over the years.

**Deprecate** (express disapproval of). They all *deprecate* the new taxes at this time of rising prices.

87. **Desirous** (having a desire) Most of us are *desirous* of having wealth and power.

**Desirable** (to be desired : worth having). It is *desirable* to learn English well as it is an international language.

88. **Destination** (place to which sombebody or something is going). At last we reached our *destination* after a long journey.

**Destiny** (fate). Our *destiny* is much in our hands, and we can change it for the better.

**Providence** (God, God's kindness). *Providence* saved them when their ship sank.

89. **Dependent** (that depends on). Success is *dependent* on hard work.

**Dependant** (somebody who depends upon another for a home, food, etc.). Mr. Y is the bread-winner (who supplies food and money) and the others in the family are his *dependants*.

90. **Devise** (plan or invent cleverly). At last they could *devise* a plan to leave the country.

**Device** (a cleverly designed instrument). It is a *new* device for digging canals.

91. **Difference.** I know the *difference* between village life and city life. They agree with each other and have no *difference* in the matter.

**Deference** (respect for another's wishes, opinions, etc). Students should behave towards their teachers with *deference*. We have painted this room green in *deference* to father's wishes.

92. **Disclose** (make known). I did not *disclose* your secrets to others. It is Marza who *disclosed* her friend's marriage plans.

**Expose** (leave unprotected ; make known or disclose). We should not *expose* a baby to the cold air thus. Newspapers *exposed* the activities of the smugglers of that city.

93. **Discovery** (finding something existing but not known before). The *discovery* of more oil in Pakistan is quite certain. [We are quite sure we will *discover* more oil...]

**Invention** (making a new thing). Television is a great *invention* of our time. [Do you know how television was *invented* ?)

94. **Disinterested** (ready to act or judge fairly, without taking sides.) A judge should always be *disinterested*, should act without fear or favour. (...should act *disinterestedly*...)

**Uninterested** (not interested in). He was quite *uninterested* in the subject, that is why he failed.

95. **Economic** (connected with trade, industry or wealth). Our *economic* condition is much better, we can spend more.

**Economical** (not wasteful ; using money, time, etc. carefully). Travelling by bus is sometimes more *economical* than travelling by train.

96. **Effective** (producing the desired result). The scheme to educate the village people is quite *effective*.

**Effectual** (*used of aetions*—producing the complete effect). The government has taken *effectual* steps to check smuggling.

**Efficacious** (capable of producing the desired effect). We need medicines *efficacious* against this disease.

**Efficient** (working well and without waste). Japanese cars are more *efficient* than American cars.

97. **Ego** (the self ; a person's own thinking, feeling and action). It is really very difficult to keep the *ego* under control.

**Alter ego** (one's other self ; very close friend). Ali is your dearest friend whom you trust like yourself, he is truly your *alter ego*.

98. **Emigrate** (go away from one's own country to another to settle there). Karim may emigrate to Japan. [*noun*-**emigrant.** The *emigrants* to Australia left by the morning plane.]

**Immigrate** (come as a settler to another country). When did you *immigrate* to Pakistan from Turkey ? [*noun*-**immigrant.** Thousands of *mmigrants* have settled down in Canada.]

99. **Empty** (containing nothing ; with nobody in it). I saw an *empty* house by the canal which I want to rent. An *empty* mind is the devil's workshop.

**Vacant** (*of a post*—not filled ; *of the mind*—not thinking...). The secretary's post in the office is still *vacant*. He went for the exam with an almost *vacant* mind.

100. **Entice** (bring someone to do something through attractive talk or action). He could easily *entice* his friend away from his job. (.. *entice* into taking up another job )

**Entangle** (cause to become twisted or mixed with something else). If you walk carelessly, you will *entangle* yourself in the small plants. I don't want to get *entangled* in their fight.

101. **Enter** (come or go into). I saw her *enter* the house in the evening.

**Entrance** (the act of entering ; gate, door, etc. by which one enters). Her *entrance* into the house was noticed by me. She stood at the *entrance* to the building for some time.

**Entry** (going in). *Entry* to the college theatre is by tickets.

102. **Event** (an important happening. War is a sad *event* in a nation's history. Marriage is perhaps the most important event in one's life.

**Accident** (something that happens by chance). I met my oldest school friend in a shop by *accident*. It was an *accidental* meeting.

103. **Examination**. Our annual *examination* will start next month. (... begins or starts next month.)

**Test** (short examination). We have a class *test* each month.

104. **Exceptional** (unusual). We canot easily find such a book on the subject, it is *exceptional*. [It is an *exceptionally* useful book.]

**Exceptionable** (objectionable). The student's angry reply to the teacher is highly *exceptionable*.

105. **Excite** (stir up the feelings of). Her songs *excite* even the most serious people.

**Incite** (cause someone to a strong feeling or action). The clever leader *incited* the people to rise up against the rulers.

106. **Existence**. We doubt the *existence* (being there) of human beings on other planets. The *existence* of uranium here is known to us.

**Subsistence** (living with little money or food). What I get every month is only a *subsistence* salary. [We hardly *subsist* on the salary.]

107. **Expedient** (useful or helpful for a purpose ; advantageous though against principle). The politician thought it *expedient* to leave his party before elections as it had grown weak [He acted *expediently* (*adv*), from *expediency* (*n.*)]

**Expeditious** (*of people and their actions*—quick and without delay). The police were quite *expeditious* in reaching the scene of crime. [They reached there *expeditiously*.]

108. **Extract** (*i*) (product got from a machine or by a chemical method). She has some meat *extract* to cook. (*ii*) (passage of written or spoken matter taken out from a writing or speech). Let us read this *extract* from the minister's speech.

**Extricate** (set free from something that is difficult to get away from). Several countries tried to *extricate* Iran and Iraq from the war.

109. **Facility** (an advantage, a convenience). You have the *facility* of a modern restaurant in this office.

**Felicity** (happiness). They lived together in *felicity* and enjoyed life to the full (greatly).

110. **Factious** (acting so as to favour only a small group) *Factious* policies of the government, favouring small groups, never succeed.

**Facetious** (using unsuitable jokes). She talked jokingly, her *facetious* talk really upset us very much.

**Fictitious** (untrue, not real). What you have told me about his character is completely *fictitious*. [We study *fiction* or stories with interest.]

111. **Fair** (honest or just). He is always *fair* to his children, he gives things equally to them.

**Fare** (price charged to carry a person). What is the bus *fare* from Lahore to Multan ?

112. **Famous**. Lahore is famous for its *historical* places.

**Notorious** (widely and unfavourably known). That shop-keeper is *notorious* for selling smuggled goods.

113. **Fatal** (causing death). We have not been able to control all the *fatal* diseases through medicines.

**Fateful** (decisive). It was a *fateful* decision that really changed my life.

114. **Fetch** (go and get and bring back). He asked her to *fetch* the food from the kitchen.

**Bring** (come with). Always *bring* your books to class.

115. **Force** (natural or bodily power). We should use *force* against smugglers.

**Forcible** (using bodily force). A *forcible* removal of the demonstrators from the road was necessary.

**Forceful** (strong ; powerful). His speech was really *forceful*.

116. **Fly** (move or be moved through the air). Aeroplanes *fly* like birds.

**Flee** (escape or run away from). When the guards went to sleep, the prisoner found it easy to *flee*.

117. **Forward**. Move *forward* without looking behind.

**Foreword** (short introduction at the beginning of a book). Have you read the *foreword* to the book ?

118. **Fragrant** (having a pleasant smell). *Fragrant* flowers were everywhere in the garden.

**Flagrant** (*of a bad person or action*—open and shameless). I have not seen this kind of *flagrant* corruption anywhere.

119. **Freedom** (absence of check or cruelty). We enjoy religious *freedom* in our country. The freedom movement of the Indian Muslims succeeded at last.

**Liberty** (freedom gained after removal of some checks or restraints). The political parties feel *at liberty* after the removal of the Martial Law.

120. **Frequent** (happening often). His *frequent* visits to them and requests for money became very troublesome. [He visited them *frequently* and requested for money which became very troublesome.]

**Common** (usual ; general). Oranges in the winter and mangoes in the summer are *common* in Pakistan. *Common* people eat cheap food.

121. **Gap** (empty space between two objects or parts of an object). There was a *gap* of twenty feet between the two buildings.

**Gape** (look hard in surprise with the mouth open). Some villagers *gape* at the tall buildings in this city.

122. **Generous** (*adj.*—showing readiness to give money, help, kindness, etc.). *Generous* people helped construct this hospital.

**Generosity** (*noun*-the quality of being generous). My friend helped the poor student with books and money, it was an act of *generosity* (a *generous* act). He showed *generosity* by helping him.

123. **Genius** (special ability ; a person of a high intelligence or special ability). Iqbal had a *genius* for poetry. He was a literary and political *genius*.

**Talent** (special ability or skill). She has a *talent* for painting.

124. **Gentle.** Her *gentle* manners made her dear to us all. [**The gentle** *or* **fair sex**=women as a whole]

**Genteel** (trying to appear socially important by behaving like the upper classes). Their *genteel* ways brought them nothing but (except) disrespect.

125. **God.** *God* is one and is all-powerful.

**god.** They think the *god* of fire is angry with them. Those whom the *gods* love die young.

126. **Good.** *Good* weather helps us in our studies.

**Goodly** (good-looking ; fine). A *goodly* wife is all that he needs.

127. **Graceful** (beautiful ; showing beauty of movement). Everyone likes her *graceful* walk. [She walks *gracefully*.]

**Grateful** (thankful). I am *grateful* to you for all your kind help.

**Gracious** (kind). We like him for his *gracious* behaviour.

128. **Hanged** (*hang-hanged-hanged*—caused to die by dropping with a rope around the neck). The prisoner was *hanged* to death in the central prison.

**Hung** (*hang-hung-hung*-fixed at the top so that the lower part is free). They *hung* their father's picture on the wall.

129. **Hardly** (*of degree*-almost not). We can *hardly* finish this book in two days.

**Scarcely** (*of quantity*-almost not). It is *scarcely* a day's journey from here to that country.

130. **Hasten** (move or happen faster). He *hastened* to the train station when he heard of his brother's arrival.

**Hurry** (move or do something too quickly). *Hurry* up, go to the doctor at once.

131. **Hate** (dislike strongly). I hate wine. They *hated* mixing with the commoners and the commoners *hated* them likewise.

**Dislike** (not to like-also *noun*). They *dislike* red clothes, and like blue ones. I feel their *dislike* of red clothes.

132. **Hear** (understand by using the ears). As you go up the stairs, you may *hear* the barking of several dogs,

**Listen** (hear with attention, using the mind). Let us *listen* to the latest news on the radio.

133. **Height**-*noun*. What is the *height* of this room ? It is *height* of foolishness indeed.

**High**-*adj*. How *high* is this room ? We like their *high* aims.

134. **Historical** (connected with history as a study). We have several *historical* buildings in the city. It is a *historical* novel.

**Historic** (important in history). The Quaid-i-Azam made a *historic* speech in the National Assembly soon after winning freedom.

**History** (past events arranged in order). He is a student of world *history*.

**Legend** (old unture story about great deeds and men). There is a *legend* that when a cat crosses your path you can be in trouble.

135. **Hoard** (store in secret). If shopkeepers *hoard* things of daily use, their prices will rise. Do not *hoard* wealth.

**Horde** (large number or crowd). *Hordes* of villagers started running along the road when they heard about the floods.

136. **Honorary** (without salary and only as an honour ; given as an honour). The *honorary* chairman of the department is a retired professor. The Prime Minister received an *honorary* degree from the university.

**Honourable** (worthy of honour). The poorest man and the poorest woman among us are *honourable* citizens of the country.

137. **Hope** (wish or desire but with less certainty). I *hope* it will rain today.

**Expect** (think and desire something will happen). After their election they *expect* to sit in the Provincial Assembly.

138. **House** (a building for people to live in). We are going to buy a *house* in Sargodha.

**Home** (the place where one lives in comfort and is attached to it). It is our *home*, we live here in comfort with our family.

139. **Human** (of man or mankind). It is *human* weakness to tell lies.

**Humane** (kind). His *humane* attitude towards his pupils made him dear to them. She is *humane* in all her dealings.

140. **Humility** (quality of being humble). He is gentle and simple in his behaviour, we like his *humility*.

**Humiliation** (the act of making one lose the respect of others). You told others openly I am dishonest, it was a *humiliation* for me. (...you *humiliated* me.)

141. **Ice.** *Ice* hockey is a favourite American sport. [Hardened "snow" in solid form is also called ice.]

**Snow** (frozen water falling from the sky in soft flakes). The *snow*-fall in winter makes a beautiful scene.

142. **Ill** (suffering from some disease). He is *ill*, so he must go to the doctor.

**Sick** (not feeling well). I am *sick*, I don't feel well today.

143. **Illicit** (against a law or rule). Selling wine is *illicit* business in our country. He was punished because he had *illicit* relations with her.

**Elicit** (get ; draw out). The police put several questions to the thiefs to *elicit* information about the theft.

144. **Illusory** *or* **illusive** (false ; misleading and unreal). It is an *illusory* belief of yours that your friend will advance you a big loan.

**Elusive** *or* **elusory** (difficult to catch, find or remember). That field officer is so *elusive* that most of the time you cannot find him in his office or at his home or in the field. That girl's name is *elusive*, really difficult to remember.

145. **Imaginary** (not real, but produced from pictures in one's mind). Most film stories have *imaginary* characters.

**Imaginative** (good at producing new ideas or inventing imaginary things). You must be highly *imaginative* to write good stories.

146. **Immunity** (inner protection against disease, harm, etc.) Fresh vegetables add to our *immunity* against several diseases.

**Impunity** (certainty of not being punished). You cannot commit a crime for a long time with *impunity*.

147. **Implicit** (meant though not directly expressed). Their warning to us was not direct, it was *implicit* in their behaviour.

**Explicit** (clearly and fully expressed). He gave *explicit* advice to his sons for the management of his property.

148. **Incite** (cause or encourage to a strong feeling). They may ask or *incite* us to speak against you, but we will not do this.

**Excite** (cause someone to feel strongly). The songs fill us with happy feelings, they really *excite* us [..., they are very *exciting*.]

149. **Incredible** (unbelievable). His statement is *incredible* because it is far from the reality.

**Incredulous** (doubting). He is an *incredulous* person, so he will not easily believe you.

150. **Industrial.** We should work for quick *industrial* progress.

**Industrious** (hardworking). It is the *industrious* (industrious people) who succeed in life.

151. **Infectious** (that is spread by air or water even without contact). Influenza is an *infections* disease. [*Infections* are often caused by impure water or air.]

**Contagious** (that is spread by contact with a diseased person). A *contagious* disease is caused by contact with a diseased person.

152. **Informant** (a person who gives information, especially someone who gives details of his language, social customs, etc. to someone who is studying it). Millward helped me with the study of English, a perfect *informant* indeed.

**Informer** (a person who informs against another, especially to the police). The police need *informers* to catch the criminals.

153. **Ingenious** (showing cleverness at inventing things). Edison was highly *ingenious* even at an early age. The general gave an *ingenious* plan of defeating the enemy.

**Ingenuous** (simple, direct and inexperienced). He is too *ingenuous* to doubt the intentions of clever people.

154 **Intelligent** (showing powers of understanding). *Intelligent* people do not take long to find answers to di'ficult problems.

**Intelligible** (that can be understood). He speaks clearly and his talk is quite *intelligible*. [*Opposite*-unintelligible]

155. **International** (concerning more than one nation). Karachi has an *international* airport.

**Inter-national** (inside or within the nation). *Inter-national* trade contacts, between all sections of the nation, promote national unity.

156. **Intolerable** (too difficult, painful, etc. to be borne). Her insulting replies are *intolerable* to us.

**Intolerant** (not ready to accept difference of opinion). A dictator is *intolerant* of opposition to his views.

157. **Invaluable** (too valuable for the value or worth to be measured). Your help to me in winning the case against my enemies was *invaluable*.

**Valueless** (without value, worthlless). A *valueless* car indeed, it needs repairs almost every week. [*noun*-valuelessness]

158. **Jealous** (hateful of one who is more successful). Do not be *jealous* of those richer than you.

**Envious** (wanting to have or get what someone else has ; wanting to be like someone else). He is *envious* of their success, wants to be successful like them.

159. **Judicial** (related to a court of law or judge, etc). A lawyer deals with *judicial* matters.

**Judicious** (showing or having good sense). A *judicious* ruler has the wisdom to understand the present and future needs of his people.

160. **King** (ruler of a country). The people of Iran turned their *king* out of the country.

**Emperor** (head of an empire or group of countries under one government). An *emperor* rules over several countries. An *emperor* heads an *empire*.

✓161. **Lessen** (make or become less). We should try to *lessen* our dependence on foreign aid as far as possible.

✓**Lesson**. The greatest *lesson* of history is to always remember man's littleness.

162. **Lie** (*lie-lay-lain*). Let me *lie* down for a while. They *lay* in the sun. We had *lain* there for an hour. Three books *lie* on the table.

[**Lie** also means "to tell lies"—*lie-lied-lied*. Don't *lie*. She always *lied* about her exam results.]

**Lay** (*verb*-put in a certain position-*lay-laid-laid*). Do not *lay* your clothes on the table. They *laid* the chairs in the room.

163. **Literally** (exactly ; word by word). I have translated this poem into Urdu *literally*. [It is a *literal* translation.]

**Actually** (really ; in fact). He *actually* gave me a lot of money.

164. **Lonely** (alone in ; unhappy because of being alone). I feel very *lonely* when I am away from home.

**Solitary** (only one). Our team scored a *solitary* goal against the other team. *Solitary* confinement (imprisonment in loneliness) is more painful for the mind them for the body.

165. **Lovable** *or* **loveable** (worthy of love). Good manners are surely *lovable*.

**Lovely** (beautiful). Such *lovely* eyes I have never seen.

166. **Luxurious** (providing the greatest comfort ; very fine and costly ; fond of comforts). The Arab Sheikhs live in *luxurious* houses. She gave *luxurious* parties. They have *luxurious* habits.

**Luxuriant** (growing well, very highly ornamented). As we move towards Murree, we find *luxuriant* forests covering the hills. The tourists photographed the *luxuriant* mosque of olden times.

167. **Meter** (unit of length). I bought three *meters* of woolen cloth for my suit.

**Meter** (measuring apparatus). We need a new electric *meter* as the old one is not working.

168. **Mistake, error.** He got on the ladies' bus by *mtstake* (in *error*). It was a *mistake* (*error*). Mr. X's political *errors* resulted in his election defeat. When we tell a lie we commit an *error* of conduct. (*"Error" had better be used when belief or conduct is in question.*)

**Blunder** (very foolish or careless mistake—also *verb*). It was much more than a mistake, surely a *blunder* on your part, to sell your house to set up that business. Hitler's military *blunder* was to open up several war fronts.

169. **Mitigate** (make less serious). They say that they stole the food because they were dying of hunger, this *mitigates* their crime (makes it less serious).

**Alleviate** (make pain or suffering less or easier to bear). The government is trying to *alleviate* the painful condition of the poor people.

170. **Momentary** (short-lived). Feelings of joy are often *momentary*. Our life is in fact *momentary* in the stream of time.

**Momentous** (of very great importance). At last we took the *momentous* decision to fight for our freedom.

171. **Mood** (condition of feelings). Father is in a happy *mood*, go and ask him for money.

**Mode** (way of behaving, living, etc.). The family's *mode* of life changed after the two sons got employed in Kuwait.

172. **Moral** (related to character). It is your *moral* duty to serve your old parents. [...*moral* or *immoral* life...i

**Morale** (condition of mind as regards discipline, confidence, etc.). Our army kept up its *morale* while fighting though it did not have enough arms

173. **Negligent** (taking too little care). Do not be *negligent* of your duties here.

**Negligible** (of little or no importance or significance). Our loss in this business is *negligible*, is very little.

**Neglect** (pay no attention to ; give no care to). If you *neglect* or disregard your teacher's advice, you will fail.

174. **Notice**. He brought your mistakes to my *notice*.

**Noticeable** (that can be noticed ; worth noticing). South Korea has made *noticeable* progress in industry.

175. **Observation** (action of noticing). The movements of the smugglers are under police *observation*.

**Observance** (acting in agreement with a law, ceremony or custom). The *observance* of traffic rules can end most accidents.

176. **Official** (concerning an office ; done by authority). The Commender was in his *official* uniform when he took the salute.

**Officious** (too ready to help, offer advice, etc.). He is all the time ready to serve his seniors, he is so *officious*.

**Office** (room or rooms used as a place of business, for clerical work, etc.). He goes to *office* early in the morning.

177. **Old** (advanced in age, having been in a long use). We met an *old* soldier on the road.

**Ancient** (of times long past). We went round the *ancient* buildings of the city.

178. **Omit**-*verb* (leave out ; fail to do). The teacher will *omit* this chapter for the exam. Let us not *omit* meeting the minister.

**Omission**-*noun* (the act of leaving out ; failure to do). The *omission* of this chapter for the exam is certain.

179. **Opposite.** Their house is *opposite* (to) ours.

**Apposite** (exactly suitable for a purpose or occasion). He was asked to explain his obsence from duty, and his was an *apposite* explanation.

180. **Ore** (rock, earth, etc. from which metal can be obtained). The iron *ore* of Kalabagh may be used industrially.

**Oar** (a long pole with a wide blade to row a boat). We need strong *oars* for this big boat.

181. **Painting.** When we paint a picture, we have a *painting*.

**Photograph.** We take a *paragraph* with a camera.

182. **Pair** (two things of the same kind used together). I bought a *pair* of shoes this morning.

**Couple** (man and his wife). A happy *couple* has a happy home.

183. **Park** (public garden). I went for a walk through the *park*.

**Parking** (area for the parking of cars). Go and park the car in the *parking* (or *parking* lot) across the road.

184. **Part** (something less than the whole). This is the best *part* of this town.

**Portion** (share given when something is distributed). What is my *portion* in the income ?

185. **Path** (way made by walking). Walk along this *path* to reach the village.

**Footpath.** A road without a *foothpath* is incomplete. [American-sidewalk]

186. **Persecute** (treat crucily). The whites should not *persecute* the blacks in South Africa.

**Prosecute** (start legal proceedings against). The government will *prosecute* those who have arms without licence. [Also *prosecute* or pursue studies, inquiry...]

187. **Personal.** Let us not discuss our *personal* problems before the guests.

**Personnel** (staff, persons employed in any work). The Air Force *personnel* get high salaries. The *personnel* officer interviewed the candidates for the job.

188. **Polite** (showing good manners). You should be *polite* in your behaviour.

**Politic** (well-judged ; cleverly done to one's own advantage). He gave the officer a present to gain a favour, his was a *politic* act.

189. **Popular**. Our leader is very *popular* with the people.

**Populous** (having a large population). Britain is a *populous* country. Karachi is more *populous* than Lahore.

190. **Portly** (round and fat). We have lots of *portly* police officers.

**Comely** (attractive ; good-looking). He has a *comely* sweetheart.

191. **Possible** (that can be done or that can happen). It is now *possible* to travel to the moon.

**Probable** (that may be expected to happen or prove correct ; likely). His success is *probable* as he has worked hard for the exam.

192. **Practical** (connected with practice or action). Khalid has a *practical* experience of working in a sugar factory.

**Practicable** (that can work well or can be used). It is surely a *practicable* plan, it can work well.

193. **Practice** (*noun*-usual way of acting). It was his *practice* to say the morning prayer before breakfast. [In American English *practice* is verb too.]

**Practise** (do something regularly ; make a habit of, etc.). He *practises* hockey every day. One should *practise* what one preaches.

194. **Precede** (come or go before in time, place, rank, etc.). A song will *precede* the drama (*i.e.* the drama will *follow* the song.)

**Proceed** (go forward ; continue). We have discussed this point, now let us *proceed* to the next. Do not stop painting the wall, *proceed* with it.

195. **Pre-historic** (of the time before recorded history). *Pre-historic* societies have left no written records of their ways of living and customs. (Their tools and paintings do reflect their life.)

**Historic** (of the times whose history has been recorded or written; important in history). World history deals with *historic* as well as pre-historic periods of history.

196. **Prejudice** (opinion formed before one has enough knowledge). We should not have any *prejudice* against other religions. (We should not be *prejudiced* against other religions, etc.)

**Partiality** (favouritism). He got the first position because of the examiner's partiality to him. [**Opposite**-*impartiality*]

197. **Prescribe** (order or give as a medicine, punishment, etc.). Doctors should *prescribe* medicines that patients can easily buy or get.

**Proscribe** (prohibit something). We should *proscribe* smoking in college.

198. **Prominent** (easily seen or noticeable ; famous). His long nose is *prominent* on his face. The most *prominent* shop here is theirs ...*prominent* social worker.

**Eminent** (highly respected because of work or position). Mr. X is an *eminent* doctor, ranks high in his profession.

**Imminent** (going to happen very soon). There have been heavy rains, so floods are *imminent*.

199. **Prophecy** (*noun*-foretelling future events).. The leader's *prophecy* came true when his party won in the elections.

**Prophesy** (*verb*—say in advance). It is not easy to *prophesy* the results of a great war.

200. **Qualitative** (of quality). We should have a *qualitative* understanding of the things we export.

**Quantitative** (of quantity). In the *quantitative* sense, we have more cotton than many other countries.

**Quantity** (an amount). I bought a large *quantity* of sugar this morning.

**Number**. A large *number* of people welcomed the leader at the airport.

201. **Queue** (a line of people, cars, etc.). We all stood in a *queue* to buy the train tickets.

**Cue** (hint about how to behave, what to do, etc). She stopped talking with me, and I got the *cue* that she wanted me to leave her alone.

202. **Quite**. It is *quite* a big house. ...*quite* happy.

**Quiet** (with little noise-*also noun*). Keep *quiet* children, or you will be punished. The *quiet* of the evening made me a little sad.

203. **Raise**. Through hard work we can *raise* our country to great heights. They may *raise* the price of sugar after the new budget.

**Raze** *or* **raise** (destroy towns, buildings completely, especially by making them level with the ground). An atom bomb attack can *raze* the biggest city to the ground.

204. **Regret** (unhappiness at the loss of something or because something has not happened). She expressed *regret* at not being able to attend the party.

**Sorrow** (sadness ; grief). I understand your *sorrow* at the death of your uncle.

205. **Regretful** (having a feeling of sorrow or regret). She was really *regretful* after speaking to me in anger.

**Regrettable** (that one should feel sorry about). Your refusal to help your brother is highly *regrettable*.

206. **Remember** I *remember* my promise to you

**Recollect** (call back to the mind ; remember with effort). I can *recollect* the best of my childhood friends.

207. **Resource** (part of one's resources or possessions). Cotton is our country's main *resource.*

**Recourse** (a means of help). He has *recourse* to his old bank deposits whenever he is in trouble.

208. **Respectful** (showing or feeling respect). We should be *respectful* to our elders. Our behaviour towards them should be *respectful.*

**Respectable** (of good character and fair social position—*sometimes ironically*). He wants to marry a *respectable* young woman. *Respectable* people live in this street.

209. **River.** Life is like a *river* of sorrows flowing into the sea of grief.

**Streams.** We can often find several *streams* flowing down a mountain at the same place.

210. **Road.** We need a better *road* between the city and our village.

**Highway** (a broad main road used by traffic going in two directions). It is a new *highway* with two-way traffic.

211. **Rural** (of a village). Most of our *rural* areas are not much developed.

**Urban** (of a town or city). Urban property is more expensive than *rural* property.

212. **Scatter** (throw or put in different directions). Do not *scatter* pieces of paper on the floor.

**Spread** (cover the surface of by unrolling). Let us *spread* this sheet-of cloth over this bed.

**Sprinkle** (throw a shower of). They *sprinkle* water on the grass every day.

213. **Scene** (something seen generally including people and movement.) The *scene* of the market outside the window was before us.

**Scenery** (general natural features of a district). We cannot foget the beautiful *scenery* of Swat.

**Sight** (something seen). The *sight* of the *weeping* child made us think about his condition.

**Appearance** (what something looks like). In *appearance* he is your friend, in reality he is your enemy.

214. **See.** You can *see* your friends there.

**Witness** (be present and notice). I could easily *witness* the change in her behaviour.

215. **Sensible** (showing wisdom). He is very *sensible*, and will not disobey his father in any case.

**Sensitive** (easily hurt in the feelings). My friend is *sensitive* to loud noises. Woman is perhaps more *sensitive* than man.

216. **Sensual** (concerned with bodily enjoyment or the senses). A *sensual* life, with nothing greater than bodily enjoyment, is to me worse than death.

**Sensuous** (easily affected through the senses). He is quite *sensuous* as he feels deeply all the changes in the weather.

217. **Sensational** (very exciting or causing a shock). We like to read *sensational* news in newspapers.

**Shall, will**—Please see Chap 1 : *The Verb* Page 18.

218. **Sequel** (something that comes after something else as a result). The *sequel* to war is large-scale unemployment.

**Sequence** (group of things arranged in an order). Here are the events of his life arranged in a *sequence*.

219. **Shade** (any place sheltered from the sun). Let us stand in the *shade* of the tree.

**Shadow** (clear shape made by the shade of something). I saw the *shadow* of a man outside the window.

220. **Sight** (the power of the eye ; something seen). His *sight* (or eye-sight) is as strong as that of the cat. The *sight* of a green garden in the morning is beautiful indeed.

**Site** (place where something was or happened ; piece of ground for building on). I have been to the *site* where the Sikhs fought against the Indian troops in 1984. The *site* for the new museum is near the central mosque.

**Cite** (quote ; mention as example). Let me *cite* the Quaid-i-Azam's words to explain the aims of making Pakistan.

221. **Simulate** (give the effect or appearance of ; imitate). To *simulate* the way of speaking of another person is not easy.

**Dissimulate-dissemble** (hide one's true feelings, intentions, etc.). She smiled to *dissimulate* (*dissemble* or hide) her sadness from others.

222. **Sink** (go under the surface of water ; come down). The boat is very heavy : it may *sink*. Look ! the moon is *sinking*.

**Drown** (die in water). If he jumps into the river, he may *drown*. Most animals do not *drown* as they can swim.

223. **Social**. Our *social* promblems are not easy to solve.

**Sociable** (friendly ; enjoying social life). Sahir is so *sociable*, he gets friendly with everybody.

224. **Solitude** (lonely condition ; being withour companions). Worries often crowd around us in *solitude*. Sufis love solitude.

**Solicitude** (worry or anxiety). I am grateful for your *solicitude* for my future (or career).

225. **Spacious** (wide ; roomy). We need a *spacious* house for such a big family.

**Specious** (looking right or correct but not so in fact). Her *specious* reply which is only outwardly positive should not satisfy you much.

226. **Spread** (cause to open or stretch out ; cover a large area or period of time). Please *spread* this cloth on the table. My aim is to *spread* knowledge widely. Our village *spreads* for several kilometers.

**Sprinkle** (scatter in drops or small grains). Let us *sprinkle* water on this flower bed because it has gone dry.

227. **State** (country with people ruled by a government). Most *states* are members of the UNO (the United Nations Organization).

**Government** (the people who rule). The people can change the *government* that acts against them. The *government* changes while the *state* stays.

**City-state** (a city with an independent government). There were *city-states* thousands of years ago, for example, in Greece.

228. **Statue** (figure in stone). We saw a *statue* of the dead king.

**Statute** (law passed by Parliament). A *statute* is a law made by Parliament.

229. **Steal**. Can we *steal* knowledge?

**Steel**. This watch is made of *steel*.

230. **Stimulate** (excite the body or mind). Does tea really *stimulate* us ?

**Stimulant** (drug or medicine which makes one more active). The medicine is an effective *stimulant*, it makes us active.

**Stimulus** (something which is the cause of activity). The promise of a pay raise is a true *stimulus* for their hard work.

231. **Stop**. We should *stop* at the red signal.

**Stay** (stop and remain at place). You should *stay* with me, not at a hotel, when you come to my city.

232. **Study**. What are your subjects of *study* ?

**Studious** (studying a lot). She is *studious*, she studies a lot

233. **Suffering** (pain and difficulty). Both the Iranians and Iraqis had been through a lot of *suffering* during the war years.

**Sufferance—on sufferance** (with permission, though not welcomed). Mr. X is with us *on sufferance*, he is staying with our permission though we want him to leave.

**Suffrage** (the right to vote in national elections). Now women enjoy *suffrage*, they can vote like men.

234. **Surprise** (*n*). His visit to us after so many years was a *surprise*. [*adj*. **surprising** ... was *surprising*.]

**Wonder** (feeling of strangeness, surprise mixed with admiration and doubt, a wonderfully made object). We all looked at the spaceship with *wonder* ( ... were filled with *wonder* to ). The atomic power station is a *wonder* of modern times.

235. **Suspense** (condition of unexpected expectation). We were in *suspense* for a long time before the exam results were announced.

**Suspension** ((condition of hanging from above). The *suspension* (hanging) of the car from the crane was quite easy.

236. **Take.** *Take* these books with you please.

**Receive** (get something given or sent to someone). You will *receive* my letter soon.

237. **Talent** (special natural ability or skill). Nazrina has a *talent* for drawing pictures. (She is a woman of *talent*...a *talented* woman.)

**Genius** (very high intellectual or artistic power or a person having this). He has a *genius* for writing plays (dramas). Shakespeare was a literary *genius*.

238. **Teacher.** She is our great *teacher* of English at college.

**Tutor** (private teacher who instructs a single or a few pupils). A *tutor* teaches her at home every day.

239. **Temperament** (person's nature as it affects his thinking, behaviour, etc.) She has an artistic *temperament*, *she likes* painting very much.

**Temperance** (self-control in speech, behaviour, eating, etc.). He showed *temperance* in all that he did, he never wanted too much of anything.

240, **Temporary** (for a short time). He is our *temporary* teacher, he will teach for a month only.

**Temporal** (related to practical matters not to religious). Most rulers have *temporal* powers ; they try to solve social problems.

241. **Tenor** (the general meaning). We could understand the *tenor* or general meaning of the lecture.

**Tenure** (the act or right of holding lands or office or the period for which one holds office). The tenure of the President ends in March next year. P.M.J. was dismissed before the end of his tenure.

242. **Testimony** (statement by a witness in a court). The court recorded our *testimony* in regard to his right to the property.

**Evidence** (words which prove a statement or make something more clear). The *evidence* in favour of your case is very strong.

243. **Think** (believe). I *think* she will pass.

**Meditate** (consider seriously ; plan). They *meditated* their losses. Does she *meditate* marrying someone?

244. **Timid** (fearful, shy). Cats are *timid* whereas dogs are fearless.

**Cowardly** (showing fear in a shameful way). It is *cowardly* of you to speak against me behind my back.

245. **Transpire** (become known slowly and slowly). It *transpired* afterwards that the rich man was a smuggler.

**Happen**. Nothing bad will *happen* to you if you are honest.

246. **Trifling** (unimportant). Marriage is not a *trifling* inicident in one's life. Is their love so *trifling* a matter to you ?

**Trivial** (very common ; of small value). The course of life of the common man is *trivial* indeed. ("Trivial" also means "ordinary".)

247. **Ugly**. The heroine of the film was *ugly*, not beautiful at all.

**Awkward** (not well-made or well-behaved). It is an *awkward* car, neither sturdy nor comfortable: Her replies were *awkward*.

248. **Union** (uniting). The *union* of the two countries into one is certain.

**Unity** (condition of being one). We should work for the *unity* of our country.

249. **Vain** (without use, value or meaning). All their efforts to win the match were *vain*, they lost in the end.

**Vein** (blood-vessel ; condition of mind). The blue *veins* on her feet look beautiful. He told us his life story in a happy *vein*.

250. **Vale** (valley). Our journey through the *vale* was pleasant.

**Veil** (a covering of cloth for the body or face ; something that covers). When I started talking to her, she raised her *veil*. Her sweet talk was a *veil* for the fraud that she was going to carry out.

251. **Verbal** (spoken, not written). I could not very well understand her *verbal* replies. She has great *verbal* power (word power).

**Verbose** (having too many words). If you are *verbose* in your speech, others will get tired of listening to you.

252. **Virtuous** (doing the right thing). **Virtuous** people are always respected. [*Note.* He is a man of *virtue*—he is *virtuous*.]

**Virtual** (in fact though not outwardly). The British Prime Minister is the *virtual* ruler and the king only the *outward* one.

253. **Wages** (payment for labour by the hour, day or week). A labourer get his *wages* after a day's long work.

**Salary** (fixed regular pay). His *salary* is six thousand rupees per month.

**Fee**. What is that doctor's *fee* ?

**Income**. The *income* of the Arab countries is mainly due to their oil sales. The more you work, the greater is your *income*.

254. **Wave**. The *waves* of the sea look beautiful.

**Waive** (say one will not have a right or claim). He is ready to *waive* his right to his father's old house.

255. **Weak**. You should drink much milk as you are *weak*.

**Week**. This *week* I am leaving for Multan.

256. **Weigh** (consider or compare carefully). Let us *weigh* the two choices before deciding about accepting one.

**Consider** (think about). I shall *consider* your advice about the change of my subjects.

257. **Whet** (sharpen). Let us *whet* this knife as it does not cut well.

**Wet**. Do not *wet* my clothes while watering the plants.

258. **Willing** (ready to do something). The girl was all *willing* to marry the boy she liked.

**Wilful** (showing the intention of doing against what others say ; done on purpose). He is *wilful*, he would act against the advice of others. When others were speaking against your friend you remained silent, your silence was *wilful*. [You remained silent *wilfully*.]

259. **Wisdom** (ability to understand and decide rightly ; good sense). He showed great *wisdom* in marrying a poor but able girl. [*Adj*.-**wise**. Wise enemies are better than foolish friends.]

**Prudence** (careful thought before action). *Prudence* is what we need, that is, careful planning before action. [*Adj*.-**prudent**]

260. **Wish** (want something). I *wish* I were a popular leader of my people.

**Intend** (plan to do). My friends *intend* to set up a business in the heart of the city. [ ... *intend* to visit the downtown and uptown areas of the city.]

261. **Womanly** (proper to a woman—*used is good sense*). We feel Zarina's *womanly* love for her husband and children.

**Womanish** (more suited to women—*of a man*, *used in bad sense*). Everyone laughed at his *womanish* talk.

262. **Wreck** (cause the destruction of). A foolish government can *wreck* the country.

**Wreak** (do or express in violence). He is ready to *wreak* his anger on you.

# CHAPTER 10

## FOREIGN WORDS & PHRASES

**ab initio** (from the beginning). Let us consider the case *ab initio.*

**ad finem** (to the end). Let us deal with the case *ad finem.*

**ad hoc** (for a special purpose). She is an *aJ hoc* lecturer.

**ad infinitum** (for ever). There will be freedom fights *ad infinitum.*

**ad interim** (during this period). The peace plan *ad interim* failed.

**ad libitum** (as one thinks fit). He will plan his business *ad libitum.*

**ad nauseam** (to a painful degree). She criticizes me *ad nauseam.*

**ad referendum** (to be further considered). The matter is *ad referendum.*

**ad velorem** (according to value). This car is to be sold *ad velorem.*

**affaire d'amour** (a love affair). An *affaire d'amour* is a play of passions.

**affaire de coeur** (affair of the heart). Only lovers can understand an *affaire de coeur.*

**a fortiori** (with strong reason). *A fortiori* it is a good plan.

**agent provocateur** (person employed to make criminals commit crimes openly so that they can be caught) The *agent provocateur* is responsible for their arrest.

**aide-momoire** (a reminder). The protest note to the other country was an *aide-memoire.*

**alma mater** (one's old school or university). I respect my *alma mater*, the oldest seat of learing here.

**alter ego** (close friend). Mr. X is really his *alter ego.*

**alumni** (former students). The college *alumni* held a function yesterday.

**Amicus curiae** (a person invited to advise a low court on a matter of law in a case to which he is not a party). Mr. X is to advise the court in this matter only as an *amicus curiae.* [Pl. *amici* curiae].

**ante meridiem**—(a.m.—between midnight and noon).

**a priori** (reasoning from cause to effect). They sell smuggled goods, *a priori* they will be arrested.

**apropos of** (with regard to). *Apros of* the case the two parties have reached an agreement.

**aqua** (water), **aqua caelestis** (rain water), **aqua fontana** (spring water)

**au contraire** (on the contrary). You say he is dishouest, *au contraire* he is perfectly honest.

**au revoir** (good-bye until we meet). *Au revoir*, dear friend.

**aut Caesar aut nullus** (all or nothing). He will rule or he won't do anything, **aut Caesar aut nullus.**

**beau monde** (world of high society and fashion). She got tired of the *beau monde*, and decided to settle in a village.

**beaux arts** (fine arts). The *beaux arts* make life charming.

**bete noire** (person or thing most disliked). She is the most fashionable lady, yet the *bete noire* of high society.

**bizarre** (very strange). It is a *bizarre* story.

**Bona fide** (real or sincere : really or sincerely). They are *bona fide* voters here. Hers is *bona fide* proposal. They acted *bona fide* in the matter. [They acted *male fide* (in bad faith).]

**bona fides** (sincerity). We can't double his *bona fides.*

**bonjour** (good day ; good morning). *Bonjour*, how are you ?

**boulevard** (broad street with trees). He lives on the *boulevard* by the canal.

**boutique** (shop selling clothes, etc.) That *boutique* sells the most modern clothes.

**bourgeoisie** (the middle or the capitalist class). The *bourgeoisie* is the backbone of our society. That minister is a bourgeois (a member of the middle class). *Bourgeois (adj.)* customs dominate us.

**carte blanche** (full freedom in politics). That minister enjoys *carte blanch* in this field.

**casus belli** (event causing a war). The border dispute between the two countries may prove to be the *casus belli.*

**caveat emptor** (let the buyer take care). When you buy property, remember the principle "caveat emptor".

**charge d'affaires** (officer below the ambassador representing the government). Our *charge d' affaires* in that country made a statement

**cliche** (an idea or expression that has become out-dated by too much use). Democratic equality is a *cliche* used too often by politicians.

**coup d'etat** (change of government by use of force). Usually the military stages a *coup d'etat* in several Third World countries.

**coup de grace** (final blow). His partner's death was a *coup de grace* for him in business,

**coup de hasard** (lucky chance). The offer of the job to us was a *coup de hasard.*

**coup de main** (sudden overpowering attack). Our army got control of the enemy in a *coup de main.*

**coup de maitre** (clever action resulting in complete success). His trick worked, it was a *coup de maitre.*

**cul-de-sar** (blind alley or street with only one way in or out). We reached a *cul-de-sar*, and so couldn't go any farther (further).

**de bon grace** (willingly). She visited us, *de bon grace*, that is, on her own.

**de facto** (in actual fact). Mr. X is the *de facto* owner, he posseses the property.

**de jure** (by right). Mr. Y is she *de jure* owner of the property, he has a legal right to it by virtue of the sales deed that he has in his favour.

**de luxe** (of special quality). It is a *de luxe* flat...a *de luxe* bus.

**de marche** (special diplomatic step). To break relations with another country is a *de marche.*

**de mode** (out of fashion). Big hats are *de mode* now.

**de novo** (anew). The two countries will start the talks *de novo.*

**dramatis personae** (characters in a play). The *dramatis personae* are as important as the story itself.

**edition de luxe** (fine and expensive edition of a book). An *edition de luxe* must be expensive.

**Ego** (the self). It is difficult, though possible, to rise above one's *ego* to feel the pains of others.

**en bloc** (in one unit). The students made the protest *en bloc.*

**en beau** (in pleasing style). She speaks *en beau.*

**en fetr** (in enjoyment of festivals). The celebrations *er fetr* have come to an end.

**en masse** (all together). The labourers marched *en masse* to the meeting place.

**en passant** (by the way ; in passing). He informed us *en passant* about his marriage plans.

**en rapport** (in close sympathy). Our statement *en rapport* for them was very much liked by them.

**en route** (on the route or way). They stopped in Multan *en route* to Karachi.

**ensemble** (effect of the whole). The *ensemble* is impressive as we watch the new buildings.

**entourage** (people surrounding an important person). The President's *entourage* boarded the plane after him.

**entrepreneur** (person planning and controlling a business). The *entrepreneur* plans the business according to his ability.

**Espirit de crops** (loyalty among the members of the group). *E spirit de crops* is the basis of the success of an organization.

**et cetera=etc.** (and so on ; and other things). We went to Sialkot, Gujrat, Gujranwala, etc.

**ex gratia** (payment made as a favour). The money received by him *ex gratia* is in our knowledge.

**ex parte** (on one side). The *ex parte* decision of the court is unjust.

**ex post facto** (done, made or expressed after the fact). They spent the funds and then go *ex post facto* approval of the spending.

**facade** (the front of a building ; an appearance that is false). The *facade* is impressive. I can see through her *facade* of honesty.

**fait accompli** (a thing done that cannot be changed). Now the rent agreement is a *fait accompli*.

**faux pass** (social mistake). She went to her friend's birthday party without a present, a *faus pass* indeed.

**fiancee** (a man to whom a female is engaged). Mr. X is her *fiance*.

**finance** (a woman to whom a man is engaged). She is Mr. X's *financee*, she is expected to be married to him next year.

**genre** (a class of literary form). The novel is a popular *genre*.

**idee fixe** (fixed idea). To conquer Europe was Hitler's *idee fixe*.

**in absentia** (in absence). He was punished *in absentia*.

**in camera** (in secret). The waa plans were discussed *in camera*.

**ie extenso** (at full length). We shall discuss the whole matter *in 'extenso*.

**in memorium** (to the memory of). The poem is *in memerium* of the dead leader.

**inter alia** (among other things). They discussed, *inter alia*, their business plans.

**inter se** (amongst themselves). *Inter se* the rights and duties were made quite clear to them.

**in toto** (entirely). The court considered the case *in toto*.

**ipso facto** (by that very fact). He cheats others, and *ipso facto* we cannot trust him.

**jue de mots** (a play on words ; a pun). To call him a wise fool is a *jeu de mots*.

**laissez faire** (government policy of non-interference with private trade). "Laissez-faire" in economic matters is a main capitalistic principle.

**litterateur** (writer of works of literature). He wrote several novels, he was a *litterateur* indeed.

**locus classicus**—quotation, classical passage. It is a *locus classicus* from Greek literature.

**locus standi** (position that gives right to interfere). As a great leader he has a *locus standi* in the national politics.

**mala fide** (in bad faith ; with a bad intention). They opposed our plan *mala fide*.

**milieu**—social surroundings. The *milieu* affects our personality a great deal.

**modus operandi** (way of doing something). What is the *modus operandi* of the heroin smugglers ?

**modus vivendi** (a temporary agreement). After the war, as a *modus vivendi*, the two countries will exchange their prisoners of war.

**mutatis mutandis** (with necessary changes). We will accept the Constitution *mutatis mutandis*.

**nom de guerre** (any fictitious name taken for a particular course of action). The *nom de guerre* for the operation against the robbers was "Help Country".

**nom de plume** (pen name, pseudonym). What is that writer's *nom de plume ?*

**on parole** (conditional letting out of a person from prison). That prisoner is now *on parole*.

**onus probandi** (the burden of proving). You say he has stolen your watch, the *onus probandi* is on you.

**par excellence** (the best of its kind). This car is *par excellence* and most enpensive.

**per capita** (for each person). What is our *per capita* income ?

**per diem** (for each day). We pay him Rs. 90 *per diem*.

**per se** (considered alone). *Per se* the country is strong.

**persona grata** (one who is acceptable). Every foreigner behaving well is a *person grata*. (**pl.** *personae gratae*)

**persona non grata** (one who is not acceptable). The government declared the foreigner a *persona non grata* and asked him to leave the country. [**pl.** *personae non gratae*]

**petit bourgeois** (member of the lower middle class). A *petit bourgeois* cannot live in luxury at all.

**post meridiem** (p.m.—after 12 noon). They leave for home at 3 p.m.

**post mortem** (examination of a dead body to discover the cause of death). The body of the man found killed on the road was sent for a *post mortem*.

**prima facie** (at first sight). It is *prima facie* a nice offer.

**pro bono publico** (for the public good). They benefit society, their work is *pro bono publico*.

**protelariat** (wage earning class). The *proletariat* should be happy and satisfied. The proletariat and its leaders brought about the Russian Revolution.

**pros and cons** (reasons for and against). Let ns discuss the *pros and cons* of this decisson.

**raison d'eter** (reason for existing). Art is an artist's *raison d'etre*.

**rapproachment** (coming together again of former enemies). We brought about a *rapproachment* between the enemies.

**realpolitic** (practical politics). *Realpolitic* is opposed to idealism.

**sans phrase** (without gentle words). They left us *sans phrase*.

**sang-froid** (self-control during danger). Our leader exhibited supreme *sang-froid* during the emergency.

**sine die** (without fixing a date for a next meeting). The national assembly stopped the discussions (adjourned) *sine die*.

**sine qua non** (necessary condition). Wealth should not be *sine qua non* for social success. Hard work is a *sine qua non* for progress.

**status quo** (existing condition). America and Russia are trying to continue the *status quo* in their relations,

**sub judice** (under consideration in court). This matter is *sub judice*, do not comment on it openly.

**summun bonum** (the chief good). Serving others should be the *summun bonum* of our life.

**tete-a-tete** (private talk between two). They were having a *tete-a-tete* in the fashionable restaurant.

**tour de force** (show of strength or skill). The drama was a success, a *tour de force* in the true sense.

**ultra vires** (beyond one's powers). We can challenge the acts of the officials which are *ultra vires*.

**verbatim et litteratim** (word for word and letter for letter). They will act on the agreement *verbatim et litteratim*.

**versus**-vs. (against). Pakistan played *versus* England the third cricket test match in London.

**via media** (middle course between limits). We should neither play nor study all the time, the *via media* is good.

**vice versa** (the other way round). They telephone me and *vice versa* (*i.e.* and I telephone them).

**viva voce** (by means of speaking), Our *viva voce* examination will be held tomorrow.

**volte-face** (change to a completely opposite opinion). The minister's new statement is entirely different from the earlier one, it is a *volte face* indeed.

# CHAPTER II

## TRANSLATION AND RULES OF GRAMMAR

### TRANSLATION OF SENTENCES & PASSAGES

*(a) Consult Chapter 1 repeatedly as you do your translation work. (b) Good English-U-du and Urdu-English dictionaries may be consulted according to the need.*

**Note.** (*i*) Generally the translation of a sentence can be done in more ways than one :

The army *gave in* after a long fight — فوج نے ایک لمبی لڑائی کے بعد ہتھیار ڈال دیئے -

(OR) The army *surrendered* (or laid down the arms) after a ong fight.

(The first sentence can be said to be more idiomatic, the others more literal.)

(*ii*) The order or arrangement of words in an English sentence may be different from that in an Urdu sentence. The order of words in an English sentence can be more than one.

**1. Use of the Articles and the Noun-Also review Pages 1 to 9.**

1. We bought *a* table and *a* chair from *a* (or *the*) shop. — ہم نے دوکان سے میز اور کرسی خریدی -

جب ہم مخصوص دوکان کی طرف اشارہ کریں یا وہ ہمارے دماغ میں ہو تو *the* اس سے پہلے استعمال کریں گے - اگر کوئی سی دوکان ہو تو *a* استعمال ہوگا -

2. Iron, copper and aluminium are all useful metals. — لوہا ، تانبا اور الومینیم تمام بہت کار آمد دھاتیں ہیں -

(iron' copper' aluminium ایسے اسم ہیں جن کی جمع نہیں ہوتی یا قابل شمار نہیں ، جو uncountables ہیں - اس لیے "a" یا "an" استعمال نہیں ہو سکتا -)

3. Iqbal is our greatest poet, and his position is very high. — اقبال ہمارے سب سے بڑے اور شاعر ہیں ان کا مقام بہت بلند ہے -

(اقبال Proper Noun ہے اس سے پہلے کوئی بھی article یہاں پر استعمال نہیں ہوگا - لیکن اگلا فقرہ مقابلہ کے لئے ملاحظہ ہو - )

4. It is possible he may prove to be *the* Iqbal of our country. — ہو سکتا ہے مستقبل میں وہ ہمارے ملک کا اقبال ثابت ہو -

(یہاں Iqbal سے پہلے *the* کا استعمال اس شاعر کا اقبال سے مقابلہ ظاہر کرتا ہے - اور یہ بھی کہ یہ شاعر اقبال کی طرح بڑا یا عظیم ہے یا ہو سکتا ہے -)

**EXERCISE 1** 1 - میں نے اس سڑک پر ایک دوکان دیکھی - اس میں ایک شخص بیٹھا تھا جو کچھ بیچ رہا تھا - 2 - میز پر کتابیں ہیں - میں انہیں پڑھنا چاھتا ہوں - 3 - کیا آپ کو پتہ ہے کہ جاپان کے پاس لوھا نہیں ہے ؟ جی مجھے اس کا علم ہے - 4 - رات کو میں نے دودھ پیا - پھر سو گیا[1] - نیند میں یاد نہ رہا کہ مجھے سبق یاد کرنا ہے[2] - 5 - زیورات[3] سونے ، چاندی اور کچھ دوسری دھاتوں سے بنتے ہیں - 6 - کیا آم سب پھلوں سے برتر[4] ہے ؟ 7 - ہمیں سچائی اور ایمانداری کو کبھی فراموش نہیں کرنا چاہیے[5] - 8 - اسلام ایک عظیم مذھب ہے جس کے اصول ھر شخص کے لئے مفید ہیں - 9 - ہم نے ہوائی اڈہ پر ایک جہاز کو اترتے دیکھا[6] - کچھ دیر بعد یہی[7] جہاز ہوا میں اڑ رہا تھا - 10 - میں بھی وہ فلم دیکھنا چاھتا ھوں جو آپ نے دیکھی ہے - 11 - ھم نے بازار سے چھتری خریدی اور اور پھر واپس گھر آ گئے - 11 شیر سے تمام دوسرے جانور ڈرتے ہیں - 13 - جب آپ مشکل میں[8] ہوں تو خدا اور پیغمبر[9] کو یاد کریں - 14 - ایران ، افغانستان اور پاکستان ہمسائے ہیں اور مسلمان ملک بھی ہیں - 15 - عام طور پر[10] ھم صبح کو جلدی سو کر اٹھنا نہیں چاھتے[11] - رات کو دیر سے سونا چاھتے ہیں اور یہ صحت کے لئے اچھا نہیں ہے - 16 - جس دوست کا آپ انتظار کر رہے تھے[12] وھاں کرسی پر بیٹھا ہے اور آئینہ میں منہ دیکھ کر عجب طریقے سے ہنس رہا ہے - 17 - ہجوم آگے بڑھا[13] اور منٹوں میں[14] عمارت کے اندر داخل ہو گیا - 18 قدرت میں[15] ھر طرح کے پھول اور کانٹے[16] ہوتے ہیں ، اور نیلی چھتری ہوتی ہے اور اس کے نیچے کھلی فضا[17] جس میں انسان جانور اکھٹے رھتے ہیں - 19 - یہ محض ایک کوشش ہے ، کامیابی یا ناکامی خدا کے ھاتھ میں ہے - 20 - کیا یہ وھی چہرہ ہے اور وھی آنکھیں جنہیں ہم کبھی نہ بھول سکے ؟

1. Went to sleep. 2. That I had to learn my lesson. 3. Ornaments. 4. Superior to. 5. Should never disregard. 6. Saw it landing. 7. This very. 8. In difficulty. 9. The Prophet. 10. Generally or usually. 11. Do not want to get up early. 12. Waiting for. 13. The crowd advanced. 14. Within minutes. 15. In nature. 16. Thorns. 17. Atmosphere.

## II. Use of the Adjective

That lawyer is more intelligent than the judge. — وہ وکیل جج سے زیادہ ذھین ہے -

| | |
|---|---|
| That lawyer is more intelligent than other lawyers. | وہ وکیل اور وکیلوں سے زیادہ ذہین ہے ۔ |
| (OR) He is the most intelligent of all the lawyers. | |
| He is the most intelligent lawyer. | وہ ذہین ترین وکیل ہے ۔ |
| This electric fan is *superior* to others. | یہ بجلی کا پنکھا دوسروں سے برتر ہے ۔ |
| Is he *senior to* you in service ? | کیا وہ سروس (لوکوی) میں آپ سے سینئر ہے ؟ |
| We have *little* time. You have *a little* time. *The little* time that you have should be used properly. | ہمارے پاس بہت کم وقت ہے ۔ آپ کے پاس کچھ وقت ہے ۔ وہ کچھ وقت جو آپ کے پاس ہے مناسب طور استعمال ہونا چاہیے ۔ |
| They had very few problems at that place. Some (*or* a few) problems arose for us. The few problems that arose would be solved. | اس جگہ ان کے لئے بہت ہی کم مسائل تھے ۔ ہمارے لئے چند مسائل پیدا ہوئے ۔ وہ چند مسائل جو پیدا ہوئے حل ہو جائیں گے ۔ |
| If you move any *farther*, (or *further*), you will see a barber shop. | آپ اور آگے جائیں تو آپ کو ایک حجام کی دوکان نظر آئے گی ۔ |

**Further** : (1) often used for "farther"—for distance. (2) more : in addition مزید. (3) moreover مزید براں .

**Farther** : used for distance alone.

Farthest=furthest=at the greatest distance دور ترین

So "further" has more uses than "farther". "Furthest" is limited to the meaning of "farthest" (دور ترین).

EXERCISE 2 1 - کراچی لاہور سے بڑا ہے مگر لاہور پاکستان کے دوسرے شہروں سے بڑا ہے - 2 - کیا یہ درست ہے کہ عذرا اپنی کلاس کی سب سے کامیاب طالبہ ہے ؟ 3 - گرمیوں میں مری کا موسم جنوبی علاقوں[1] کے موسم سے زیادہ خوشگوار[2] ہوتا ہے - 4 میں اس سے تین سال چھوٹا ہوں - 5 - کیا آپ بتا سکتے ہیں کہ ان دو موٹر سائیکلوں میں زیادہ مہنگا کونسا ہے[3] ؟ 6 - ان کے پاس بہت کم کپڑے

ہیں کیونکہ وہ غریب ہیں - 7 - وہ کچھ کپڑے جو وہ رکھتے ہیں زیادہ مہنگے نہیں - 8 - اگر قسمت کو منظور ہوا[4] تو یہی[5] غریب محنتی[6] لوگ اس شہر کے امیر ترین افراد بن جائیں گے - 9 - کلثوم میری بڑی بہن ہے اور رضوان میرا چھوٹا بھائی ہے - 10 آپ کا سب بڑا بھائی اور سب سے چھوٹی بہن کون ہیں ؟ 11 - قائداعظم ہمارے عظیم ترین لیڈر تھے - علاوہ ازیں[7] وہ عالم اسلام[8] کے لئے بھی ایک نعمت[9] تھے - 12 ہماری لائبریری اس شہر کی اور تمام لائبریریوں سے برتر ہے اور بہترین قسم کی کتابوں سے بھری ہوئی ہے[10] - 13 - شریف نے بہت تھوڑی سی چینی خریدی - وہ تھوڑی سی چینی سائیکل کے پیچھے رکھی اور اپنے گھر کی طرف چل دیا - 14 - یہ کتاب ان دونوں میں زیادہ مقبول ہے[11] - 15 - اکرم کا گھر سب سے دور[12] ہے جبکہ ارشد کا مکان کالج سے نزدیک ترین ہے - 16 - امیروں[13] کو غریبوں[14] کی تکلیفوں کا خیال رکھنا چاہیے[15] - 17 - ہم ان سے کسی طرح بھی ادنیٰ[16] نہیں ہیں - 18 - دنیا کا امیر ترین آدمی بھی اکثر خوش نہیں رہتا - 19 - اس عمارت میں بہت کم کمرے ہیں - لیکن جو چند کمرے ہیں وہ بہت بڑے ہیں - 20 - ہم شہر کی روشن ترین سڑکوں پر سے چلتے ہوئے[17] گھر پہنچے -

1. Southern areas or regions. 2. More pleasant. 3. Which is the more expensive of the two motor-cycles ? 4. If luck favours. 5. These very. 6. Hardworking. 7. Furthermore. 8. The world of Islam. 9. A blessing. 10. Is full of. 11. Is the more popular of the two. 12. The farthest or furthest of all. 13. The rich (or rich people). 14. The poor (or poor people). 15. Should take care of. 16. Are in no way inferior to. 17. Walking along the brighest roads.

## III. USE OF THE VERB

**Indefinite Tense.** *The verb in the indifinite tense shows the action in its simples form, in present, past or future.*

(*a*) **Present Indefinite Tense** (فعل حال مطلق) :

| | |
|---|---|
| 1. My friend lives far from me. | میری سہیلی مجھ سے دور رہتی ہے - |
| 2. Does Aziz like coffee ? | کیا عزیز کو کافی پسند ہے ؟ |
| 3. We usually go to Gujranwala. | ہم اکثر گوجرانولہ جاتے ہیں - |
| 4. The people who wcrk there are my friends. | جو لوگ وہاں کام کرتے ہیں میرے دوست ہیں - |
| 5. Parvana does not like to waste time. | پروانہ کو وقت ضائع کرنا پسند نہیں ہے - |
| 6. Do his friends not help him when he is in difficulty ? | کیا اس کے ساتھی اس کی مدد نہیں کرتے جب وہ مشکل میں ہوتا ہے ؟ |

| | |
|---|---|
| (OR) Don't his friends help him when he is in difficulty? | |
| 7. You should always tell the truth. | آپ کو ہمیشہ سچ بولنا چاہیے - |
| 8. English is taught here. (Passive Voice) | یہاں انگریزی پڑھائی جاتی ہے |
| 9. Are they treated badly in the office ? | کیا ان کے ساتھ دفتر میں خراب سلوک ہوتا ہے ؟ |

EXERCISE 3 1 - اس کا گھر میرے نزدیک ہے ، اور اس لئے میں اکثر اس سے ملتی ہوں - 2 - ہمیں جھوٹ نہیں بولنا چاہیے[1] کیونکہ یہ خراب عادت ہے - 3- کیا میں اپنی عمر سے بڑا نہیں لگتا ہوں[2] ؟ 4 - ہم صبح سویرے سیر کرتے ہیں[3] - اور رات کو جلدی سو جاتے ہیں - 5 - آج کل ہر ملک کو اپنی دفاع کی خوب تیاری کرنی پڑتی ہے[4] - 6 - کیا انہیں ہر روز کام کے لئے بلایا جاتا ہے ؟ 7 - پاکستان کن بنیادوں پر قائم ہے[5] ؟ 8 - صبح ہو یا شام ، بارش ہو یا طوفان[6] ہم ہمیشہ کام پر وقت پر جاتے ہیں[7] - 9 - وھاں انہیں کس قسم کی تربیت دی جاتی ہے ؟ 10 - کیا آپ چائے میں بہت زیادہ شکر نہیں پیتے ؟ 11 - آخر[8] مجھے اتنا تنگ کیوں کیا جاتا ہے ؟ 12 - وہ ایسی گلیوں میں رہتے ہیں[9] جن میں صرف بیس بیس گھر ہیں[10] - 13 - جنگ انتہائی تباہ کن[11] ہے - پھر بھی[12] قومیں جنگ لڑتی ہیں - 14 - ہم نماز پڑھتے ہیں تو خدا سے دعا مانگتے ہیں کہ ٹھیک راستے پر چلیں - 15 - ہم سے ایسے سوال پوچھے نہیں جانے چاہیں جن کے جواب ہم نہ دے سکیں -

1. Should not lie. (*Or* should not tell lies.) 2. Look big for my age, 3. Go for a walk. 4. Has to make defence preparations well. 5. On what foundations is Pakistan established ? 6. Rain or storm. J. Go to work on time. 8. After all. 9. Live in such streets. 10. As have only twenty houses each. 11. Destructive. 12. Even then.

**(*b*) Past Indefinite Tense (فعل ماضی مطلق)**

| | |
|---|---|
| 1. We went to Sahiwal the day before yesterday. | ہم پرسوں ساھیوال گئے - |
| (OR) The day before yesterday we went to Sahiwal. | |
| 2. They asked me several questions. | انہوں نے مجھ سے کئی سوال پوچھے - |
| 3. He did not answer my question | انہوں نے میرے سوال کا جواب نہیں دیا - |

| | |
|---|---|
| 4. They were not punished. (Passive Voice) | انہیں سزا نہیں دی گئی - |
| 5. Nasrin was not taught the lesson | نسرین کو سبق نہیں پڑھایا گیا - |
| 6. Did the ice-cream not harm you ? (OR) Didn't the ice-cream... | کیا آئس کریم نے آپ کو نقصان نہیں پہنچایا ؟ |
| 7. Did Karim not disregard the written instructions ? | کیا کریم نے لکھی ہوئی ہدایت کو نظر انداز نہیں کیا ؟ |
| 8. There we used to study for a long time at night. We would also often have dinner with our friends. | وہاں ہم رات کو دیر تک پڑھا کرتے تھے - اپنے دوستوں کے ساتھ ہی اکثر رات کا کھانا بھی کھایا کرتے تھے - |

یہ فقرہ ماضی میں عادت کے فعل habitual action in the past کو ظاہر کرتا ہے - "would" کا استعمال اس سلسلے میں جملہ کے شروع میں نہیں ہوتا اور شروع میں "used to" استعمال ہوتا ہے -

| | |
|---|---|
| 9. Who cut down these trees and when ? | کس نے اور کب یہ درخت کاٹے ؟ |

EXERCISE 4 1 - آپ نے اپنا کام کب ختم کیا ؟ 2 - کیا انہوں نے مجھے ٹیلیفون کیا[1] ؟ 3 - سلمیٰ نے کب امتحان دیا[2] ؟ 4 - کیا انہیں اس جگہ پر تنگ کیا گیا ؟ 5 - ان سے معاشیات اور عمرانیات[3] پر کئی سوال پوچھے گئے - 6 ان لوگوں کو کس نے اور کیسے ڈرایا ؟ 7 - ہم نے تین گھنٹے تک بائیسکل چلائی اور پھر آرام کیا - 8 کیا رضا نے کلاس میں تمام سوالوں کا غلط جواب نہیں دیا ؟ 9 - پروفیسر نے آج ہمارا انگریزی کا امتحان لیا[4] - 10 - ہم اس نتیجہ پر پہنچے[5] کہ واقعی آپ ہمارے خیر خواہ[6] ہیں - 11 - جب ان سے کہا گیا کہ وہ وہاں سے چلے جائیں تو انہوں نے جانے سے انکار کر دیا - 12 - کالج میں ہمارے دوست استادوں سے مشکل سوال پوچھا کرتے تھے - 13 - اس ملک میں پہاڑوں پر دن میں بارش ہوئی[7] - 14 - کیا فہمیدہ سے ہر روز ایک مضمون لکھنے کو کہا جاتا تھا ؟ 15 - اس نے کتنی بار اس درخت پر چڑھنے کی ناکام کوشش کی[8] ؟ اور وہ کب کامیاب ہوا ؟

1. Did they telephone me *or* ring me up *or* call me up *or* call me? 2. To take an examination امتحان دینا . 3. Economics and sociology. 4. Gave us the English examination. 5. Arrived at *or* reached the conclusion. 6. Well-wisher. 7. It rained. 8. Made an unsuccessful attempt.

**(*b*-1) Use of USED TO**

"Used to" means "was or were accustomed to" (کا عادی). It is

only used in the past tense. Though "used to" and "would" both indicate habits or situations in the past, "would" is not used at the beginning of a description.

| | |
|---|---|
| 1. I do not play football now. I used to play it when I was at school. (I was accustomed to playing it.) I would (used to) play to my complete satisfaction. | میں اب فٹ بال نہیں کھیلتا - میں جب اسکول میں تھا تو اسے کھیلا کرتا تھا - (میں اسے کھیلنے کا عادی تھا) - میں دل بھر کر شام کو کھیلتا تھا - |
| 2. Did you use to play football when you were at school? Yes, I used to. | کیا آپ فٹ بال کھیلا کرتے تھے جب اسکول میں تھے ؟ ہاں ، میں ایسا کرتا تھا - |
| 3. Didn't we use to go hunting every Friday? No, we did not. (*Or* No, we didn't.) | کیا ہم ہر جمعہ کو شکار کھیلنے نہ جایا کرتے تھے ؟ نہیں ، ہم ایسا نہ کرتے تھے - |
| 4. Tasnim did not (or didn't) use to study a lot in her college days. | تسنیم کالج کے دنوں میں زیادہ نہیں پڑھا کرتی تھی - |
| 5. Karim used to sleep in class every day. The teacher would become very angry to see him. | کریم ہر روز کلاس میں سو جاتا - استاد اسے دیکھ کر بہت غصہ ہو جاتا تھا - |
| 6. She never used to be with Kausar. | وہ کوثر کے ساتھ کبھی نہیں رہتی تھی - |

(Here *be* is used because a verb does not follow "to" کیونکہ "to" کے بعد فعل استعمال نہیں ہوا ہے)

EXERCISE 5 1 - ہمارے تمام دوست رات کو کہانیاں پڑھا کرتے تھے - سونے سے پہلے وہ ایک دوسرے کو لطیفے سناتے تھے - 2 - آج کل ہم موٹر سائکل پر کالج جاتے ہیں - اس سے پہلے ہر روز پیدل اسکول جاتے تھے اور محنت سے پڑھتے تھے[1] - 3 - کیا آپ جانتے ہیں کہ آپ کے والد آپ کو مٹھائیاں کھانے کو دیا کرتے تھے ؟ وہ خود ہی آپ کے ساتھ مٹھائیاں کھاتے تھے - 4 - اس ملک کے لوگ پہلے ہوائی جہاز میں سفر نہیں کیا کرتے تھے - 5 - کیا مشرق وسطیٰ[2] پہلے بھی اتنا ہی تیل پیدا کرتا تھا جتنا کہ آج کل کرتا ہے ؟ 6 - کیا دنیا کے لوگ دس سال پیشتر بھی سخت پریشان[3] رہا کرتے تھے ؟ 7 - مجھے فلمیں پسند ہیں ، مگر بچپن میں سینما نہیں جایا کرتا تھا - 8 - کیا وہ اس مکان میں رہتی ہے ؟ نہیں ، وہ وہاں نہیں رہتی[4] - پہلے کبھی[5] رہا کرتی تھی - 9 - یہ مکانات یہاں پہلے نہیں ہوا کرتے تھے - 10 - چاچا سیمو[6] جوانی میں اسی حالت میں ہوا کرتے تھے -

1. Used to study with much effort. 2. The Middle East. 3. Very much worried. 4. No, she doesn't. (*for* No, she does not live there). 5. Some time earlier. 6. Uncle Sam.

(*c*) **Future Indifinite Tense** (فعل مستقبل مطلق)

*It shows action that is going to take place in the future.*

| | |
|---|---|
| 1. They will go to Sialkot to meet their grandfather. | وہ اپنے نانا (یا دادا) سے ملنے سیالکوٹ جائیں گے - |
| 2. He *will have* to write answers to these questions. (OR) He *shall* write answers to these questions. | اسے ان سوالوں کے جواب لکھنے پڑیں گے - |
| 3. You *will have* to go there. (*Or* You *shall* go there). | آپ کو ہر صورت میں وہاں جانا پڑے گا - |
| 4. The students may go to Azad Kashmir. | ہو سکتا ہے طلباء آزاد کشمیر جائیں - |
| 5. I shall can on the minister. | میں وزیر سے ملاقات کروں گا - |
| 6. We shall be helped everywhere. (Passive Voice) | ہماری ہر جگہ مدد کی جائے گی - |
| 7. Much profit can be gained in business. | تجارت میں بہت منافع حاصل کیا جا سکتا ہے - |

EXERCISE 6 1 - ہم شام کو اپنے دوستوں سے ملنے ان کے پاس جائیں گے - 2 - ناصر کبھی آپ سے بات نہیں کرے گا - 3 - آپ کو اس کا پیسہ اسے واپس دینا پڑے گا - 4 - ملک کے ہر کونے میں ہمارے لیڈر کو خوش آمدید کہا جائے گا[1] - 5 - کیا ان تمام لوگوں کو اپنے گھروں کے کرائے پندرہ تاریخ تک[2] ادا کرنا پڑیں گے[3] ؟ 6 - راحیل کو ہرگز بیرونی ملک جانے کی اجازت نہ ملے گی - 7 - کیا یہ حقیقت ہے کہ اگلے سال آپ یورپ میں ہوں گے ؟ 8 - کیا دنیا بھر کے لوگ اگلے دس سالوں میں سائنس کے مزید فوائد[4] حاصل نہ کریں گے ؟ 9 - آپ سے آپ کی تمام سرگرمیوں[5] کے بارے میں پوچھا جائے گا - 10 - کیا ہمیں ان کے گھر میں ایک حیران کن[6] کہانی سنائی جائے گی ؟

1. Will be welcomed. 2. By the 15th. 3. *Will* they *have* to pay. (*Or shall* they pay). 4. Further benefits. 5. Activities. 6. Surprising.

**Continuous Tense** (فعل جاری). *Here the verb shows that the action is still continuing or going on, in present or future.*

(*d*) **Present Continuous Tense** (فعل حال جاری) :

| | |
|---|---|
| 1. Nazhat is buying a book. | نزهت ایک کتاب خرید رہی ہے - |
| 2. Are they not troubling their neighbours. (*Or* Aren't they...) | کیا وہ اپنے ہمسایوں کو تنگ نہیں کر رہے ہیں ؟ |
| 3. The sun is setting. | سورج غروب ہو رہا ہے - |
| 4. Our house is being painted. (Passive Voice) | ہمارے گھر پر رنگ کیا جا رہا ہے - |
| 5. A lecture on the creation of Pakistan is being delivered. | پاکستان کے وجود میں آنے پر لیکچر دیا جا رہا ہے - |

EXERCISE 7 1 - آسمان پر ستارے چمک رہے ہیں[1] - 2 - کیا اس ملک کے سائنسدان قدرتی گیس کے استعمال کے طریقوں کے بارے میں بحث نہیں کر رہے ہیں ؟ 3 - یہاں نئی عمارتیں بنائی جا رہی ہیں اور پرانی عمارتوں کو مسمار کیا جا رہا ہے[2] - 4 - کیا کلیم اپنی کتاب ڈھونڈ رہا ہے[3] - 5 - ہم اپنے مخالفین[4] پر مقدمہ کرنے[5] کی تیاری نہیں کر رہے ہیں - 6 - کیا ہم سے ہمارے تجربات کے بارے میں نہیں پوچھا جا رہا ہے ؟ 7 - ایک بہت بڑا عالم[6] کائنات[7] کے بارے میں کچھ اہم انکشافات کر رہا ہے [8] - 8 دور حاضر[9] کے بارے میں مختلف قیاس آرائیاں کی جا رہی ہیں[10] - 9 -آپ ان کتابوں کے متعلق کیا سوچ رہے ہیں اور ان پر اتنی سخت تنقید کیوں کر رہے ہیں [11] ؟ 10 - آپ اس تاریک رات کے اندھیرے میں اور بجلی کی مصنوعی روشنی کی غیر موجودگی میں اپنی کون سی کھوئی ہوئی چیز تلاش کر رہے ہیں ؟

1. Shining in the sky. 2. Are being pulled down or demolished. 3. Looking for or searching for. 4. Opponents. 5. To file a suit against. 6. Scholar. 7. The universe. 8. Making disclosures. 9. The present age. 10. Conjectures are being made. 11. Criticizing so harshly or making so harsh a criticism of.

(*e*) **Past Continuous Tense** (فعل ماضی مطلق جاری)

*It shows action continuing in the past.*

| | |
|---|---|
| 1. We were watching a hockey match and were thinking to which park we would go after it. | ہم ہاکی کا میچ دیکھ رہے تھے اور سوچ رہے تھے کہ اس کے بعد کس پارک میں جائیں گے - |
| 2. Why were you roaming alone in the garden when everyone was waiting for you at home ? | آپ باغ میں اکیلے کیوں پھر رہے تھے جب گھر پر ہر شخص آپ کا انتظار کر رہا تھا ؟ |

| | |
|---|---|
| 3. The people were being trained in the use of modern weapons. (Passive Voice) | لوگوں کو جدید ہتھیار استعمال کرنے کی تربیت دی جا رہی تھی |
| 4. Were the students not waiting to get their degrees ? (Weren't the students...) | کیا طلباء اپنی ڈگریاں لینے کا انتظار نہیں کر رہے تھے ؟ |

EXERCISE 8 1 - اسلم اسٹیشن کی طرف جا رہا تھا جب ہم نے اسے دور سے دیکھا[1] - 2 - کھانا کھاتے ہوئے وہ کوئی منصوبہ بنا رہا تھا - 3 - کیا انہیں یہ بتایا جا رہا تھا کہ ان کی اس جگہ ضرورت نہیں ؟ 4 - وہ عجب سی باتیں کر رہے تھے اور میں انہیں سمجھنے کی کوشش کر رہا تھا - 5 - ہمیں کچھ کرنے کو کہا جا رہا تھا - 6 - میرے دوست سڑک پر کوئی شرارت نہیں کر رہے تھے[2] - 7 - کیا جنگی قیدیوں[3] کو نہ معلوم مقامات[4] کی طرف نہیں لے جایا جا رہا تھا ؟ 8 - جلسہ میں دنیا کی آبادی کو بڑھنے سے روکنے کے طریقوں[5] پر تقاریر ہو رہی تھیں - 9 - بہت سے امیدوار دفتروں کے باہر بیٹھے ہوئے اپنی قسمتوں کے فیصلہ کا انتظار کر رہے تھے - 10 - جب کہ وہ وہاں بیٹھا تھا میں اپنی غزل[6] لکھ رہا تھا -

1. Saw him for a distance. 2. Not doing any mischief. 8. Prisoners of war. 4. Unknown distanations. 5. Ways of checking world population growth. 6. Lyric.

(Sentence 10 :—While he was sitting there I was writing my lyric. (OR) While he set there I wrote my lyric.)

**( *f* ) Future Continuous Tense** (فعل مستقبل جاری)

*It shows action continuing in the future.*

| | |
|---|---|
| 1. During the floods the labourers will be working round the clock. | سیلاب کے دوران مزدور چوبیس گھنٹے کام کر رہے ہوں گے - |
| 2. Will your friend be waiting for you in the verandah ? | کیا تمہارا دوست برآمدے میں تمہارا انتظار کر رہا ہو گا - |
| 4. The people of our city will be working hard to better their lives (or to better their lot). | ہمارے شہر کے لوگ اپنی زندگیاں بہتر کرنے کے لئے سخت محنت کر رہے ہوں گے - |

EXERCISE 9 1 - ہوائی جہاز کراچی اور لندن کے درمیان پرواز کر رہا ہو گا - 2 - کیا آپ رات کو امتحان کے لئے تیاری نہیں کر رہے ہوں گے ؟ 3 - ہمارے ہمسائے ہماری دعوت کا انتظام کر رہے ہوں گے - 4 - کیا میں تین سال بعد تجارت میں ترقی نہیں کر رہا ہوں گا ؟ 5 - اس نے مجھے بتایا کہ وہ اس ملک کے ہر

شہر کی سیر کر رہا ہو گا[1] - 2 - کیا پروانہ اب اپنی کتابیں پڑھ رہی ہو گی ؟ 7 -
سال ہمارا ملک تجارت اور صنعت کے میدانوں میں ترقی کے لئے مراحل طے کر رہا
اگلے ہو گا[2] -

1. Will be touring through. 2. Will be passing through new stages of progress.

(g) **Present Perfect Tense** (فعل ماضی قریب) :

*It shows action that has just been completed.*

| | |
|---|---|
| 1. We have played some matches with them. | ہم نے ان کے ساتھ کچھ میچ کھیلے ہیں - |
| 2. Why have you not slept at night ? | آپ رات کو کیوں نہیں سوئے ہیں ؟ |
| 3. She has not (hasn't) done (or written) her homework. | اس نے اپنے گھر کا کام نہیں کیا ہے - |

EXERCISE 10 1 - ارشد اور کریم نے اپنا تمام کام وقت پر ختم کر لیا ہے - 2 - مریم نے ابھی تک کاغان کی سیر نہیں کی ہے - کیا آپ نے اتنی عجیب[2] فلم کبھی دیکھی ہے ؟ 4 - ہم نے ان سے نہ تو ملاقات[3] کی ہے اور نہ ہی کوئی خط و کتابت[1] - 5 - کیا پاکستان نے بیرونی تجارت میں نمایاں[2] ترقی نہیں کی ہے ؟ 6 - اس نے یہ طے نہیں کیا ہے کہ وہ کینڈا جائے گی - 7 - طوفان کے دوران کئی مویشی مر گئے ہیں -

1. Nor done any correspondence. 2. Outstanding.

(h) **Past Perfect Tense** (فعل ماضی بعید) :

*It shows action completed some time in the past before the start of another action.*

| | |
|---|---|
| 1. I had read all the books when you asked for their return. | میں یہ کتابیں اس سے پہلے پڑھ چکا تھا جب آپ نے اسے واپس مانگا - |
| 2. The letter had been posted before sunrise. (Passive Voice) | خط طلوع آفتاب سے پہلے پوسٹ کیا جا چکا تھا - |
| 3. Had the two teams stopped playing when the Principal came there ? | کیا ان دو ٹیموں نے کھیلنا بند کر دیا تھا جب پرنسپل وہاں آئے ؟ |
| 4. Why had you not slept in your own room ? | آپ اپنے کمرے میں کیوں نہیں سوئے تھے ؟ |

| | |
|---|---|
| 5. They had not killed their enemy as has been wrongly reported in the newspaper. | انہوں نے اپنے دشمن کو جان سے نہیں مارا تھا جیسے کہ اخبار میں غلط اطلاع دی گئی ہے۔ |
| 6. Hadn't they stolen all the documents from their neighbour's house ? | کیا انہوں نے تمام دستاویزات اپنے پڑوسی کے گھر سے چرا نہیں لی تھیں۔ |
| 7. Had the road been constructed before the War ? | کیا سڑک کو جنگ سے پہلے تعمیر کر دیا گیا تھا ؟ |
| 8. They had been in Karachi before the examination. | امتحان سے پہلے وہ کراچی میں ٹھہرے رہے تھے - |

Note how "been" has been used after "had" in sentences in the passive form (Sentence 2) and where the main verb is not needed (Sentence 8).

EXERCISE 11 ۱ - اجمل نے شام سے پہلے ناول پڑھ لیا تھا - 2 - ہم نے جاپان میں کئی کارخانے دیکھے تھے - 3 - جنگ عظیم دوئم ختم ہونے سے پہلے جرمنی میں ایٹم بم بنانے کی تیاری ہو چکی تھی - 4 کیا تمام لڑکیوں نے مل کر کھانا پکا لیا تھا ؟ 5 - بارش شروع ہونے سے قبل گھر پر سفیدی کر دی گئی تھی[1] - 6 - انہیں تین مرتبہ ٹریفک کے قوانین کو توڑنے کی بنا پر سزا مل چکی تھی - 7 - کیا گذشتہ موسم سرما میں سخت سردی پڑی تھی[2] ؟ 8 - جب ہم ان سے ملے تو ہمیں پتہ چلا کہ وہ پہاڑ پر چڑھنے کا منصوبہ بنا چکے تھے - 9 - اگر آپ نے تمام دوکانوں کو پہلے دیکھا تھا تو یہاں کیوں نہ پہنچ سکے ؟ - 10 - کیا حمید نے شاہد کو کچھ روپیہ بطور قرض دیا تھا ؟ 11 - اگر شاہد نے وہ روپیہ وصول کر لیا تھا تو لوٹایا کیوں نہیں؟ 12 - گلشن نے خوشی میں میری کامیابی پر پھولوں کا ایک گلدستہ[3] پیش کیا تھا -

1. Had been whitewashed. 2. Had it been very cold. 3. Bouquet.

(*i*) **Future Perfect Tense** (فعل مستقبل تمام) :

*It shows action that will be completed at some in the future.*

| | |
|---|---|
| 1. We shall have reached Karachi by Monday. | ہم پیر تک کراچی پہنچ چکے ہوں گے - |
| 2. Until we meet them they will have taken a decision against us | جب تک ہم ان سے ملیں گے وہ ہمارے خلاف فیصلہ کر چکے ہوں گے - |
| 3. Will the aeroplane have taken off by 7 a.m. ? | کیا ہوائی جہاز صبح سات بجے پرواز کر چکا ہو گا ؟ |

| | |
|---|---|
| 4. Will the students not (Won't the students) have talked about their problems to the Principal by noon ? | کیا دوپہر تک طلباء نے اپنے مسائل کے بارے میں پرنسپل سے بات نہ کر لی ہو گی ؟ |
| 5. If we do not send them the money they need, they will have taken a loan from the bank. | اگر ہم نے اس کے پاس وہ روپیہ نہ بھیجا جس کی انہیں ضرورت ہے تو وہ بینک سے قرض لے چکے ہونگے - |
| 6. The animals in the room will have been dead by 3 a. m. without fresh air. | کمرے میں جانور صبح تین بجے تک بغیر تازہ ھوا کے مر چکے ہوں گے - |

(''been'' کا استعمال اس لیے ھوا ہے کیونکہ ''will have'' کے بعد کوئی فعل استعمال نہیں ھوا - Passive Voice میں بھی ''will have'' کے بعد ''been'' استعمال ھوتا ہے - مختلف جگہوں پر دوسرے فقرے ملاحظہ ہوں اور نیچے فقرہ نمبر 7 )-

| | |
|---|---|
| 7. The rooms will have been painted before the rainy season starts. (Passive Voice) | موسم برسات شروع ھونے سے پہلے کمروں میں رنگ کیا جا چکا ھوگا - |

EXERCISE 12 1 - ہم 1998ء تک اپنی پڑھائی مکمل کر چکے ہوں گے - 2 - اگر اکمل چار مہینے کے اندر ڈگری حاصل کرنے میں کامیاب نہیں ہوتا وہ نوکری سے استعفیٰ دے چکا ہوگا - 3 - کیا اداکاروں نے یہ ڈرامہ ستمبر کے آخری هفتہ میں اسٹیج نہیں کر دیا ہو گا ؟ 4 کیا ان درختوں کو موسم گرما کے اختتام تک کاٹ نہیں دیا ہو گا ؟ 5 - کیا اس سال کے آخر تک اس لڑکی کی شادی اس کی مرضی کے خلاف؟ ایک امیر آدمی سے کی جا چکی ہو گی ؟ 6 - وقت گذرنے کے ساتھ ہمارے دوستوں کی مشکلات کم ہو چکی ہوں گی - 7 - کیا ان گاؤں کے لوگوں کو کاشتکاری کے جدید طریقوں کی تربیت دی جا چکی ہو گی ؟ 8 - کیا آپ اس سال گرمیوں کی چھٹیاں گزارنے مری پہنچ چکے ہوں گے ؟ 9 - میں اور میری بہن تین سال کے اندر چار بڑے امتحان پاس کر چکے ہوں گے - 10 - آپ کے یورپ سے واپس آنے سے پہلے کپڑوں کے نئے فیشن مقبول ہو چکے ہوں گے -

1. Will have resigned from service. 2. Against her will. 3. My sister and I.

(j) **Present Perfect Continuous and Present Perfect Tense** (فعل ماضی قریب و بعید جاری) :

*Present Perfect Continuous*—has been + *ing* verb ; have been + *ing* verb- *e.g.* has been raining, have been walking.

*Present Perfect*—has + past participle ; have + past participle *e.g.*, has done, have called.

*These are used for an action that began in the past and is still continuing or has just finished.*

(اس عمل کے لئے استعمال ہوتے ہیں جو ماضی میں شروع ہوا ہو اور اب بھی جاری ہو یا حال ہی میں ختم ہوا ہو -)

(*i*) She has been watching TV. (*ii*) She has watched TV. (*i.e.* (*i*) is still watching it. (*ii*) has just finished watching it.)

*Note this sentence* :

Sajid has been playing (*or* has played) football for two hours, and is still not tired (*i.e.* is still playing).

**Use of "for" and "since" (Also see Page 21)**

"For" refers to a period of time (مدت ، دوران) in the past.

"Since" refers to a point in time (معین وقت یا موقعہ) in the past.

(This is applicable to past perfect continuous and past perfect tenses as well.)

Note :

1. I have been sitting here *since* morning. — میں صبح سے یہاں بیٹھا ہوں -

(OR) I have sat here *since* morning.

2. She has been studying in this college *since* the arrived in this city (*since* her arrival), — وہ اس کالج میں اس شہر میں پہنچنے کے وقت سے پڑھ رہی ہے -

(OR) She has studies in this college *since* her arrival in this city.

3. Have they been fighting *since* they started talking about each other's habits ? — کیا وہ اس وقت سے لڑ رہے ہیں جب سے انہوں نے ایک دوسرے کی عادتوں کے بارے میں باتیں کرنی شروع کیں -

4. We have been residing here *since* 1987. — ہم 1987ء سے یہاں قیام پذیر ہیں -

5. Has she not been waiting for us *for* three hours ? — کیا وہ تین گھنٹے سے ہمارا انتظار نہیں کر رہی ہے ؟

(OR) Has she not waited for us *for* three hours ?

6. Samina has not been sewing *for* a long time. — ثمینہ بہت دیر سے نہیں سی رہی ہے -

(OR) Samina has not (hasn't) sewn for a long time.

Generally verbs of feeling, thinking, possessing, appearing like hear, notice, desire, hate, suppose, believe, look, seem arm not used in the continuous form. When used in the continuous form their meanings change. *E.g.* : *Supposing* we leave earlier, can we see them ?

EXERCISE 13 1 - اس شہر کے اکثر لوگ کوشش کرتے رہے ہیں کہ امیر ہو جائیں - 2 - کیا عذرا بازار سے جدید فیشن کے کپڑے[1] نہیں خریدتی رہی ہے ؟ 3 - میرے دوست دو گھنٹے سے ٹیلیویژن دیکھ رہے ہیں - مجھے پتہ نہیں وہ کب کھانا کھانے اٹھیں گے[2] - 4 - یونیورسٹی کے تمام طالب علم چھٹیوں کا انتظار کرتے رہے ہیں - 5 میں فروری سے اس مضمون کو سمجھنے کی کوشش کر رہا ہوں - 6 - ہم اس وقت سے جب یہاں آئے ہیں کرائے پر گھر لینے کی کوشش کر رہے ہیں[3] - 7 - کیا وہ 1986ء سے اس محکمہ میں نہیں ہے ؟ 8 - میرے ہم جماعتوں نے چار گھنٹے تک بارش میں سائیکل چلائی[4] - 9 - سلمیٰ اور اس کی سہیلیوں نے ایک ہفتہ تک اپنی کتابیں نہیں پڑھی ہیں - 10 کیا دفتر میں کام کرنے والوں[5] نے ایک لمبے عرصہ تک ملک اور قوم کی خدمت نہیں کی ہے ؟ 11 - ہمارے نئے ہمسائے رات سے اپنا نیا گھر صاف کر رہے ہیں - اب بھی وہ صفائی میں مصروف ہیں - 12 - کیا آپ اپنے والدین سے ایک سال سے نہیں ملے ہیں ؟ 13 - ہم کوئی دو سال سے اس تجارت میں ہیں - 14 - وہ کئی سال سے بیمار ہے - 15 - کیا احسن 15 مارچ سے غیر حاضر نہیں ہے ؟

1. Clothes of new fashion. 2. When they will rise to eat. 3. Have been trying to rent a house. 4. Bicycled or cycled in the rain. 5. Office workers.

**Note :** Sentences 7, 13, 14 and 15 admit of only one way of translation because of the absence of the main verb. For example :

*Sentence* 7. Has he not been (Hasn't he been) in this department since 1978 ?

*Past perfect Continuous Tense*—had been + *ing* verb *e.g.*, had been raining, had been walking.

**Use of "for" and "since" the same as for present perfect conti-nouous and past perfect tenses.**

Both *Past Perfect Continuous Tense* and *Past Perfect* (had + past participle—*e.g.* had done, had called) can be used when the action began in the past and finished before the time of speaking.

جب عمل ماضی میں شروع ہوا ہو اور اس وقت سے پہلے ختم ہو چکا ہو جب اس کا تذکرہ ہو رہا ہو -

They had been waiting for their result until evening.

(OR) They had waited for their result until evening. (*i.e.* not after evening.)

| | |
|---|---|
| We had been sitting in the hall for almost three hours (*i.e.* before we stopped sitting there.) (OR) We had sat in the hall for three hours. | ہم حال میں قریب قریب تین گھنٹے تک بیٹھے رہے تھے - |
| She had been sewing since she woke up | وہ سو کر اٹھنے کے وقت سے سی رہی تھی یا سیتی رہی تھی - |
| I had been working for the company since 1986. | میں 1986ء سے کمپنی کے لئے کام کر رہا تھا یا کرتا رہا تھا - |

Note : A *single action* in the past perfect is completely different from a *continuous* action in the Past Perfect Continuous :

(*a*) We had bought the books for Rs. 1200.

ہم نے 1200 روپے میں کتابیں خرید لی تھیں ·

(*b*) We had been buying the books all through the day.

(OR) We had bought the books all through the day.

ہم تمام دن کتابیں خریدتے رہے تھے -

Sentence (*a*) does not show that the action of buying the books was continuous.

EXERCISE 14 1 - ایران اور عراق کئی مہینے تک لڑتے رہے تھے - 2 - کیا آپ دفتر بائیسکل پر جاتے رہے تھے ؟ 3 - کیا وہ مجھے لمبے خط نہ لکھتی رہی تھی ؟ 4 - ہندوستان کے بادشاہ شاندار عمارتیں تعمیر کرواتے رہے تھے [1] - 5 - سلیمان مشرق ایشیا کے ملکوں میں جاتا رہا تھا - 6 ہم اس کھانے کو نہیں کھاتے رہے تھے - 7 - ہم 1984ء سے اس گاؤں میں رہتے رہے تھے - 8 - کیا وہ سب لوگ دوسرے ملکوں میں جانے کی کوشش کرتے رہے تھے؟ 9 - وہ تینوں بہنیں کالج میں داخل ہونے کے وقت سے[2] انگریزی ادب پڑھتی رہی تھیں - 10 - وہاں 1985ء سے بارش نہیں ہوئی تھی - 11 - کیا احسن اس موٹرسائکل کو پانچ سال تک نہیں چلاتا رہا تھا ؟ 12 - کیا آپ نے اردو شاعری کا کچھ مدت تک بغور مطالعہ نہ کیا تھا ؟

1. Had been getting mangnificient buildings constructed. 2. Since their admission to the college.

**(k) Conditional Sentences (شرطیہ جملے) Also review Pages 23 to 26**

**1st kind** (متوقع عمل). The verb in the if-part of the sentence is in the present tense and the verb in the main clause is in the future tense.

If we go there we *shall* meet her.
اگر ہم وھاں جائیں تو اس سے ملیں گے -

Tell them I am coming if you go there.
اگر آپ وھاں جائیں تو ان سے کہہ دیں کہ میں آ رہا ھوں -

**2nd kind** (غیر متوقع عمل). The verb in the if-part is in the past tense and so the verb in the main part is also in the past form :

If he *wrote* a book I *would* read.
اگر اس نے کتاب لکھی تو میں اسے پڑھوں گا -

اس قسم کے جملوں میں عمل غیر متوقع improbable ھوتا ہے - (پہلی قسم کے جملوں کے مقابلوں میں جنہیں عمل متوقع ہوتا ہے -)

**3rd kind** (نا ممکن عمل). The verb in the if-part is in the past perfect tense and the verb in the main part is in the form of "would have", "should have", "might have", etc.

If those students had read this book most of them would have passed. [*i.e.* the students did not read it, and so did'nt pass.]
اگر ان طلباء نے اس کتاب کو پڑھ لیا ہے ھوتا ان میں سے پیشتر پاس ہو جاتے -

Could he have married Shama if he had not already married Kanwal ?
کیا وہ شمع سے شادی کر سکتا تھا اگر اس نے کنول سے پہلے ھی شادی نہ کر لی ھوتی -

If they had *been* present there they might have met me.
اگر وہ وھاں موجود ھوتے تو ھو سکتا ہے کہ مجھ سے مل لیتے -

You would have *been* very happy if you had *been* at the party.
آپ بہت خوش ھوتے اگر آپ پارٹی میں ھوتے -

("Been" is used because the if-part or the main part is without a main verb.)

Would Samrina have made a speech if she had been called to the debate ? (If-part in the passive form)
کیا ثمرینہ نے تقریر کی ہوتی اگر اسے مباحثہ میں مدعو کیا گیا ھوتا -

If she were in your place she could answer the question.
اگر وہ تمہاری جگہ ھو تو سوال کا جواب دے سکے گی -

| | |
|---|---|
| If they were to come here they would meet me. (Shows more doubt.) | اگر ان کا یہاں آنا ہوا تو مجھ سے مل لیں گے - |
| Unless (or until) you return my booksI shall not pay you the money. | جب تک آپ میری کتابیں واپس نہیں کریں گے میں آپ کو پیسے نہیں دوں گا - |

EXERCISE 15

1 - اگر ماجد یہاں آیا تو آپ کی تصویریں لائے گا - 2 شام کو اگر بارش ہوئی تو ہم اندر سوئیں گے - 3 - مسلمان اگر مشکل میں ہوئے تو کیا وہ اپنی مدد خود کریں گے ؟ 4 ہم کھانا نہیں کھائیں گے اگر ہمیں بھوک نہ لگی[1] - 5 اگر ہوائی جہاز ٹھیک وقت پر اترا ہوتا[2] تو اُسے حادثہ پیش نہ آتا[3] - 6 - ہم نے اس مضمون پر مختلف کتابیں پڑھی ہوتیں تر ہمیں اسے سمجھنے میں کوئی مشکل پیش نہ آتی - 7 - رات تک ہم اپنا کام ختم نہ کر سکتے تھے اگر بجلی چلی گئی ہوتی[4] - 8 - کیا حسن رات کو نہ سو سکتا اگر اس کے والد کسی دوسرے شہر میں چلے گئے ہوتے ؟ 9 - اگر میں اس دوا کو نہ کھاتا تو ہو سکتا ہے بیمار رہتا[5] - 10 - ہم اتوار کو کراچی نہ پہنچ سکتے تھے اگر تیز رفتار ٹرین میں سوار نہ ہوتے - 11 - شبنم نے اپنا سبق یاد نہ کیا ہوتا اگر اسے کلاس میں تنبیہ نہ کر دی گئی ہوتی[6] - 12 اگر ثریا خانیوال گئی تو اپنے رشتہ داروں سے مل کر بہت خوشی محسوس کرے گی - 13 - کیا امتحان ملتوی کر دیے جاتے اگر طلبہ نے اس کا مطالبہ کیا ہوتا ؟ 14 - مسلمانوں نے بہت ترقی کی ہوتی اگر وہ اسلام کے اصولوں پر ہمیشہ کاربند رہتے[7] - 15 - ہو سکتا ہے کہ ہم بیمار ہو جاتے[8] اگر خوراک کا خیال نہ رکھتے[9] - 16 - اگر آپ مختلف دوکانوں پر گئے ہوتے تو ہو سکتا ہے اتنی مہنگی گھڑی نہ خریدتے - 17 - جب تک کریم یہاں نہیں آتا میں اس کے گھر نہیں جاؤں گا - 18 - اگر میں تمہاری جگہ ہوں[10] تو اس سوٹ کو نہیں خریدوں گا[11] - 19 - جب تک آپ انصاف نہیں کریں گے آپ کے ملازم آپ کے ساتھ تعاون نہیں کریں گے - 20 کیا وہ کارخانے چلنے بند ہو جاتے اگر انہیں کاریگر نہ ملتے ؟

1. If we did not have an appetite (or did not feel hungry). 2. Had landed at the right time. 3. Would not have met with an accident. 4. If there had been a power failure. 5. I might have remained ill (or sick). 6. If she had not been warned. 7. If they had always followed the principles of Islam. 8. Might have fallen ill. 9. If we had not been careful about the food. 10. If I were in your place. 11. Would (or should) not buy.

## IV. SOME GENERAL EXPLANATIONS

(1) **May might,**—"Might" is the past form of "may". When

expressing possibility "might" makes it less possible (یعنی توقع کو کم کر دیتا ہے). "Might" is also used for the future thus :

Sanam may come (کافی متوقع).

The storm might come (کافی کم متوقع).

**(2) Used to, be used to, get used to**

(*a*) **"Used to"**—for habit or practice in the past—See pages 22-23.

We used to climb hills. — ہم پہاڑوں پر چڑھا کرتے تھے ۔

*Also* : We climbed hills.

(اگر یہ کہتے وقت دماغ میں مفہوم "چڑھا کرتے تھے" کا ہو ۔)

(*b*) **Be used to**—is, am, are, was.... used to—be accustomed to کا عادی ہونا—for present and past only.

We are used to tea. — ہم چائے کے عادی ہیں ۔

We are used to taking tea. — ہم چائے پینے کے عادی ہیں ۔

Is she used to village life ?

In Peshawar Zarin was used to taking green tea.

[After "be used to" is used "ing" verb form or a noun.]

—We can also say : We are *in the habit* of taking tea. (with "ing" verb)

(*c*) **Get used to**—become accustomed to عادت ہو جانا ، عادت پڑنا

We do not take coffee. If we take it in office we may get used to it. — ہم کافی نہیں پیتے ۔ اگر اسے دفتر میں پئیں تو ہو سکتا ہے اسکے عادی ہو جائیں ۔

Zubair is getting used to his studies. — زبیر کو پڑھائی کی عادت پڑ رہی ہے

Husna got used to detective novels. — حسنہ کو جاسوسی کے ناولوں کی عادت پڑ گئی ۔

When we go to Africa, we shall get used to speaking African languages. — جب ہم افریقہ جائیں گے تو افریقہ کی زبانیں بولنے کے عادی ہو جائیں گے ۔

[After "get used to" is used "ing" verb form or noun.]

EXERCISE 16 1 ۔ وہ سگریٹ نوشی کا عادی ہے ۔ اسے پتہ نہیں یہ عادت نقصان دہ ہے ۔ 2 ۔ بچپن میں ہم گرمیوں میں روزانہ نہر میں نہایا کرتے تھے ۔ 3 ۔ اگر آپ نٹ بال کھیلتے رہیں گے تو آپ اس کے عادی ہو جائیں گے ۔ 4 ۔ یہ سب

لوگ جو اسٹریلیا جا رہے ہیں جلدی آسٹریلیا کے کھانوں کے عادی نہیں ہو سکتے - 5 - کیا زینت کو شام کو سیر کرنے کی عادت پڑ گئی تھی ؟ 6 - حمید کو خراب کتابیں پڑھنے کی عادت نہیں پڑنی چاہیے - 7 - کیا انیسویں صدی میں لوگ گھوڑوں اور بیل گاڑیوں میں سفر نہ کیا کرتے تھے ؟ 8 کیا اگر آپ نماز دو تین مہینے تک باقاعدگی سے پڑھیں تو آپ کو اس کی عادت نہ پڑ جائے گی ؟ 9 - شہر کے بیشتر لوگ ان مشکلات کے عادی نہیں ہوتے جن کے گاؤں کے لوگ ہوتے ہیں - لیکن اگر وہ گاؤں میں جا کر رہیں تو ان کے عادی ہو سکتے ہیں -

## EXAMPLES OF CONTINUOUS PASSAGES

*The order of words in English can be different from that in Urdu.*

(1) سوال یہ پیدا ہوتا ہے کہ آخر ایسا کیوں ہوتا ہے اور جمہوریت کو کیوں بڑھنے کا موقع نہیں ملتا ؟ ہم نے در اصل صحیح جمہوریت کو اب تک سمجھا ہی نہیں اور نہ ہی اس سمت میں ایک بھی قدم اٹھایا ہے - سیاسی رہنماؤں کی اس غفلت کے نتیجے میں سزا پوری قوم بھگت رہی ہے - ہمارے سیاسی قائدین پھر بھی سبق حاصل نہیں کرتے اور نہ ہی اصل منزل کو سمجھنے کے لئے اپنی بچی کھچی عقل کا استعمال کرتے ہیں -

The question arises why it happens thus and why democracy is not given a chance to grow. In reality we have not at all understood democracy until now, nor have taken even a step towards it. As a result of this negligence of political leaders, the whoie nation is undergoing the punishment. Even the political leaders do not take a lesson nor do they make use of the little remaining wisdom with them to understand their true destination.

(2) ایک شخص بال بکھرائے گریبان کے بٹن کھولے ایک ریستوران میں داخل ہوا - اور اس نے چہرے پر غم کی پرچھائیاں مزید نمایاں کرتے ہوئے بیرے سے کہا "مجھے کھانا اور ہمدردی کے دو بول چاہییں" - تھوڑی دیر کے بعد بیرا واپس آیا - اس نے کھانا میز پر سجایا اور کہا "یہ رہا آپ کا کھانا اور ہمدردی کے دو بول یہ ہیں کہ کھانا باسی ہے ، نہ ہی کھاؤ تو اچھا ہے" -

A person with unkempt hair and collar buttons open entered a restaurant. And making the shadow of sadness on his face more prominent, he said to the bearer, "I need food and two words of sympathy". The bearer returned a little later. He laid the food on the table and said, "Here is your food and the two words of sympathy are , the food is stale, you had better not eat it."

[Note the use of *had better*=it would be better to—Always followed by the present tense infinitive— *go, play, etc.*:

They, had better sleep.
You had better not eat.

Rahat'd better play hockey. Often used in the short form.

[*Never used in question form*]

**EXERCISES**

EXERCISE (1) روس میں ریڈیو سیٹ ٹیلی ویژن سیٹوں کے مقابلے میں[1] زیادہ ہیں غریب سے غریب گھر میں بھی[2] ریڈیو ضرور ہے - اگر کوئی خرید نہیں سکتا تو کرائے پر لے لیتا ہے - کاروں میں بھی ریڈیو ہیں - اب ریڈیو کی مانگ[3] ٹیلیویژن کی وجہ سے کم ہوتی جا رہی ہے - ٹی وی کی طرح اس پر بھی پروپیگنڈا پروگرام[4] زیادہ ہوتے ہیں - غیر ملکی نشریات[5] میں روس کی خارجہ پالیسی[6] اور اندرونی ترقی[7] کو خاص اہمیت دی جاتی ہے[8] -

1. In comparison with. 2. Even in the poorest home. 3. The demand for the radio. 4. Propaganda programmes. 5. Foreign broadcasts. 6. Foreign policy. 7. Internal progress. 8. Are given special importance.

(2) ہم صبح کو لاہور کے ہوائی اڈہ پر پہنچے - ہمیں بتایا گیا کہ کسی فنی خرابی کی وجہ سے[1] جہاز تین گھنٹے بعد اسلام آباد کے لئے روانہ ہوگا - یہ سن کر ہم بہت فکر مند ہوئے[2] کیونکہ وہاں دوپہر کو ہمارا انٹرویو تھا - اس وقت دس بجے تھے اور انٹرویو دو بجے شروع ہونا تھا[3] - ہوائی اڈہ پر کچھ ٹیکسیاں کھڑی تھیں - میں نے ایک ٹیکسی ڈرائیور سے پوچھا کہ کیا وہ ہمیں اسلام آباد لے جا سکتا ہے - ڈرائیور نے کہا کہ اس کی گاڑی پرانی ہے اور ہو سکتا ہے کہ راستے میں خراب ہو جائے[4] - میرے ساتھی نے ٹیلیفون پر اپنے ایک دوست سے اس مشکل کے بارے میں بات کی - تھوڑی دیر میں وہ دوست اپنی کار میں وہاں آ گیا -

1. Because of (*or* owing to *or* on account of). 2. Were very worried to hear this. 3. Was to start. 4. Might break down on the way.

(3) موٹاپے کی کچھ وجوہات ہیں - سب سے پہلی وجہ یہ ہے کہ وراثت میں بھی موٹاپا ملتا ہے[1] - مثلاً ماں اور باپ موٹے ہوں تو بچے بھی ہوں گے - کئی لوگ بہت زیادہ کھانے[2] کے باعث موٹے ہوتے چلے جاتے ہیں - وقت بے وقت[3] کھانے سے بھی جسم موٹا ہوتا ہے - بہت سے لوگ ایسے ہیں جو خوراک کا بہت خیال رکھتے ہیں[4] - لیکن وہ متوازن خوراک[5] کا خیال نہیں رکھتے -

1. Is inherited. 2. Over-eating. 3. At all times. 4. Pay much attention to. 5, Balanced diet.

(4) (Active and Passive) دنیا کو تباہی سے بچانے کے لئے اقوام متحدہ کو قائم کیا گیا تھا[1] - اس کی زندگی پر نظر ڈالیے[2] - جب جنگ عظیم دوئم ختم ہوئی تو ہر شخص کو امن کی خواہش تھی - قدرتی طور[3] پر امن کچھ سال تک رہا اور اقوام متحدہ کو اسے قائم رکھنے میں[4] زیادہ دشواری پیش نہ آئی - پھر معاشی میدان میں[5] اقوام کے درمیان مقابلہ شروع ہوا اور اس بین الاقوامی ادارہ[6] کو معاشی مقاصد کے لئے استعمال کیا گیا - اس کے ذریعے پسماندہ اور ترقی پذیر ملکوں[7] کی مدد کرنے کے طریقے تجویز کیے گئے - لیکن ترقی پذیر ملکوں نے زیادہ ترقی نہ کی اور ترقی یافتہ ممالک ان سے بہت آگے نکل گئے - پھر محدود جنگیں[8] لڑی گئیں - اقوام متحدہ ان محدود جنگوں کو بند کرنے میں بہت کامیاب نہ ہوا - اس نے ان جنگوں کو جلد بند کر دیا جن کے بند کرنے میں بڑی طاقتوں کو خاص دلچسپی تھی[9] - آج کل ایران اور عراق کے درمیان جنگ جاری ہے اور ہم نہیں کہہ سکتے کہ یہ بین الاقوامی ادارہ اسے ختم کرنے میں کیا کردار ادا کر سکتا ہے[10] -

1. Had been establishe1 (or set up). 2. Have a look at. 3. Naturally. 4. To maintain it. 5. In the economic field. 6. International institution. 7. Backward and developing countries. 8. Limited wars. 9 Stopped such wars as the big powers were specially interested in stopping (or in putting an end to). 10. What role it can play.

(5) ریڈیو اور ٹیلی ویژن آج کل بہترین ذرائع ابلاغ[1] ہیں - ان پر بھی کبھی کبھی پروگرام پیش کیے جاتے ہیں جو قطعاً ناکافی ہیں[2] - ان قومی ذرائع ابلاغ کو اپنے وقت کا کم از کم دس فیصد سائنسی و فنیات[3] کو دینا چاہیے کیونکہ یہ وقت کی ضرورت ہے[4] - سائنسی موضوعات کے پس منظر میں[5] ڈرامے لکھے اور پیش کیے جا سکتے ہیں -

1. Communication media. 2. At times programmes are presented which are entirely inadequate. 3. Science and technics. 4. Is the need of the hour. 5. In the background of.

(٥) اردو زبان میں سائنس کو پاکستان میں پھیلانے کے لیے جن صحافیوں[1]، مصنفین اور ناشرین نے کام کیا ہے ان کو انگلیوں پر گنا جا سکتا ہے[2] - ضرورت اس بات کی ہے کہ اس سلسلہ میں کام کرنے والوں کو سہولتیں دی جائیں اور ان کی حوصلہ افزائی کے لیے پروقار[3] طریقوں کو تلاش کیا جائے - اخبارات میں اور ریڈیو اور ٹیلی ویژن پر جو لوگ اچھی کارکردگی کا مظاہرہ کریں[4] ان کو انعامات دیئے جانے چاہیں - ایسے تاجر جو کارخانوں کے مالک ہیں ان کو بھی اس سلسلہ میں آگے آنا چاہیے - مالک میں اگر سائنسی معاشرہ[5] قائم ہوگا تو سائنس ترقی کرے گی -

سائنس کی ترقی سے ملک کی ترقی وابستہ ہے[6] - اسلام میں علم کے حصول پر زور دیا گیا ہے[7] - اس سے مسلمان دور نہیں رہ سکتا -

1. Journalists. 2. Can be counted on the fingertips. 3. Dignified. 4. Make a good performance. 5. Scientific society. 6. Is connected with. 7. The pursuit of knowledge has been emphasized.

(7) کسی نے کہا ہے کہ موسیقی روح کی غذا ہے[1] - آج کل پوری دنیا میں اس غذا کا استعمال روز بروز بڑھ رہا ہے - شائد اس کی وجہ یہ ہو کہ اجکل کے مادی دور[2] میں ہماری روحیں کچھ زیادہ ہی بھوکی پیاسی رہتی ہیں - بہر حال وجہ کچھ ہو معاشیات کے اصولوں کے مطابق[3] بڑھتی ہوئی مانگ[4] کی وجہ سے بہتر سے بہتر موسیقی فراہم کرنے کے لئے بہتر سے بہتر آلات اور نظام وضع کیے جا رہے ہیں[5] - اس سلسلے میں اسکاٹ لینڈ کی ایک فیکٹری نے ہائی فائی آلات[6] کو بہتر طور پر جانچنے[7] اور پرکھنے[8] کے لئے ایک ہندسی[9] تجزیہ گر[10] اختراع کیا ہے[11] -

1. Is the food of the soul. 2. Materialistic age. 3. According to the principles of economics. 4. Growing demand. 5. Are being prepared. 6. Hi-fi instruments. 7. Assessing. 8. Scrutinising. 9. Numeral. 10. Analyser. 11. Has devised.

(8) کچھ لوگ مغربی جمہوریت[1] کو معاشرہ اسلامی[2] کے لئے قابل قبول[3] کہتے ہیں - وہ در حقیقت اسلامی معاشرے کو مختلف جماعتوں اور گروہوں[4] میں تقسیم کر کے ایک دوسرے کے خلاف نفرت اور حقارت کی دیواریں کھڑی کرنا چاہتے ہیں تا کہ اسلامی آئین کے نفاذ کو مسلسل التواء میں ڈالے رکھیں[5] - اسلام بذات خود ایک جمہوری نظام ہے اور بنی نوع انسان[6] کو ایک مستقل نظام حیات[7] پر کار بند کرتا ہے[8] - اسلام میں گروہ بندیوں[9] اور مختلف جماعتوں کے قیام[10] کی کوئی گنجائش نہیں[11] -

1. Western democracy. 2. Islamic society. 3. Acceptable. 4. Classes and groups. 5. So that they make keep the implementation of the Islamic system in permanent suspense. 6. The human race. 7. Permanent code of life. 8. Makes it comply with. 9. Division into groups. 10. Establishment. 11. No scope for.

(9) سفر کے دوران ہمیں ایک پہاڑی چشمہ[1] پر لے جایا گیا - چشمہ میں سے پانی لگا تار[2] اور تیزی کے ساتھ بہہ رہا تھا - میں پانی پینے ہی والا تھا کہ میرے گائیڈ نے روک دیا اور کہا "یہ پانی نمکین ہے - اس میں جو بھی نہاتا ہے وہ اپنی صحت میں حیرت انگیز تبدیلی محسوس کرتا ہے[3] - اگر آپ چاہیں تو اس

میں نہا سکتے ہیں اور خود اس کے اثرات کو دیکھ سکتے ہیں[4]" - جب میں نے گائیڈ سے کہا کہ میرے پاس نہانے والا لباس[5] نہیں ہے تو وہ ہنسنے لگا اور اس نے نزدیک ہی کچھ حماموں کی طرف اشارہ کیا اور مجھے ان کی طرف جانے کو کہا - حمام میں داخل ہوا تو گرم بھاپ ناک میں داخل ہوتی محسوس کی - نہانے کے بعد ایسا محسوس ہوا جیسے دوسری زندگی مل گئی ہو[6] -

1. Mountain fountain. 2. Continuously. 3. Feels a surprising change in his health. 4. Can see the effects for yourself. 5. Bathing costume. 6. Felt as if I had got a new life.

(10) عالم کی تقریر نے ہم سب کو بے انتہا متاثر کیا - انہوں نے انسان کو پرکھنے کے تین معیار بیان کیے[1] جن کے اطلاق سے ہم اپنے بارے میں کئی نتائج نکال سکتے ہیں[2] - سب سے پہلے انہوں نے زور دیا[3] کہ ہمیں اپنی شخصیت کا خود تفصیلی جائزہ لینا چاہیئے[4] - دن گزرنے پر تھوڑی دیر سوچنا چاہیے کہ ہم اپنی نظر میں کیا ہیں اور کہاں کھڑے ہیں - واقعی انسان سب سے پہلے اپنی نظروں میں گرتا یا ابھرتا ہے[5] - پھر انہوں نے معاشرہ کی طرف اشارہ کیا کہ وہ ہمارے بارے میں کیا خیالات رکھتا ہے[6] - لیکن انہوں نے یہ کہہ کر تیسرے معیار پر بحث شروع کر دی کہ ضروری نہیں کہ معاشرہ ہمیشہ اور ہر وقت ہمارے بارے میں صحیح خیالات رکھے - تیسرا معیار نہ قابل تغیر (تبدیلی) اور آخری ہے[7] اور وہ خدا کے احکام کی واضع اطاعت ہے[8] -

1. Stated three standards for assessing a person 2. With whose application we can derive serveral results. 3. Emphasized. 4. Make a detailed assessment ourselves. 5. Falls or rises in his own opinion. 6. Pointed to the ideas of society about us. Unchangeable and final. 8. Clear obedience of God's dictates.

(11) جنگ خواہ کسی بھی مقصد کے تحت لڑی جا رہی ہو[1] اس کی حمایت نہیں کی جا سکتی - اور جب جنگ میں دو مسلمان ملک لڑ رہے ہوں تو اس سے زیادہ افسوسناک بات کوئی نہیں ہو سکتی[2] - ہمیں مسلمان ملکوں کی ایک مؤثر تنظیم[3] کی ضرورت ہے جو کسی بھی دو یا زیادہ مسلمان ملکوں کو جنگ شروع اور جاری رکھنے سے باز رکھ سکے[4] - چھوٹے یا کمزور ملک عام طور پر جنگ بڑی طاقتوں کے اکسانے پر[5] یا ان کے مفاد میں[6] شروع کرتے ہیں - تعجب کی بات ہے کہ دوسری جنگ عظیم کے اختتام سے اب تک مغربی ممالک کے درمیان یا اشتراکی ممالک[7] کے درمیان یا اشتراکی اور مغربی ممالک کے درمیان کوئی بڑی جنگ نہیں لڑی گئی ہے - چھوٹے پسماندہ[7] یا ترقی پذیر[8] ممالک نے دنیا کے

مختلف حصوں میں اسی عرصے میں چھوٹی بڑی جنگیں لڑی ہیں - کیا ترقی یافتہ ممالک تیسری دنیا کو جنگ کا اکھاڑہ تصور نہیں کرتے[8] ؟

1. Whatever the aim for which a war is being faught. 2. Nothing can be more regrettable. 3. Effective organization. 4. Which may restrain any two . from. 5. On being incited. 6. In their interest. 7. Socialist countries. 7. Backward. 8. Developing. 9. Consider the Third World as an arena of war.

(12) زندہ تو ہر جاندار رہتا ہے اور رہ سکتا ہے - ہمیں یہ دیکھنا چاہیے کہ بہتر طور پر کون زندہ رہتا ہے - فلسفیانہ یا مذہبی طور پر[1] اس بات کو یوں بیان کیا جا سکتا ہے[2] کہ انسانی زندگی بامقصد ہوتی ہے اور جانوروں اور چرند پرند کی بہت حد تک بے مقصد[3] - لیکن انسان بھی کئی سطحوں پر اپنی زندگی گذارتا ہے[4] ، ایک اپنے لئے ، دوسرے دوسروں کے لئے اور تیسرے خدا یا روحانی قوتوں کے لئے - خدا کی نظر میں[5] وہ زندگی بہترین ہے جو انسان ان تین سطحوں پر بیک وقت[7] گذارے - اپنے لئے اور اپنے خاندان کے افراد کے لئے زندہ رہنا اتنا ہی ضروری ہے جتنا کہ معاشرے اور خدا کے احکام کی اطاعت کرنے کی خاطر[8] - جو افراد اس طرح کی متوازن زندگی گذارنے کے قابل ہیں انہیں بلاشبہ صحیح طور پر کامیاب کہا جا سکتا ہے[9] -

1. In the philosphic and religious sense. 2. Can be stated by saying that. 3. Aimless to a large extent. 4. Passes his life at several levels. 5. For spiritual forces. 6. In the eyes of God. 7. Simultaneously. 8. As much as much for the obedience of God's dictates. 9. Can be said to be.

(13) اسٹار پروگرام کے بارے میں ہم کئی سال سے سن رہے ہیں - عام شخص اس کی تفصیلات سے ناواقف ہے - 1970ء کے بعد سے سپر طاقتوں نے خلاء میں قبضہ کرنے کا خواب دیکھنا شروع کیا[2] - اور اس سلسلے میں کافی پیش رفت ہوئی - امریکی حکومت نے خلاء میں ایٹمی ہتھیار لے جانے کا منصوبہ بنایا تاکہ وہاں سے دشمن کو تباہ کیا جا سکے - اس کام پر بے انتہا خرچ کیا گیا - امریکہ کے اس فوجی پروگرام کے جواب میں روس نے بھی تیاری شروع کر دی ہے جو بہت حد تک خفیہ ہے - دنیا کے عام لوگوں کو بڑی طاقتوں کے فوجی پروگراموں میں اتنی دلچسپی نہیں ہے جتنی کہ انہیں تخفیف اسلحہ[1] میں ہے - بڑی طاقتوں کے عوام بھی یہی چاہتے ہیں کہ ایٹمی ہتھیار نابود کر دیئے جائیں اور دنیا میں ایٹمی جنگ کا امکان ہی باقی نہ رہے[2] -

1. Disarmament. 2. Began dreaming of taking possession of outer space. 3. The possibility of an atomic war may not remainat all.

(14) اپریل 1978ء سے افغان عوام روسی فوجوں کا بہادری سے مقابلہ کر رہے ہیں - وہ اپنے ملک پر غیر ملکی تسلط[1] برداشت نہیں کر سکتے[2]- افغان مجاہدین[3] میں ہر عمر کے لوگ شامل ہیں[4] - نئے بھرتی ہونے والے[5] زیادہ تر نوجوان ہیں جن میں کچھ جدید ہتھیار، موٹر سائیکل اور ریڈیو ٹرانسمیٹر حاصل کر لیا چاہتے ہیں - بعض اوقات[6] یہ چیزیں وہ روسیوں سے چھیننے میں[7] کامیاب رہتے ہیں - روپے اور اسلحہ کی کمی[8] ان کا سب سے بڑا مسئلہ ہے - (یہ جنیوا معاہدہ پر دستخط ہونے سے پہلے لکھا گیا[9] - )

1. Foreign domination. 2 Cannot tolerate. 3. Afghan freedom fighters or "mujahideen", 4. People of all ages are included 5. The new recruits. 6. At times. 7. In snatching from the Russians. 8. The lack of money and arms. 9. This was written before the signing of the Geneva Accord (Agreement).

(15) ایک محفل میں ایک باتونی[1] خاتون ڈاکٹر جانسن سے باتیں کرنے کی کوشش کر رہی تھیں - لیکن وہ اس پر کوئی خاص دھیان نہیں دے رہے تھے[2] -

"کیوں ڈاکٹر، میرا خیال ہے آپ خواتین سے مردوں کی صحبت زیادہ پسند کرتے ہیں؟"

"میڈم" انہوں نے جواب دیا "میں خواتین کی صحبت کا بہت شائق ہوں[3]، میں ان کا حسن پسند کرتا ہوں، ان کی نزاکت[4] پسند کرتا ہوں"۔

1. Talkative. 2. Was not taking much notice of it. 3. Am very fond of. 4. Grace.

(16) ٹیسٹ ٹیوب بچوں کی پیدائش[1] آج ایک حقیقت ہے اور کافی ملکوں میں اس کے کامیاب تجربے کیے جا چکے ہیں - اب ماہرین اسی طرح مصنوعی طور پر[2] پودوں کی تخلیق[3] کی کوشش کر رہے ہیں - نباتات بھی ایک طرح سے جاندار ہیں[5] - اگر یہ تجربہ کامیاب ثابت ہوا تو پودوں کی تعداد میں تھوڑے وقت میں غیر معمولی طور پر اضافہ ممکن ہو سکے گا[6] - خصوصاً[7] ہمارے ملک میں جو زرعی ہے زرعی تجربہ گاہوں سے پودوں کے بیج حاصل کر کے لگائے جا سکیں گے[8] - ماہرین نے توقع ظاہر کی ہے کہ وہ جلد ہی اس طرح پودے اگانے میں کامیابی حاصل کر لیں گے - اس سے پودوں کو ان کی بیماریوں سے محفوظ رکھنا بھی ممکن ہو سکے گا -

1. The birth of test-tube babies. 2. Artificially. 3. Creation. 4. Vegetation. 5. Alive in some way. 6. An increase in an extraordinary (unusual) way. 7. Particularly. 8. Will be possible to plant saplings after obtaining them from agricultural laboratories.

(17) مسلمانوں نے اسپین پر کئی سو سال حکومت کی - انہوں نے فن اور ادب میں بہت ترقی کی[1] - انہوں نے فنون جنگ کو بھی کافی فروغ دیا[2] - ملکی نظم و نسق کو موثر بنایا[3] - مسلم اسپین کے دارالحکومت قرطبہ[4] کو "دنیا کا ہیرا" کہا گیا ہے کیونکہ وہ اس زمانے میں یورپ کا سب سے زیادہ ترقی یافتہ شہر تھا - وسطی اور مشرقی یورپ کے عالم[6]، فنکار اور سائنسدان وہاں بار بار آتے تھے -

1. Progressed much in art and literature. 2. Promoted the arts of warfare a great deal. 3. Made the administration of the country effective. 4. Cordova. 6. Scholars.

(18) ہر انسان چاہتا ہے کہ وہ پر کشش نظر آئے[1] - عورتوں میں تو یہ خواہش کچھ زیادہ ہی ہوتی ہے - یہ مقصد حاصل کرنے کے لئے وہ میک اپ کے سامان پر لاکھوں روپیہ خرچ کرتی ہیں - اس بات کا اندازہ یوں لگایا جا سکتا ہے[2] - امریکہ کی ایک کمپنی مختلف کاسمٹکس[3] تیار کر کے ایک چھوٹے غریب ایشیائی ملک کی سالانہ آمدنی کے برابر ہر سال روپیہ کماتی ہے - ماہرین کا کہنا ہے کہ کسی ملک کی معاشی حالت کتنی ہی کیوں نہ بگڑ جائے کاسمیٹکس کی خریداری ہمیشہ جاری رہے گی[6] -

1. To look attractive. 2. It can be imagined thus. 3. Cosmetics. 4. Earns. 5. However much the economic condition may worsen. 6. The buying of cosmetics will always continue.

(19) کلفٹن ابھی بہت دور تھا - ہم تیز چل رہے تھے تاکہ سمندر کے کنارے سورج ڈوبنے کا منظر دیکھ سکیں[1] - یہ اس سال کا آخری سورج تھا - اس سال جتنی مسرتیں ملیں وہ ہوا میں گم ہو گئیں - کیا خبر آنے والا سال کیسا ہو ؟ ایک پرانے ماڈل کی کار قریب سے گذری تو ہم نے اسے روکنے کی کوشش کی - اس کار میں ہمارا پرانا دوست احسن بیٹھا ہوا تھا - احسن نے کہا کہ وہ بھی کلفٹن ہی جا رہا ہے تاکہ وہاں گرم گرم کافی پیئے اور پرانے سال کی یادوں کو موسیقی کے شور میں ڈبو دے[2] - ہم کار میں سوار ہو گئے اور پرانے سال کو خیر باد کہنے[3] اپنے محبوب[4] سمندر کی طرف چل دیئے -

1. So that we could observe the scene of the sunset. 2. So that he might drown the memories of the old year in the noise of music. 3. To say farewell to. 4. Favourite.

(20) ہم مواصلاتی سیارہ کے ذریعے دوسرے ممالک کے اکثر ٹی وی پروگرام براہ راست دیکھ سکتے ہیں[1] - اولمپک کھیل[2]، کرکٹ میچ، حج کے مختلف مراحل[3]، اقوام متحدہ میں ملکوں کے سربراہوں کی تقاریر[4] اور پاکستان کے اغوا شدہ طیارے کی دمشق سے براہ راست رپورٹ[5] ٹی وی پر پیش کیے جاتے

رہے ہیں[6]- پچھلے دنوں کراچی میں عمان اور ابوظہبی کے پروگرام دیکھنے کے لئے لوگ بے چین تھے[7]- بیشتر لوگوں نے اپنے گھروں کے سارے برتن اپنے انٹینا پر لگا دیئے تھے[8]- کچھ ہی سال میں آپ اپنے ٹیلی وژن میں ایک آلہ نصب کر کے[9] دنیا بھر کے ٹی وی پروگرام براہ راست دیکھ سکیں گے۔

1. Watch TV programmes directly from other countries through the space satellite. 2. Olympic games. 3. The different stages of the holy pilgrimage. 4. Speeches of the heads of States in the United Nations. 5. Direct report from Damuscus of the hijacked plane. 6. Have been presented on TV. 7. Were anxious to watch the programmes from Oman and Abu Dhabi. 8. Most of the people had fixed all the utensils of their homes to their antennas. 9. After installing an instrument in your TV.

(21) تھکا ہوا مسافر اپنی منزل پر پہنچا تو اسے محسوس ہوا کہ جس دوست سے ملنے آیا ہے کہیں دور جا چکا ہے[1]- دوست کے گھر میں تالا لگا ہوا تھا اور ایک کاغذ تالے پر لپٹا ہوا تھا[2]- مسافر نے کاغذ کو تالے پر سے اتارا[3] اور پڑھنا شروع کر دیا "مسٹر اسلم - آپ یہاں اتنی مشکل سے آئے ہیں - بہت بہت شکریہ—میں ایک بہت ضروری کام سے پشاور جا رہا ہوں[4] - کوئی تین دن بعد واپس لوٹوں گا - آپ اتنے دن میرے گھر میں قیام کریں - گلی کے کونے پر جو دوکان دار ہے اس کے پاس اس کے گھر کی چابی ہے - وہ دوکان دار تجارت میں میرا شریک ہے[5]- وہی آپ کو کھانا مہیا کرے گا" - اسلم نے اطمینان محسوس کرتے ہوئے ارادہ کیا[6] کہ کچھ اخبار اور رسالے خرید کر منان صاحب کے گھر میں آرام کرے اور رات کو کوئی دلچسپ فلم دیکھے[7]-

1. Had gone to some distant place. 2. A piece of paper was wrapped around the lock, 3. Took it off the lock. 4. Am going on some very important business. 5. Is my business partner. 6. Feeling satisfied intended to buy some newspapers and magazines 7. ...and to watch an interesting movie at night. [Note : Hint 4 indicates Mannan's having gone to Peshawar to do some important piece of work.]

(22) ابراہیم لنکن کا مقام[1] امریکن تاریخ میں اتنا ہی بلند ہے جتنا کہ قائداعظم کا ہماری تاریخ میں ہے - وہ ریاستہائے متحدہ امریکہ کا اتاترک تھا[2]- اس نے امریکہ کی ریاستوں کو متحد رکھا اور غلامی کا خاتمہ کیا[3]- اس کی زندگی کا ایک واقعہ ہی اس کی فرض شناسی[5] پر روشنی ڈالنے کے لئے کافی ہوگا[6]- جب وہ طالب علم تھا تو اس کے پاس کتابیں خریدنے کو پیسے نہ ہوتے

تھے - ایک دفعہ اسنے ایک دوست سے کچھ دن کے لئے ایک کتاب مانگی[7] - رات کو وہ یہ کتاب اپنے جھونپڑے کے باہر تکیے کے نیچے رکھ کر سو گیا[8] - جب سو رہا تھا تو آندھی اور بارش آ گئی اور کتاب کے صفحے ادھر ادھر بکھر گئے اور ضائع ہو گئے - لیکن اس نے کتاب کی قیمت ادا کرنے کے لئے مزدور کی حیثیت سے کام کیا[9] -

1. Place. 2. Very high. 3. Was the Ataturk of the United States of America. 4. Kept the American states united and brought slavery to an end. 5. Dutifulness. 6. Will be enough to throw light on. 7. Borrowed a book for a few days. 8. Outside his cottage went to sleep putting it under his pillow. 9. Worked as a labourer.

(23) دنیا کی بلند ترین چوٹی ماؤنٹ ایورسٹ[1] کی 1995ء تک ایڈوانس بکنگ ہو چکی ہے[2] - یہ بکنگ ان لوگوں کی طرف سے ہوئی ہے جو اس چوٹی کو سر کرنا چاہتے ہیں[3] - نیپال کی وزارت سیاحت[4] ان کوہ پیماؤں[5] سے درخواستیں وصول کرتی ہے جو نیپال کے بلند پہاڑوں پر چڑھنا چاہتے ہیں - اگر درخواستوں کی تعداد بڑھتی رہی تو پانچ سال کے بعد کوہ پیماؤں کو کوہ ہمالیہ کی چوٹیاں سر کرنے کے لئے بہت لمبے عرصہ تک انتظار کرنا پڑے گا -

1. The Mount Everest, the word's highest mountain peak. 2. Has been booked in advance. 3. Those who want to conquer it. 4. Ministry of tourism. 5. Mountaineers.

(24) مس فاطمہ جناح نے اپنی کتاب میں یہ واقعہ بیان کیا ہے - جس وقت میں کمرے میں داخل ہوئی تو قائد اعظم ڈاکٹر سے پوچھ رہے تھے "تمہارے خیال میں مجھے کتنا عرصہ بستر میں رہنا ہو گا[1] ؟ تم جانتے ہو کہ مجھے بہت کچھ کرنا ہے[2]" -

ڈاکٹر صاحب نے جواب دیا "ابھی اس بارے میں کچھ کہنا ممکن نہیں - بہر کیف[3] آپ کو جلد از جلد صحت یاب کرنے کے لئے ہر ممکن کوشش کی جائے گی" -

ڈاکٹر کے چلے جانے کے بعد انہوں نے کہا "تم درست کہتی تھیں - مجھے اپنی صحت کے بارے میں بہت پہلے ماہرین سے مشورہ کرنا چاہیے تھا[5] - لیکن مجھے اس کا کوئی غم نہیں[6] - اب میں اپنی بیماری سے لڑوں گا - ایسا کرنا میرا فرض ہے - میں نے کسی کی نصیحت پر آنکھیں بند کر کے عمل نہیں کیا[7] - میں نے ہمیشہ کٹھن راستہ اختیار کیا[8] - میرے سامنے اس کے علاوہ اور کوئی راستہ ہی نہ ہوتا تھا[9] -

1. How long shall I have to stay in bed? 2. I have yet to do a iot. 3. However. 4. To make you healthy. 5. Should have consulted the specialists much earlier. 6. Am not worried about it. 7. Never acted blindly on anyone's advice. 8. Adopted the difficult course. 9. No other course besides this used to be there before me.

(25) جمہوریت کی کامیابی کے لئے ضروری ہے[1] کہ عام لوگ سمجھدار[2] ہوں اور ان میں سے بیشتر لکھنا پڑھنا جانتے ہوں[3] - مغربی جمہوریتوں[4] کی کامیابی کے یہی اسباب ہیں[5] - مشرق[6] میں جمہوریتیں یکے بعد دیگرے مختلف[7] ملکوں میں ناکام ہوئی ہیں - بہت کم لوگ ایسے ہیں جہاں جمہوریت کچھ موثر ثابت ہوئی ہے[8] - اور ان ملکوں میں بھی وہاں کے لیڈروں کی ایمانداری اور کوشش سے جمہوریت کچھ آگے بڑھی ہے - اگر ہمارے پرانے سیاستدان اور حکمران تعلیم کو عام کرتے تو جمہوریت کا مستقبل[9] بہت روشن ہو جاتا[10] -

1. Is necessary. 2. Sensible. 3. Most of them are literate. 4. Western democracies. 5. Reasons for their success. 6. The East. 7. One after another. 8. Has proved to be somewhat effective. 9. The future. 10. Would have become very bright.

(26) اسلامی نظام معیشت[1] میں زکاۃ ایک ٹیکس ہے جس کے استعمال[2] خود قرآن نے معین کر دئیے ہیں[3] - ان کے علاوہ اسے کہیں اور استعمال نہیں کیا جا سکتا - اسکی حیثیت انکم ٹیکس یا کسی اور ملکی و قومی ٹیکس سے جداگانہ ہے - قرآن نے زکاۃ کے جو استعمال پیدا کیے ہیں ان میں سب سے زیادہ اہم استعمال غربا اور مساکین کی مدد ہے[4] -

1. The Islamic economic system. 2. Uses. 3. The Quran itself has defined. 4. The poor or indigent.

(27) مسٹر ایکس نے فلسفیانہ انداز میں[1] ہمارے سوالوں کو سنا اور جواب میں کہا کہ وہ دنیا سے زیادہ امید نہیں رکھتے[2] - کچھ دیر خاموش رہنے کے بعد وہ بولنے لگے اور یہ ایک دلچسپ گفتگو کا آغاز تھا [3]

مسٹر ایکس : میں سوچ رہا ہوں کہ یہ تمام جوہری توانائی[4] جو مختلف قسم کے بموں اور ایٹمی اسلحہ کے بنانے میں استعمال کی جا رہی ہے بنی نوع انسان کی فلاح کے لئے[5] کیوں استعمال نہیں ہوتی -

طالب علم : آپ کو اس سلسلے میں کچھ کرنا چاہیے - آپ جیسے مدبر لوگ[6] ہی سیاستدانوں اور سائنسدانوں کو آمادہ کر سکتے[7] ہیں کہ وہ ایٹمی توانائی کو پر امن مقاصد کے لئے استعمال کریں[8] -

مسٹر ایکس : میں نے پانچ سال پہلے ایک کتاب لکھی تھی جس کی کچھ کاپیاں بڑی طاقتوں[9] کے حکمرانوں کو کو بھیجی گئی تھیں - انہیں خط بھی لکھے گئے - اب اگر کوئی میری بات نہیں سنتا تو یہ اس کا قصور ہے -

طالب علم : کیا یہ وہی کتاب ہے جسکے ذریعے آپ امن کا نوبل انعام حاصل کرنے کی توقع رکھتے تھے[10] ؟

مسٹر ایکس : میں نے اپنی بیوقوفی میں اپنے متعلق بہت اونچا سوچا تھا[11] - بہر حال میں نے جنگ اور جنگی تیاریوں کے خلاف دلائل دئیے تھے[12] - جو اب بھی پڑھنے کے قابل ہیں[13] -

1. In a philosophic way. 2. Is not much hopeful about. 3. Was the start of an interesting talk. 4. Nuclear energy. 5. For the welfare of mankind. 6. Prudent people like you. 7. Can persuade. 8. For peaceful purposes. 9. The Big Powers. 10. Had expected to gain the Nobel Peace Prize. 11. Had thought very high of. 12. Had given arguments against. 13. Are still worth reading.

(28) اب سوال یہ پیدا ہوتا ہے[1] کہ زلزلہ سے جانی و مالی نقصان ہونے کے بعد زلزلے کے متعلق اطلاع دینے کا کیا فائدہ کیا ہے[2] - سائنس ابھی ترقی کی اس منزل[3] پر نہیں پہنچی جہاں زلزلوں کی پیشنگوئی ممکن ہو سکے[4] - اس سلسلے میں[5] دنیا کے بہت سے ملکوں میں تحقیقات جاری ہے[6] - اور وہ دن ضرور آئے گا جب زلزلہ آنے سے پہلے اس کی اطلاع دینا ممکن ہو سکے گا -

1. Now the question arises. 2. What is the use of informing about an earthquake after the loss of life and property caused by it ? 3. Stage of development. 4. Where the forecast of earthquakes may be possible. 5. In this connection. 6. Research is going on.

(29) مغربی ادب میں کتے کو ایک بلند مقام حاصل ہے[1] - مختلف مصنفین نے اپنے اور دوسروں کے کتوں کی مسحور کن[2] کہانیاں لکھی ہیں جن سے ہم آج کل بھی محظوظ ہوتے ہیں - آخر کتے ہی کا انتخاب کیوں کیا گیا جبکہ اس سے زیادہ خوبصورت اور طاقتور دوسرے جانور بھی موجود ہیں ؟ اس کی واضح وجوہات ہیں جن میں سے چند شائد آپ کو پتہ نہیں - ایک تو یہ کہ کتا عام طور پر اپنے مالک کا ہر حال میں ساتھ دیتا ہے اور اس کے ساتھ رہتا ہے - یعنی اس کا پوری طرح وفادار ہوتا ہے - دوسرا یہ کہ وہ اپنی جان پر کھیل کر[3] اپنے مالک اور اس کی جائداد کی حفاظت کرتا ہے اور تیسرے وہ بہت جلدی اپنے مخصوص فرائض کو سمجھ کر ان پر تیزی سے عمل کرنا شروع کر دیتا ہے - اگر آپ زندگی کا جائزہ لیں[4] تو اس بات سے انکار نہیں کریں گے

کہ وفاداری اور محبت سب سے قابل قدر خوبیاں ہیں[5] جن کی توقع آپ ان سب لوگوں سے رکھتے ہیں[6] جو آپ سے قریب ترین ہوں - ایک شخص اپنے دوست میں ، خاوند اپنی بیوی میں ، والدین اپنے بچوں میں ، آقا اپنے نوکروں میں اور کامیاب حاکم اپنے عوام میں یہی دونوں احساسات اپنے لئے دیکھنا چاہتا ہے[7] - اور جب ان دونوں میں سے ایک بھی نہ پایا جائے تو دیرینہ تعلق زیادہ عرصہ تک قائم نہیں رہ سکتا[9] -

1. Has a high place, 2. Enchanting. 3. Endangering (or jeopardizing)) his life. 4. Review. 5. The most valuable quantities. 6. Expect them of. 7. Wants to see these two very feelings for him. 8. Old relationship (or connection). 9. Cannot continue for long.

(30) تخریب کاری[1] کے مقاصد عام طور پر منفی ہوتے ہیں - تخریب کار[2] مال و جان کو وسیع پیمانے پر نقصان پہنچاتے ہیں[3] - عام لوگوں میں بے چینی پیدا کرتے ہیں[4] اور حکومت کے خلاف ان کے جذبات ابھارتے ہیں[5] - ایک حکومت بھی انہیں دوسری حکومت کے خلاف منظم طور[6] پر استعمال کرتی ہے - کچھ بین الاقوامی تنظیمیں تخریب کاروں کو مختلف ملکوں میں اپنے مقاصد کے حصول کے لئے تربیت دیتی ہیں[7] - ہوائی جہازوں کا اغوا[8] اکثر ایسی ہی تربیت کا نتیجہ ہوتے ہیں - لیکن کچھ ملکوں میں قومی آزادی کی تنظیمیں[9] بیرونی حکومتوں کے ظلم سے نجات حاصل کرنے کے لئے[10] یا اپنے کھوئے ہوئے علاقے واپس لینے کے لئے[11] تخریب کاری کا سہارا لینے پر مجبور ہو جاتی ہے[12] -

1. Terrorism. 2. Terrorists. 3. Damage life and property on a large scale. 4. Create restlessness among the common people. 5. Incite their feelings. 6. In an organizal manner. 7. Train them for the achievement of their objects. 8. The hijacking of planes. 9. National liberation organizations. 10. For getting rid of the cruelty of foreign governments. 11. For recovering their lost territories. 12. Are forced (obliged) to get the support of.

(31) مذہب اور فلسفہ کو پڑھنے کے بعد ہم اس نتیجہ پر پہنچے ہیں[1] کہ آدمی دنیا میں تین طرح زندہ رہ سکتا ہے - ایک تو ناسازگار حالات[2] کا بہادری سے مقابلہ کر کے یہ کوشش کرتا ہے کہ ان پر قابو پا کر اپنے بلند مقاصد کو حاصل کرے[3] - دوسرے اگر وہ کچھ کمزور شخصیت کا مالک ہو تو حالات سے سمجھوتہ کر کے[4] اپنے مقاصد میں ترمیم کر لیتا ہے[5] اور اچھائی اور برائی میں تمیز کرنا ترک کر دیتا ہے[6] - اس کا بنیادی مقصد محض دنیاوی ترقی ہو جاتا ہے - تیسرے وہ شخص ہے جو کوئی مثبت کوشش غیر معمولی انداز میں نہیں کرتا[7] ہے اور درست اصولوں پر چلتا ہے اور کامیابی اور ناکامی کو اپنی تقدیر سمجھ کر برداشت کرتا ہے[8] - اگر دنیا میں تیسری قسم کے لوگ

ہی ہوتے تو ترقی نا ممکن ہو جاتی - پہلی قسم کے لوگ ہمیں آگے لے جاتے ہیں اور دوسری قسم کے ساتھ حالت جنگ میں رہتے ہیں[9] -

1. Reach the conclusion. 2. Unfavourable circumstances. 3. To achieve his high aims after having controlled them. 4. After compromising with. 5. Modifies. 6. Give up distinguishing between good and evil. 7. Extraordinary (or unusual) way. 8. Tolerates them considering it his fate. 9. Remain in a state of war.

(32) انیسویں اور بیسویں صدی بہت حد تک[1] مغربی اقوام اور پھر سوشلسٹ دنیا کے مثبت اور منفی کارناموں[2] کی داستان ہے - دوسری جنگ عظیم، سوشلسٹ ملکوں کی بڑھتی ہوئی قوت[3] اور آزادی کی قومی تحریکوں کی کامیابی[4] کی وجہ سے مغربی سامراجی طاقتیں[5] مجبور ہو گئیں[6] کہ وہ اپنی نو آبادیات[7] کو آزاد کر دیں - اس نو آبادیاتی نظام کے منتشر ہونے کے بعد[8] امریکہ اور روس تیسری دنیا پر تسلط قائم کرنے کی کوشش کرتے رہے ہیں[9] - کیا نئی صدی ان کے لئے ہی وقف ہو کر رہ جائے گی[10] ؟ اگر تیسری دنیا کو عزت اور وقار کے ساتھ زندہ رہنا ہے[11] تو اس کے عوام اور حکومتوں کو ثابت قدمی کے ساتھ اپنے بلند قومی مقاصد کو حاصل کرنا ہو گا[12] -

1. To a great extent. 2. Positive and negative achievements. 3. Growing strength. 4. Success of the independence movements. 5. Colonial powers. 6. Were forced (or obliged). 7. Colonics. 8. After the disintegration of. 9. Have been trying to establish their domination over. 10. Will the new century be reserved (set aside) for them alone? 11. If the Third World is to live with honour and dignity. 12. Will have to achieve their high national aims steadfastly.

(33) معاشرے کے ہر فرد[1] کو ہر حال میں کم از کم اتنی اشیاء ضرور میسر ہونی چاہییں[2] جن کے بغیر انسان صحیح طور پر زندہ نہیں رہ سکتا اور نہ ہی اپنے فرائض ٹھیک طور پر ادا کر سکتا ہے[3] - ہر فرد کو کھانے کے لئے غذا، پہننے کے لئے لباس، رہنے سہنے کے لئے گھر، بیماری کی حالت میں علاج معالجے اور تعلیم کی سہولت ضرور مہیا ہونی چاہییں - اس کے علاوہ ہر فرد کو اپنی بنیادی ضروریات سے زیادہ پیسے کمانے کے مواقع ہونے چاہییں[4] - اسلام جہاں یہ ضروری قرار دیتا ہے[5] کہ معاشرے کے ہر فرد کو کسی نہ کسی شکل میں بنیادی ضروریات حاصل ہوں وہ بھی لازمی ٹھہراتا ہے[6] کہ ہر فرد کے لئے اس کا بھی پورا موقع ہو کہ اگر وہ اپنی ضروریات سے زیادہ کمانا چاہے اور روپیہ اکٹھا کرنا چاہے تو جائز طریقوں سے کما سکے[7] -

1. Every individual. 2. Should be provided. 3. Nor can he fulfil his duties properly. 4. Should be provided chances of earning money

more than his needs. 5. Makes it necessary. 6. Also makes it essential. 7. Should be able to earn money by honest means.

(34) وہ لطیفہ تو آپ نے سنا ہو گا کہ ایک شخص کسی ڈاکٹر کے پاس پہنچا اور کہنے لگا - ''ڈاکٹر صاحب کوئی ایسی دوا دیجیے جس سے میری بیٹی کا قد بڑھ جائے'' -

ڈاکٹر نے جواب دیا ''دوا سے کسی کے قد میں اضافہ نہیں کیا جا سکتا'' -

شخص مزکور[1] مایوس ہو کر واپس ہونے لگا تو ڈاکٹر نے آواز دی ''میرا ایک مشورہ مان لیجئے تو آپ کی بیٹی کے قد میں اضافہ ہو سکتا ہے'' -

ایک شخص نے خوش ہو کر کہا ''جلدی سے بتائیے ڈاکٹر صاحب ، میں آپ کی ہر بات ماننے کے لئے تیار ہوں'' -

ڈاکٹر نے کہا ''آپ اپنی بیٹی کا نام بدل کر گرانی[2] خاتون یا مہنگائی بیگم رکھ دیں'' -

ڈاکٹر کی تجویز پر عمل کرتے ہوئے اس شخص نے اپنی بیٹی کا نام گرانی خاتون رکھ دیا - اور آج اس کے قد کاٹھ[3] کا یہ عالم ہے[4] کہ اسے اونچی سے اونچی عمارت کو نیچے جھک کر دیکھنا پڑتا ہے اور وہ کسی چھوٹے بڑے کو خاطر میں نہیں لاتی[5] -

1. The above-mentioned person. 2. Dearness. 3. Height and physique. 4. Are in such a state (condition). 5. Has no consideration for anyone, big or small.

(35) انگریزوں کی سلطنت[1] کے بارے میں ایک زمانے میں یہ کہا جاتا تھا[2] کہ اس میں سورج کبھی بھی غروب نہیں ہوتا - اب وہ زمانے تو لد گئے[3] - لیکن ایک سلطنت اب بھی ایسی باقی ہے جس پر یہ کہاوت پوری اترتی ہے[4] - اور وہ ہے سلطنت کرکٹ - سال کا کوئی حصہ ایسا نہیں ہوتا جب یہ کھیل دنیا کے کسی نہ کسی حصہ میں نہ کھیلا جا رہا ہو - انگلستان میں سیزن اختتام پذیر ہوتا ہے[5] تو برصغیر[6] پاک و ہند میں شروع ہوتا ہے اور ویسٹ انڈیز میں بھی - اور یہاں ختم ہو تو آسٹریلیا کے سیزن کا آغاز ہو جاتا ہے - غرض کہ کرکٹ کے شائقین تقریباً پورے سال اپنے پسندیدہ کھیل سے لطف اندوز ہو سکتے ہیں -

1. Empire. 2. Used to be said. 3. Those times have gone. 4. Which this maxim fits. 5. Comes to an end. 6. Sub-continent.

(36) پاکستان کے ایٹمی پروگرام کی مخالفت اسلامی دنیا کو ایٹمی تکنیک سے محروم کرنے کی[1] سازش[2] کا حصہ ہے - مغرب کے ذرائع ابلاغ[3] بڑی طاقتوں کی پالیسیوں کے زیر اثر ہیں - وہ اسے پاکستان اور اسلام کے حوالے سے[4] مذہبی رنگ دینے کی بھی کوشش کر رہے ہیں[5] - اس لئے اسلامی دنیا کا

یہ فرض ہے کہ وہ پاکستان کے ایٹمی پروگرام کو اپنا پروگرام ہونے کا اعلان کر دے - وہ اپنے اس عزم[6] کا بھی بتاکید اظہار کر دے[7] کہ "اسلامی بم" بنانے میں پوری اسلامی دنیا تعاون کرے گی -

1. To deprive of. 2. Conspiracy. 3. Communication media. 4. With reference to. 5. Are trying to give it a religious meaning. 6. Determination. 7. Express emphatically (with emphasis).

(37) دوسرا لطیفہ بھی ہوٹل ہی سے متعلق ہے[1] اور وہ یوں کہ جب ویٹر نے میز پر کھانا سجایا تو گاہک نے دیکھا کہ پلیٹ میں جو سالم مرغ ہے اس کی ایک ٹانگ غائب ہے- اس پر اس نے ویٹر کو دوسری ٹانگ بھی مہیا کرنے کو کہا - مگر ویٹر نے معذرت کی اور کہا "سر! معاملہ در اصل یہ ہے کہ کل یہ مرغا ایک مرغے سے لڑ پڑا[2] - چنانچہ لڑائی میں اس کی ٹانگ ضائع ہو گئی - امید ہے آپ معاف فرمائیں گے" . گاہک نے یہ سن کر اپنی عینک کے شیشوں کا زاویہ درست کیا - اور کہا "یہ تو سب ٹھیک ہے - مگر تم یوں کرو کہ یہ ہارا ہوا مرغا اٹھا کر لے جاؤ اور اس کی جگہ جیتا ہوا مرغا[3] لے آؤ" -

1. Also concerns a hotel. 2. Had a fight with. 3. The victorious cock.

(38) اسلامی ممالک قدرتی وسائل سے مالا مال ہیں[1] - چند ممالک کو چھوڑ کر باقی تمام اسلامی ملک اگر قدرتی وسائل نہیں رکھتے تو افرادی قوت[2] کے لحاظ سے مردم خیز[3] واقع ہوئے ہیں - ان کی بد قسمتی یہ رہی ہے کہ اپنے سیاسی انتشار[4] نیز منصوبہ بندی کے فقدان[5] کے باعث انہیں اقتصادی اور دماغی طور پر دو بڑی عالمی طاقتوں میں سے کسی ایک بڑی طاقت کا سہارا لینا پڑا ہے - یہ سہارا عالمی سیاست میں ان کے لئے نقصان دہ ثابت ہوا اور انہیں ایک بلاک کے ساتھ وابستہ کر دیا[6] - بڑی طاقتوں نے ان ملکوں کو اپنے وسائل سے مناسب فائدہ بھی نہیں اٹھانے دیا[7] -

1. Abound in (are replete with) natural resources. 2. As regards manpower. 3. Fertile in the production of human beings 4. Political confusion. 5. Absence of planning. 6. Attached them to a bloc. 7. The big powers did not even let these countries take proper advantage of (profit properly from) their resources.

(39) ہر حکومت اپنے کچھ مقاصد رکھتی ہے - جب سے شخصی یا خاندانی حکومتوں کا دور ٹوٹا ہے[1] ہر حکومت کے مقاصد کا رخ "لوگوں کی بہبود"[2] کی طرف جا رہا ہے - یا کم از کم ان کو اس رنگ میں پیش کیا جاتا ہے[3] - جبر و استبداد سے پرہیز کیا جاتا ہے[4] - یہ مقصد ایک "اسلامی ریاست" سے مطابقت رکھتا ہے[5] - طرز حکومت وہی ضروری ہے[6] جو اس مقصد کو پورا کرنے کا ضامن بن سکے[7] -

1, Ever since the era of personal or dynastic governments has come to an end. 2. The welfare of the people. 3. Presented in this way. 4. Cruely and tyranny are refrained from. 5. Is in keeping with an "Islamic state". 6. That very form of government in necessary. 7. Which guarantees the achievement of this aim.

(40) یہ صحیح کہ ایک آمر یا مطلق العنان حکمران[1] بھی ایک "اچھی" حکومت قائم کر سکتا ہے جس میں خوشحالی بھی ہو اور لوگوں کو انصاف بھی ملتا ہو - لیکن موجودہ دور میں حالات اتنے بدل گئے ہیں[2] کہ عام لوگ اس طرز حکومت کو پسند نہیں کرتے۔ وہ ایسی حکومت چاہتے ہیں جس میں ان کا عمل دخل ہو[3]، خواہ وہ حکومت بظاہر شخصی حکومت کے مقابلہ میں "کمزور" کیوں نہ ہو[4] -

1. An absolute (or despotic) ruler. 2. The conditions have changed so much. 3. In which they have a say. 4. Whether it is outwardly weak in comparison with a one-man government.

(41) ہمیں یہ بات اچھی طرح ذہن نشین کر لینی چاہیے[1] کہ ہماری ملکی اور قومی ضرورت ایک "نظام" کی ہے۔ یہ کسی بھی طرز کا ہو سکتا ہے بشرطیکہ[2] اس میں اکثر کی مرضی شامل ہو[3] - تباہی کا سامان اس وقت پیدا ہوتا ہے[4] جب سرے سے کوئی نظام ہی موجود نہ ہو - وسیع معنوں میں[5] وہ معاشرہ اسلامی کہنے کا مستحق ہے[6] جس میں ایک قابل قبول[7] نظام موجود ہے - لہذا ہمیں جلد کسی مناسب نظام کو اپنانے کی سعی کرنی چاہیے[8] -

1. Should bear in mind well. 2. Provided (or on condition that). 3. Most consent to it. 4. The cause for destruction arises. 5. In broad terms. 6. Deserves to be called Islamic. 7. Acceptable. 8. Attempt to adopt some suitable system.

(42) انفرادی زندگی[1] میں یہ دستور[2] چلا آ رہا ہے[3] کہ جب کوئی معالج کسی مریض کے مرض کی تشخیص کرتا ہے[4] تو اپنا فرض علاج[5] بھی اس طرح ادا کرتا ہے[6]۔ تشخیص کے بعد نسخہ میں دوا تجویز کرتا ہے - اگر تشخیص درست ہو تو تجویز نہایت موثر ثابت ہوتی ہے[7] - اسی طرح قوموں کی زندگی میں بھی یہی قاعدہ اور دستور حاوی ہے[8]۔ دانشمند اور طاقتور قوم کمزور قوم کی کمزوریوں کے اسباب کا پتہ لگاتی ہے - اپنا فرض سمجھ کر اس کمزوری کو دور کرنے کے لیے کمزور قوم کی مدد بھی کرتی ہے - مدد اس طرح کرتی ہے کہ وہ قوم پھر اس کمزوری کا شکار نہ ہو[9] -

1. Individual (personal) life. 2. Practice. 3. Has continued. 4. Diagnoses. 5. Duty to treat. 6. Performs. 7. Proves to be effective. 8. Prevails. 9. The nation may not again fall a victim to that weakness.

(43) میری ملاقات ایک ماہر نفسیات[1] سے ہوئی جو بہت موثر انداز میں گفتگو کرتا تھا[2] ۔ آپ بھی ہماری ایک حالیہ بات چیت[3] کو سنئے ، جو یہاں آنے سے پہلے میں نے ریکارڈ کر لی تھی ۔

مسٹر احسن : آئیے یہاں بیٹھیے - آپ کا ہی انتظار کر رہا تھا - مجھے خوشی ہے کہ آپ وقت پر آئے ہیں[4] ۔

رضا : جناب شکریہ ۔ میں گھر سے جلدی چلا تھا اور بس بھی جلدی آ گئی تھی -

مسٹر احسن : آپ نفسیات کے طالب علم ہیں ۔ کیا آپ نے نفسیاتی طور پر[5] اپنے گھر کے لوگوں اور ہم جماعتوں کو سمجھنے کی کوشش کی ہے ؟

رضا : جناب ہر شخص اتنی پیچیدہ شخصیت رکھتا ہے[6] کہ اسے مکمل طور پر سمجھنا بہت مشکل ہے - ہاں جزوی طور پر اسے کبھی کبھار سمجھا جا سکتا ہے[7] - پھر اس کی شخصیت بھی بدلتی رہتی ہے -

مسٹر احسن : آپ دوسروں کی بات کر رہے ہیں - آدمی کے لئے اپنے آپ کو سمجھنا مشکل ہے - ہم نے شائد ستاروں اور سیاروں کو انسانی فطرت کے مقابلے میں زیادہ سمجھنے کی کوشش کی ہے[8] - ہم نے چاند کو چھو لیا ہے اور مریخ پر مصنوعی سیارے[9] بھیجے ہیں - ایک دوسرے کو ہم نے اچھی طرح سمجھا نہیں - علم فلکیات علم نفسیات سے زیادہ ترقی یافتہ ہے[10] -

رضا : کیا ہم علم نفسیات کے اصولوں کو سائنس کی طرح انسانوں پر لاگو کر سکتے ہیں[11] ؟

مسٹر احسن : کوششیں کی جا رہی ہیں[12] کہ ہم ایسے طریقے دریافت کریں جن سے نفسیاتی طور پر ایک دوسرے کو سمجھ سکیں - پھر شادی جیسے بہت سے معاشرتی معاملات[13] کافی سادہ ہوئیں گے - ہماری ذاتی زندگی میں ایک انقلاب آ جائے گا[14] -

1. Psychologist. 2. Talked effectively (*or* in an effective manner). 3. Recent conversation. 4. Have come on time. 5. Psychologically. 6. Has such a complex personality. 7. However, at times he can be partially understood. 8. Have tried to understand the stars and planets more in comparison with human nature. 9. Have sent artificial satellites to Mars. 10. Astronomy is more advanced than psychology. 11. Can we apply the principles of psychology to human beings ? 12. Efforts are being made. 13. Social matters. 14. A revolution will come about (occur) in our personal lives.

(44) حضرتِ علی کی حکومت خالص اسلامی حکومت تھی - اس حکومت میں قانون کو بالا دستی حاصل تھی[1] - امیر اور غریب ، فقیر اور حاکم قانون

کے سامنے مساوی حیثیت رکھتے تھے[2] - بنیادی انسانی حقوق کا حق دار سب کو مساوی طور پر سمجھا جاتا تھا[3] - طاقت ور یا کمزور ، امیر یا مفلس میں کوئی فرق روا رکھا جاتا تھا[4] - چنانچہ[5] حضرت علی نے اس بنیادی پالیسی پر عمل کرتے ہوئے ان امراء اور سرکاری افسروں کی جاگیریں[6] اور سرمائے[7] ضبط کر لیے[8] جنہوں نے ناجائز ذرائع سے[9] مال اکھٹے کر لیے تھے یا ناجائز جاگیریں حاصل کی تھیں - اور ان ضبط شدہ جائدادوں کو غریب عوام میں تقسیم کر دیا -

1. The law had the upper hand—was supreme. 2. Were equal before the law. 3. All were considered equally deserving of basic human rights. 4. No difference between .....was upheld (or considered lawful). 5. Hence (or therhfore). 6. Estates. 7. Capital. 8. confiscated. 9. Through unfair means.

(45) لوگ حکومت کی موجودگی تو ضروری سمجھتے ہیں لیکن حاکم یا حاکمیت کے تصور[1] کو رد کرتے ہیں - جب یہ اصول طے ہو جائے[2] کہ معاشرے میں کوئی حاکم اور کوئی محکوم[3] نہیں (اس اصول کے تحت حکومت کو "انتظامیہ"[4] کہنا زیادہ موزوں ہو گا) تو پھر صرف ایک مسئلہ رہ جاتا ہے - یہ معلوم کرنے کی کوشش کی جاتی ہے کہ اس بنیادی اصول کو کس طرح عملی جامہ پہنایا جائے[5] - ظاہر ہے کہ ایک سے زیادہ طریقے ہو سکتے ہیں[6] -

1. Conception of the ruler and the rule. 2. When the principle is accepted. 3. The ruler and the governed (ruled). 4. The executive. 5. How this basic principle could be put into practice. 6. Evidently (it is evident) these can be more than one way.

(46) سمندر اور جہازوں کے بارے میں بہت سی دلچسپ[1] اور عجیب کہانیاں ہیں - "میری سیلسٹ" کی کہانی ان میں سے ایک ہے - یہ جہاز نومبر 1872ء میں نیویارک سے بحرہ اوقیانوس کے پار[3] جبرالٹر تک پہنچنے[4] کے لیے روانہ ہوا - جہاز پر کپتان ، اسکی بیوی ، بچہ اور جہاز کا عملہ سوار تھے[5] - جب جہاز روانہ ہوا تو موسم خوشگوار تھا اور جہاز میں کوئی خرابی نہ تھی - اس وقت جہاز آہستہ چلتے تھے - اسلئے جب یہ جہاز جبرالٹر ایک ماہ بعد تک نہ پہنچا تو لوگ زیادہ فکر مند نہ ہوئے - لیکن ایک اور جہاز کے کپتان نے "میری سیلسٹ" کو بحر اوقیانوس میں غلط سمت میں جاتے دیکھا - وہ جہاز تک پہنچا تو اس نے اس میں کسی کو نہ پایا - کوئی نہیں بتا سکتا تھا کہ اس کا کپتان ، کپتان کا خاندان اور جہاز کا عملہ کہاں اور کس طرح اسے چھوڑ کر چلے گئے - کئی سال تک لوگ اس معمہ کو حل کرنے کی[6] کوشش کرتے رہے - کچھ کا خیال تھا کہ جہاز پر سوار لوگ بیمار ہو گئے تھے اور

کچھ سوچتے تھے کہ عملہ میں سے ایک نے اور تمام لوگوں کو مار ڈالا تھا اور وہ ایک کشتی میں سوار ہو کر کہیں چلا گیا تھا[7] -

1. Interesting. 2. The "Mary Celeste". 3. Across the Atlantic. 4. The Gibralter. 5. .. and the crew were on board the ship. 6. To solve this puzzle. 7. Had got on a boat and gone somewhere.

(47) آج کی دنیا بہت آگے نکل گئی ہے - ہمارا ملک ترقی پذیر ہے[1] - اس کی آبادی تیزی کے ساتھ بڑھ رہی ہے - اس کی وجہ سے ہم وہیں ہیں جہاں پانچ سال پہلے تھے - یقیناً ہم اپنے وسائل کو یکجا کر کے منصوبہ بندی کرتے ہیں[2] - منصوبہ بندی کے نتائج نکلنے تک آبادی بڑھ چکی ہوتی ہے[3] - دیہاتیوں کی شہروں کی طرف ہجرت[4] بڑھ گئی ہے - شہروں کی آبادی کے بڑھنے سے رہائش کے مسائل کئی گناہ ہو گئے ہیں[5] - وقت کا تقاضا ہے کہ ہم گاؤں کی زندگی کو پر کشش بنائیں[6] -

1. Ours is a developing country. 2. Do the planning after putting the resources together. 3. By the time the results of the planning appear the population has increased. 4. Migration. 5. The residential problems are now several times more. 6. It is the need of the hour to make rural life attractive.

(48) مجھے ایک حیران کن واقعہ بیان کرنے دیں[1] - چار سال ہوئے جاپان کے کاریں بنانے والے سب سے بڑے کارخانوں میں سے ایک کے جنرل مینجر پاکستان کے دورے پر تھے[2] - اسلام آباد پہنچنے کے دو دن بعد انہیں جاپان سے ٹیلیکس[3] موصول ہوا جس میں انہیں جاپان فوراً پہنچنے کو کہا گیا - غالباً ان کی کمپنی کو امریکہ کی کاریں بنانے کی نئی پالیسی کی روشنی میں کوئی اہم فیصلہ کرنا تھا[4] - جنرل مینجر نے اسلام آباد ہوائی اڈہ سے فوراً رابطہ قائم کیا[5] - انہیں پتہ چلا کہ صرف کراچی سے انہیں اگلی صبح کو 7 بجے ٹوکیو کے لیے پرواز مل سکتی ہے[6] - انہوں نے بلا تاخیر ایک مشہور بین الاقوامی ایر لائنز کے بوئنگ جہاز پر سیٹ بک کروا دی[7] - وہ پی آئی اے سے صبح 5 بجے کراچی پہنچنے میں کامیاب ہوئے - لیکن وہاں پہنچتے ہی ان کی طبیعت بہت خراب ہو گئی[8] - کچھ دیر میں بخار بھی چڑھ گیا[9] - اور وہ جاپان کے لئے روانہ نہ ہو سکے - اگلے دن کے ڈان اخبار میں یہ پڑھ کر انہیں تعجب ہوا اور کچھ اطمینان[10] بھی کہ جس جہاز سے وہ جاپان روانہ ہونے والے تھے اغوا کر کے سنگا پور لے جایا جا چکا ہے[11] - اور اس کے تمام مسافروں کو یرغمال بنا لیا گیا ہے[12] -

1. Let me narrate a surprising incident. 2. The general manager of one of the largest car-manufacturing factories of Japan was on a tour of Pakistan. 3. Telex. 4. Probably his company had to take an

important decision in the light of the new car manufacturing policy of America. 5. Contacted. 6. Could get a flight for Tokyo. 7. Got a seat booked on the Boeing of a famous international airline. 8. Was very much indisposed. 9. Had a fever. 10. Felt surprised and somewhat satisfied. 11. Had been hijacked to Singapore. 12. All its passengers had been taken hostages.

(49) جو فلم ہم نے کل دیکھی وہ شائد اس سال کی بہترین فلم ہو - اس کی کہانی اتنی پر اثر ہے کہ ہم اسے دوبارہ دیکھنا چاہتے ہیں - اس کے ہیرو اور ہیرئن ایک پہاڑ کی دلفریب وادی[1] میں اتفاقاً ملتے ہیں[2] - ہوتا اس طرح ہے کہ ہیرو اپنے ہیلی کاپٹر میں ایک گاؤں کے نزدیک اترتا ہے - جلد ہی گاؤں والے اس کے گرد اکھٹے ہو جاتے ہیں - اسے اپنے گاؤں میں لے جاتے ہیں جہاں اس کی خوب خاطر کرتے ہیں[3] - وہ انہیں بتاتا ہے کہ کس طرح چٹانوں، پتھروں اور معدنیات[4] کی سائنسی تحقیقات[5] کرتا ہوا وہ اس علاقہ میں پہنچا ہے - اسے یہ جان کر بہت افسوس ہوتا ہے کہ گاؤں کے بیشتر لوگ ان پڑھ ہیں - وہ وہاں ایک لمبے عرصہ تک ٹھہرنے کا ارادہ ظاہر کرتا ہے تا کہ لوگوں کو اپنا کام ختم کر کے اجتماعی طور پر[6] پڑھا سکے - اور انہیں پڑھانا شروع کر دیتا ہے - کچھ ہی عرصہ میں اسے گاؤں کی ایک بہت ذہین لڑکی پسند آ جاتی ہے[7] - رشتہداروں کی مخالفت کے باوجود[8] یہ ماہر ارضیات[9] آخر میں اس سے شادی کر لیتا ہے جس میں اس کے ماں باپ اور بھائی بہن شریک ہوتے ہیں -

1. Beautiful valley. 2. Meet accidentally. 3. Entertain him well. 4. Minerals. 5. Scentific investigation. 6. Collectively. 7. Comes to like. 8. I n spite of the opposition or his relatives. 9. Geologist.

(50) ترقی یافتہ ممالک کے کئی نشریاتی ادارے[1] مصنوعی سیاروں کے ذریعے[2] اپنی ٹیلی وژن کی نشریات کا دائرہ وسیع کرنے[3] کا پروگرام بنا رہے ہیں - اس کا مطلب یہ ہے کہ آپ گھر بیٹھے دنیا کے کسی ٹیلی وژن اسٹیشن کی نشریات سے مستفید ہو سکیں گے[4] - لیکن کیا ان نشریات کو دیکھنا واقعی فائدہ مند ثابت ہو گا ؟ یہ سوال اس وقت خوب زیر بحث ہے[5] - سب سے پہلے تو یہ ضروری نہیں کہ ایک ملک کے اخلاقی و معاشرتی معیار[6] دوسرے ملکوں کے معیاروں کے مطابق ہوں[7] - اس صورت میں ایک ملک کے ٹیلی وژن پروگرام دوسرے ملک کے لوگوں کے لیے قابل اعتراض ہوں گے[8] - مصنوعی سیاروں کے ذریعے ٹی وی کی نشریات میں وسعت ویڈیو فلموں کی قانونی حیثیت[9] کو بری طرح متاثر کرے گی - جو فلم ان نشریات کے ذریعے ایک بار دکھا دی جائے گی اس کی ویڈیو کاپیاں بیچنا مشکل ہو جائے گا اور دوسرے ممالک میں اس فلم کی ویڈیو کاپیاں تیار کرنا قطعاً مشکل نہ ہو گا -

1. Several telecasting institutions. 2. By means of artificial

satellites. 3. Of enlarging the area of their telecasts. 4. Will be able to benefit from. 5. Under discussion. 6. Moral and social values (or standards). 7. Correspond to or correspond with or agree with. 8. Objectionable to. 9. Legal status.

(51) امیری اور غریبی کا فرق محض لفظی[1] ہے - ان کی قطعاً کوئی حقیقت نہیں ہے ، اصل حقیقت انسان ہے - دولت کا سر چشمہ[2] خدا ہے - اس لیے امیر کا لفظ بھی صرف اسی کے لئے استعمال کرنا جائز ہے[3] - انسان کو امیر کہنا ہر اعتبار سے[4] غلط ہے - استعارتاً[5] کسی شخص کو امیر کہنا ممکن ہے گو فی الحقیقت وہ شخص امیر نہیں ہوتا - (حضرت داتا گنج بخش)

1. Mere (only) literal. 2. Fountainhead (or source). 3. Proper (or justified). 4. In every way. 5. Metaphorically.

(52) اکیسویں صدی ہمیں خوش آمدید ضرور کہے گی مگر اس صورت میں جب ہم اقوام عالم میں ایک بلند حیثیت کے مالک بن چکے ہوں گے[1] - افراد کی[2] طرح وہی قومیں عزت کی نگاہ سے دیکھی جاتی ہیں جو اخلاق ، سیاسی ، ذہنی ، فنی ، سائنسی اور تکنیکی لحاظ سے ترقی یافتہ ہوں[3] ، جو اپنی معاشی ضروریات کے لیے دوسرے ملکوں پر انحصار نہ کرتی ہوں[4] اور دفاع میں خود کفیل ہوں[5] - ہمیں متوازن ترقی کی خاطر[6] اپنی تمام ذاتی ، علاقائی اور قومی صلاحیتوں[7] کو استعمال کرنا چاہیے - ہمارے سیاسی اور معاشی نظام کو ہماری جدید ضروریات کو پورا کرنے کے قابل ہونا چاہیے[8] - ابھی تک ہمارے بے شمار ہونہار بچے اور جوان[9] ہمارے ناقص سماجی نظام کی وجہ سے اپنی صلاحیتوں کو پوری طرح استعمال نہیں کر سکتے ہیں - ان کی ناکامی ان کی تقدیر[10] نہیں ہے بلکہ[11] تمام با اختیار لوگوں کی غلطی ہے جو معاشرہ کے ڈھانچہ کو نئی نسل کے تقاضوں کے مطابق تبدیل کرنے کے لئے تیار نظر نہیں آتے[12] -

1. Only when we shall have achieved a high position among the nations of the world. 2. Like individuals. 3. Which are advanced from the moral, political, mental, artistic, scientific and technical point of view. 4. Are not dependent on. 5. Self-sufficient. 6. For the sake of balanced progress. 7. Capacities. 8. Should be capable of meeting our modern needs. 9. Numerous promising children and youth. 10. Fate. 11. The people in authority. 12. Who do not look prepared to change the structure of society according to the needs of the new generation.

(53) بعض اوقات لوگ امیروں کو غریبوں پر فوقیت دیتے ہیں[1] - اور کہتے ہیں کہ خدا نے امیروں کو دونوں جہان ادا کیے ہیں اور دنیا میں مال و زر سے امیروں کو نوازا ہے[2] - جب وہ ایسا کہتے ہیں تو ان کی نظر میں دولت سے مراد[3] دنیاوی مال و اسباب[4] عیش و نشاط کی زندگی[5] اور ہوس پرستی[6] ہوتی

ہے - اصل دولت ، دولت دینے والے کو حاصل کرنے کا نام ہے[7] - اور حقیقت یہ ہے کہ خدا سے دوری خدا کی قربت کا مقابلہ نہیں کر سکتی[8] - شیخ ابو سعید کا کہنا ہے کہ غریبی نعمت الٰہی[9] ہے - قرآن اور سنت کی رو سے[10] غریبی امیری پر فوقیت رکھتی ہے - غریبی انسان کو خدا کے قریب تر لاتی ہے - امیری دنیاوی اسباب مال و زر کا نام ہے - اس لیے قرب الٰہی کے راستے میں رکاوٹ ہے[11] - جو شخص جائداد اور مال و زر سے کنارہ کشی اختیار کرتا ہے[12] وہ تضاد کا شکار نہیں ہوتا[13] اور غریبی امیری کے اختلافات کو مٹا دیتا ہے[14] - (جیلانی کامران کا حضرت داتا گنج بخش سے اقتباس)

1. Prefer. 2. Has favoured with. 3. They view wealth to mean. 4. Excess (or abundance) of worldly riches. 5. Life of luxury and gaiety. 6. Lustfulness. 7. True wealth means gaining the giver of wealth. 8. Cannot compare with. 9. A blessing of God. 10. According to. 11. An obstacle in the way of. 12. Withdraws from the enjoyment of. 13. Does not fall a victim to any contradiction. 14. Wipes off or brings to an end.

# PART II. ESSAY-WRITING

**Directions on Essay-Writing :**

1. **You can write good essays** (*a*) if you can write correctly, (*b*) if you can express and arrange your ideas on a subject.

2. **Three Parts of an Essay :**

(*a*) **The Introduction.** Write something in general about the subject of the essay in the first paragraph.

(*b*) **The Main Body.** Write some paragraphs about the subject of the essay. You may write one or more paragraphs about each main point. Write about some points only.

Try to *discuss* the subject in your essay. You may write some paragraphs in favour of the subject and some against it, *but* only *if the subject or topic permits.*

(*c*) **The Conclusion.** Write something in the last paragraph of the essay as the conclusion. You may write something general about the subject on the basis of the main body.

*Generally we have personal, descriptive, scientific, social or reflective essays. Most of the essays we write are mixed.*

## (A, ABOUT 'MY' IDEAS AND EXPERIENCES

### 1. MY FUTURE PROFESSION OR VOCATION OR CAREER (OR) MY GREATEST DESIRE OR DREAM

**(Mul. 79, 82 ; Pun. 81, 83)**

(*You can write like this on any other profession like law, civil service, business and journalism.*)

**OUTLINE :**

(1) **Introduction**--Every student should have a definite (clear) aim in life.

2. My aim is to become a politician.
3. How I am preparing to become a politician.
4. What I shall do after entering politics.
5. **Conclusion**—I am determined (have the firm intention) to achieve my aim.

Every student should have a definite aim in life. He (or she) should know well about the profession he wishes to adopt (take up). He should make a careful choice of the profession, and once he has chosen it, he should prepare well for it.

I aim to become a politician though it is extremely difficult to succeed in politics.

When I look at the past and present politicians of the world I am filled with hope. So many men and women coming of very ordinary families came to be successful politicians. Some great presidents of the U.S.A. like Abraham Lincoln and most of the leaders of the Soviet Union and China were rather poor by birth. Our Quaid-i-Azam belonged to an ordinary, middle-class family. I do not need much wealth or property to be a politician. What I need is knowledge, ability and belief in high ideals (aims).

At present I am an arts student, and my favourite subjects are political science and economics. I study thes ecarefully, with great effort. I know that only an *able* politician or leader is ultimately (in the end) successful. *Ability* in politics is as much necessary as in any other field of life.

The knowledge of political science will help me to understand the political affairs of my country. It will help me to understand international affairs and the politics of other countries. Then I shall also be able to follow the statements of their leaders.

The knowledge of economics will help me to understand the economic conditions of my country. It will let me follow the economic policies of my country and of other countries. It will enable me (make me able) to suggest ways of improving the economy (economic system) of my country and raising the standards of living of the people.

I also study other subjects like history and sociology in order to improve my general knowledge. Of course I read newspapers and magazines nearly every day to keep myself informed about my society and other societies.

Thus I am preparing myself for active political life in future years *after I have completed my education.* At present I am a *student* of politics and of other subjects. I do not like to take active part in the politics of my country *as long as I am a student.* I know if I become a student-politician, I shall be making my future dark.

I may like to study law after getting the B.A. or M.A. degree. Then I may start pratctising law before entering politics. Or I may become an active member of a political party of my choice, of course after the completion of my studies. Then I may fight for a seat of the provincial or national assembly (in general elections).

As a political leader of my country, I shall work for its progress and glory (success and honour). I shall try to serve my people to the best of my ability.

*First* of all, I shall try to bring the most dangerous social evils to an end. I shall make public speeches about the evils like bribery,

blackmarketing, hoarding and smuggling. I shall tell the people, at as many places as possible, about different forms of injustice in society. I shall start a campaign against injustice and corruption.

*Secomdly*, if I get elected to the provincial or national assembly, I shall take part in its discussions and make proposals for the betterment of my nation. I shall speak fearlessly against the harmful policies of the government (if I am in the opposition). I shall try to disscuss the complaints of the people against the government or public officials. I shall discuss the internal and external policiies of the government, and point out their faults.

*Thirdly*, as a member of the ruling party, I shall help it to frame effective and useful policies. I shall offer my well-considered advice to policy-makers for the progress and welfare of the people. In case I am made a minister, I shall work hard to improve the condition and working of my department. I shall resign if I think the government has started acting against public interest.

I know that politics is a bed of thorns. The only flower that a true, dutiful and devoted political leaders can have is *popularity*. I am determined to enter politics because I have decided to face its thorns and difficulties, and to work and die for the glory of my people. I hope they will give me the flower, the ever-fresh flower of popularity.

## 2. A MOST UNUSUAL OR UNFORGETTABLE CHARACTER (OR) THE PERSON WHOM I HATE MOST (Mul. 77)

1. **Introduction**—The strangest person I have ever seen.
2. This person is 'Uncle Sam' or 'Samu Chacha'—Gets angry when people call him so.
3. Chach'a is quite old and childless, but thinks he is still young.
4. Walks proudly smoking a pipe
5. Has cheated his sister.
6. Very proud of himself.
7. **Conclusion.**—People have started hating him.

I have seen some very strange persons in my life. The strangest or most unusual of them is 'Uncle Sam'. Some people call him Samu Chacha. I do not know whether people call him Uncle Sam for fun or just because he himself likes to be called so. But whenever anyone calls him 'Uncle' or 'Chacha', there is a very evil kind of smile playing on his thick lips. This smile very soon turns into an angry look. If you again call him "Chacha", he replies like a madman, "I am neither Sam nor Samu nor Chacha. I am Salimi. I am so young. call me brother, not Chacha. To hell with you if you again...".

The fact is that this person is quite old, married, but still childless. He could have been father of half a dozen children. Perhaps the absence of children has made him feel that he is young enongh for a

second marriage. He sometimes tells his friends he may have a child some years later. "But then, Chacha, you will be too old, and so also your wife" someone remarks. Here comes the reply from Chacha': "Old, old, old. I will ban this word just as a political party is banned. I will ban any person who calls me like that. You see I am still young."

Then Chacha stands up and begins walking up and down the room, pulls out his pipe and proudly smokes it like a third class Englishman. At times he takes out the pipe from the mouth, looks into it closely and then strikes it hard against the heel of his hard shoe. Once he struck it against his head and cried hard. Sleeping children woke up and began crying in anger (began cursing him indeed).

Readers will be surprised to know that this Samu or Sam has cheated his own sister. Once I happened to visit his elder sister's house. I was shocked to find that this rogue had taken away half of the house of the poor woman by fraud.

So Samu Chacha becomes a most unusual character. No one cheats his own sister. A student of literature once told me that two very unusual daughters of a king had cheated him thousands of years ago. These daughters were Goneril and Regan, and their father was King Lear. They had openly insulted him and turned him out of his castle. Sam is like Goneril and Regan. Once I told him that he was like two very evil princesses. He replied, "So I am a royal person. I am a prince myself."

Samu Chacha is a proud old man. He tells others that he is the ablest member of his profession. "No one is my equal" is the sentence that he often repeats. When people say so many people have gone above him in his own profession, he says ; "I don't look up to them, I look down at those who are below me, and they are thousands and thousands, and thousands... .."

Samu hates all those who in any way disagree with him. He thinks he is always right, and others wrong when they look the other way. In fact people have begun hating him. Some openly say he is burning in the hell of his own making.

## 3. MY LIFE'S MOST UNFORGETTABLE EXPERIENCE (OR) AN EXCITING DAY OR INCIDENT OR EXCURSION

(Mul. 76, 82 ; Pun. 83)

1. **Introduction**--Some experiences are worth remembering. An experience when I went out on a picnic.
2. Some of my class-fellows and I went to an orange garden on foot, in the morning.
3. A very enjoyable journey through a valley.
4. We were sitting on a grassy plot eating oranges when a cold wind began blowing.

5. We started back to our city when it began rainging. It also began hailing.
6. We ran to a cluster of trees (trees growing together). A tree crashed.
7. We ran to a cave under a rock. Meeting with a beggar "Chacha Samu" or "Samu Chacha".
8. We came out when the storm ended. I returned home.
9. **Conclusion**—The above experience taught me the value of courage in the face of the greatest dangers.

Some experiences in our life are worth remembering. I shall always remember one I had in January last year when I went on a picnic.

Some of my class-fellows and I went on foot to an orange garden some four miles away from the city. It was perhaps 8 in the morning when we started with some packets of food in our hands.

It was really a very enjoyable journey through a valley to the garden. There were beautiful hills around covered with green trees and various lovely plants. Walking over beautiful wooden bridges across the streams and singing songs of joy we reached the place of our picinic.

For some time we enjoyed eating oranges bought from the gardeners there. We sat in the sun on a grassy plot for an hour or so talking and joking with each other. Suddenly clouds appeared in the sky and a cold wind began blowing. It was a kind of warning of the coming storm. We at once decided to return to the city and began collecting our things.

Now our most trying experience began. As we were walking back to our city through the beautiful valley, it started raining. We walked faster and faster and the rain also got more intense (stronger). Along with the rain came hail. And now the rain had developed into a severe hailstorm (storm when hail or frozen rain drops fall). I suggested it would be most suitable if we took shelter under thick trees or even in some cave. We ran to a cluster of trees and stood under them. It was really surprising to find the ground quite dry.

We could not stand under the shady trees for more than fifteen minutes for the storm pulled a tree from its roots and it fell with a crash. We were afraid another might fall on our heads the same way. We looked around and saw a cave under a rock some metres away. We ran to it for our lives. The sound of the wind and hail and the branches of the trees shaking violently (with great force) was very frightening indeed.

We remembered God a great many times as we found ourselves surrounded by so many dangers. Who could save us except God ? But perhaps He wanted to put us to a stricter test.

As we entered the cave, we found an old half-naked man sitting there who was trembling (shaking from cold, fear, etc.). At first I was afraid and we all wanted to turn back, but he called us in. He looked mad. His eyes were shining like two candles. He said people called him Chacha Samu. We could also take him as our uncle, he said with tears in his eyes. We had to stay there as the storm outside continued.

Now we were inside the cave. Chacha Samu told us his life-story. He told how he had cheated his own sister years ago. He had beaten her up to take away her property after their father's death. And then he had turned her out of her house. Samu beat his chest and cried. He said he fell seriously ill after cheating his sister. He lost all his money and became made. Then he was a beggar. We took pity on the beggar whose white beard was shaking in the wind.

An hour later the storm came to an end. We paid some money to the beggar and in fact gave him all the things we had. Then we came out of the cave and started towards the city.

All along the way, we continued talking about Chacha Samu and forgot our clothes were wet. When I reached home, I found my parents praying for my safety.

I can never forget the above experience. It has taught me the value of courage in the face of the greatest dangers.

## 4. MY IDEA OF A HAPPY LIFE (OR) IDEAL (PREFECT) LIFE (UTOPIA PERFECT SOCIETY) (Pun. 72, 74)

1. **Introduction**—Our world is full of troubles.
2. Meaning of "happy life' or "happy world".
3. We can have a happy or ideal life :

   (*a*) if we have perfect peace in society and in the world ; (*b*) if humah beings have enough changes of making progress ; (*c*) if human beings are prosperous (successful and happy) in all parts of society or the world ; (*d*) if there is perfect justice everywhere.
4. The people and the government should try to work for real progress and happiness.
5. **Conclusion**—It is very difficult, though not impossible, to have a really happy world,

This world of ours is full of troubles. These troubles or evils are of many kinds. Millions of human beings, in different parts of the world, are facing poverty, disease, injustice, inequality, war, and so on.

A happy life or a happy world is one in which a person lives in comfort and is happy and satisfied This means he has enough income

to satisfy his needs and to enjoy the comforts of life. Also he is happy with his condition in life and enjoys satisfaction of the heart. All the world would be happy if we have good conditions of living in every country or society.

*First* of all, there should be peace. People should decide to settle all their problems or disputes in peaceful ways. They should try to settle them through discussion or through courts of law, but never by use of force. So also countries should settle their disputes through conferences and meetings between their rulers or governments. They should approach world organizations like the UNO for the settlement of their disputes.

*Seeondly*, human beings should have enough chances of making progress in all possible ways. If a person has proper qualifications for a profession, he should be able to work and progress in it. He should bc able to get a job easily. He should get enough pay *according* to the work he does (as he does it). It should be possible for all human beings to get properly educated and to improve their knowledge.

*Thirdly*, human beings at all places and in all parts of the world should be prosperous. This means they should have enough money to spend, proper houses to live in and good clothes to wear. Parents should be able to get their children educated and trained suitable. Old people should have proper incomes or pensions after their retirement from work. Ill people should be able to buy medicines or have effective medical treatement in hospitals.

*Fourthly*, we should have perfect justice everywhere. The rights of everyone should be safe and none should be allowed to trouble others in any way. All should be equal before the law.

The life of all human beings can be really happy if they *try* to make it so. All should decide to work hard. The people and the government should work together for common social and national aims. The UNO should make real efforts to establish world peace. It should provide economic aid to poor or developing countries as much as possible. The advanced countries should help the developing countries *through* the UNO or directly, bu} not for political purposes.

It is no doubt very difficult to make our world really happy. But it may not be impossible to do so. Let us decide to have peace, progress, prosperity and justice everywhere.

## 5. IF I WERE BORN AGAIN (P.U. 73)

1. **Introduction**—I sometimes desire to be born again.
2. Whal I would do if I were born again.
3. What I would *not* do if I were born again.
4. The world would also be different if I am born again.
5. **Conclusion**—I have yet to live a great deal. So why desire to be born again ?

Sometimes I have the desire to be born again into this world. Then I begin imagining (forming a picture in the mind of) what kind of person I would like to be if I really have another life.

I have done some very creditable things (bringing honour or good name) in my life. But I have also committed mistakes like all human beings. If I come to have another life, I would surely like to do better.

First of all, I would like to do some good things of my life again. I would like to obtain all the knowledge I have acquired (got) until now. I would like to form my good habits of life again. For example, I would like to have the habit of speaking the truth in all circumstances (conditions). I would like to have my habit of helping other people in difficulty. I would like to have the high aims I now have before me. I would once again desire to become a great writer and scholar (learned person) and leader of my people. I would like to work for the cause of democracy and economic prosperity (progress and happiness) of my people.

In my new life, I would like to learn some other languages besides (in addition to) Engligh, Urdu and Punjabi. For example, I would learn Arabic, Persian, and the Chinese languages to get familiar with (have a good knowledge of) the cultures of the eastern countries. Then I would like to travel to many eastern and western countries. Thus I would learn about the social, political and economic conditions in different parts of world.

If I am born again, I would like to play some games which I have not played so far (until now). For example, I would like to play football and tennis. I feel I have missed these in my present life.

I would avoid committing some mistakes in my new life. I would avoid having some bad habits which I had in the past or still have. For example, I would not be careless about my health. In my new life, I would eat simple, healthful food and take enough exercise each day. I would not waste my time as much as I have done until now. I would study in school and at home more carefully choosing the most suitable subjects. But I shall also try to gain knowledge of other subjects in a general way.

I feel the world into which I may be born again will be very different from the present-day one. There will be many more scientific inventions and modern machines and life will be much more mechanical than at present. I do not know whether I shall be much happy and contented (satisfied) in that world, but I can hope to live my life well, according to my aims.

I also feel it is rather foolish to have all the ideas about my life after a second birth. I may still live for a great deal of time in this world. It may be better for me to think about it more and make my life better here. *The present is in my hands, the future is a dream.*

## 6. MY FAVOURITE BOOK (OR) THE BOOK THAT HAS INFLUENCED ME

(*You can write an essay on "Books that Have Influenced Me" in the same way.*)

1. **Introduction**—I like Bertand Russell's book "Common Sense and Nuclear Warfare" very much.
2. Russell says that our world is facing the danger of a nuclear or atomic war.
3. Russell rightly says that rulers of powerful countries are making greater and greater preparations for war.
4. Russell wants all war to come to an end.
5. Russell favours complete prohibition of all nuclear weapons.
6. Russell wants the United Nations Organization to become really powerful.
7. **Conclusion**—Russell has written the book in a simple, interesting way.

I have read a good many books of general interast. Of all these I like Bertand Russell's "Common Sense and Nuclear Warfare" most. This book is of a small size, but contains deep thoughts. It provides useful information on the different problems and dangers of a great war. Here we may consider some of Russell's useful ideas.

Russell says our world is facing the danger of a great nuclear war. If a nuclear war takes place, atomic, hydrogen and other bombs and nuclear weapons will be used by the big powers. Nearly all the countries will be affected by this war. Most of them may get destroyed. So they should do something to remove this danger.

Russell rightly says that rulers or governments of powerful countries are making greater and greater prepartions for a big war. They are spending huge amounts of money on producing nuclear weapons. Countries like Russia and America are preparing more and more destructive weapons. Their scientists and technical experts are preparing bombs and weapons which can destroy whole cities and kill millions of human beings. It is also possible that satellites sent into space by scientists may be armed with nuclear weapons. Even the moon can be used by the U.S.A. or Russia for purposes of nuclear attacks on other countries.

Ressell wants all kinds of wars to come to an end. He thinks a smaller war can turn (change) into a big, nuclear war. To avoid war all nations or countries should become frlendly.

Nations should stop having doubts about each other. Countries should stop trying to dominate (have control over) others through war.

The most important part of Russell's book is about disarmament (reducing the size of armed forces). He rightly says that all kinds of nuclear weapons should be prohibited. All the existing (present) stocks of nuclear weapons should be destroyed. If the big powers stop making nuclear bombs or weapons they will be saving a lot of money. They will also not be in a position to fight a nuclear war to settle their disputes. There should be a complete argeement among them not to produce nuclear weapons. Their scientific centres or arms factories (plants) that can produce nuclear weapons should be open to inspection.

Russell wants the United Nations Organization to become really owerful. It should be in a position to stop one nation from starting a war against another. There should be an International Authority having its strong armed forces. This International Authority should be capable of stopping one country from fighting against another.

Russell has writteh his book (*Common Sense and Nuclear Warfare*) in a simple and interesting style. He explains his ideas well. We feel after reading the book that war is really extremely harmful and destructive. Russell has not discussed defensive wars which may sometimes be proper. But when all countries agree not to fight, even defensive wars will not be necessary.

Russell's book is of course worth reading. It teaches good lessons to all the world. Let rulers and politicians act upon these for the good of their countries and mankind.

## (B) EDUCATIONAL MATTERS AND STUDENT AFFAIRS

### 7. CO-EDUCATION (P.U. 62, 72 ; B.Sc. 78)

1. **Introduction**—Co-education (education of boys and girls together) in the modern world.
2. Co-education in our country.
3. Advantages of co-education.
4. Disadvantages of co-education.
5. We may not be able to do without it at some places at least.
6. **Conclusion**—We should make a proper use of co-education.

Co-education is common in almost all the advanced western countries like France, Britain, Russia, America and Canada. It is to be found in a great many eastern countries like Turkey, China, Japan and Nigeria and in other parts of the world like Australia and South America.

Coeducation is there in our universities, a few colleges and English-type schools in the big cities. It is not to be found in most of our schools and colleges up to the Intermediate and degree levels. In the future we may be having a large number of co-educational primary schools with women teachers in the majority.

There are surely some great benefits of co-education. First of all, it gives a good training to boys and girls to work together. While studying side by side in different classses they learn to co-operate for common aims or purposes. After completing their education they can easily join different professions together. They can work together for common national aims at scientific research centres, in hospitals and offices and even in factories to increase national production.

Boys and girls studying together can discuss their subjects and can help each other in understanding them well. Boys may be able to understand and know some subjects or their parts better than girls. They can explain and discuss them with girls. So girls may be able to explain some other parts to boys in their own ways.

Co-education can make boys and girls compete with each other in studies. Both can try to learn more and do better in discussions and at examinations. This can surely help raise educational standards.

Co-education gives enough chances to boys and girls to study their subjects together from highly qualified and exceptionally (unusually) able teachers. Both male and females teachers, of good repute can teach in co-educational institutions. Such teachers are not easily available in scientific and technical subjects like chemistry, biology, medicine, engineering, and so on. Even in languages like French and German, we may not easily find highly qualified teachers for the higher classes. Then male and female teachers can work together and discuss their problems of teaching. They can co-operate in scientific research or in advanced studies.

Co-education helps boys and girls tou nderstand each other's problems. Girls can prove successful wives and boys successful husbands after the completion of their education. They can work side by side for a better society as equal citizens.

Yet co-education has some disadvantages. First of all, boys and girls studying together may get more free than desirable in their dealings. They can meet and talk whenever they like which is not so good from the religious point of view.

In co-educational institutions girls cannot always take part in sports, debates, etc. alone with boys. They cannot often work actively with boys in college elections or at social functions. They often have to make separate arrangements of their own for games or other activities. But these are not as good as those for boys or those in girls' college. This gives a feeling of dissatisfaction to the girls.

It may not be possible to teach and explain all the parts of a subject to boys and girls together. There are some topics in subjects like psychology and medicine which cannot easily be discussed before both the sexes. As a result, the teacher may not be able to explain them fully. Sometimes the teacher cannot easily talk about problems of girls before boys and about those of boys before girls.

In spite of the disadvantages of co-education we may not be able to do without it. At least in our institutions of resarch and advanced studies co-education may be really effective and useful. It will help our students to work together in different fields of life for national progress. It may be advisable to have more co-education in our highest classes.

It is necessary to make a proper use of co-education in our institutions of higher learning. It is possible to get the benefits of co-education and avoid most of the disadvantages.

## 8. UNIVERSAL EDUCATION

1. **Introduction**—Meaning of universal education.
2. Why universal education is needed in Pakistan and other developing countries.
3. Ways of giving univesral eduction.
4. Difficulties in giving education to all the people of the country.
5. **Conclusion.**

Universal education means education for all the people of the country. It means educating all the nation—men, women and children in cities, villages, and at all places. There is a great need to educate our people. More than 70 per cent of our people are still uneducated.

We need universal education to be a really united and strong nation. Educated people understand well the national aims.

If most of our people get educated, they can understand the value of unity and discipline. They can co-operate in different fields of life. They can understand and work for their own high aims and those of their nation or country. They can understand and obey the law of the land and become good citizens.

Educated people can understand the political problems of their country and those of other countries. They can follow (understand) the policies of their government. They can also follow the programmes of different political parties. In elections they can wisely vote for those political parties or candidates whose programmes or policies they find to be benficial and useful. They can discuss the political, economic and social problems of their country with one another and with their representatives or rulers.

Universal education with enable our people (make them able) to make proper industrial, agricultural and technical progress. Educated people prove to be more efficient and useful than uneducated people. They can work in proper and sensible ways in offices. factories, shops, on farms and at other places. They can learn new and effective ways of using macnines for different purposes. They can

increase (add to) national production very much. They can learn different technical skills for industrial and agricultural work. Uneducated people cannot easily do all this.

Universal education should be given on a revolutionary basis. All the illiterate adults should be able to write letters and to read newspapers and to understand social and national problems. Those who can afford (or bear) the expenses of education should be made to pay. Otherwise adult education should be free. University and college students, unemployed educated persons, retired government servants, military officers and others can take part in the universal education programme of the government.

Universal education can be made compulsory for all the uneducated. Within the space of five to six years all the young and old persons, in every village and town, should be able to read and write. We should open big education centres at central places in villages, towns and cities. These centres should have morning, afternoon and night classes. All kinds of buildings, even those of banks, government offices, clubs, shopping centres, besides those of schools and colleges can be used for classes on holidays and at late hours.

A national adult education organization may be established. It may be under the control of the central and provincial governments at different levels. Educational experts should formulate (prepare) adult education programmes.

There can be a common fund for universal education. Rich landlords and industrialists, banks and commercial organizations should contribute to this fund. The government can levy a special tax on people with higher incomes to meet the expenses of universal education. Then the government can itself provide money from its treasury. All the money so collected can be used to construct buildings, and halls, and for employing teachers and for buying books for the uneducated.

Universal education will bring the light of knowledge to many of our dark homes. The government and the people should co-operate to make universal education a possibility and a fact.

## 9. ADULT EDUCATION (Mul. 80)

1. **Introduction**—Meaning of adult education.
2. Different kinds of adult education.
3. Great benefits of education.
4. Ways of giving adult education.
5. **Conclusion**—We should educate the uneducated as soon as possible.

Adult education is education given to the adults or grown-up people of a country in different forms. It generally means teacning

uneducated adults how to read and write. But it also means teaching them the ways of working efficiently in their different professions or places of work. It may also mean teaching them better ways of living, enjoying life or making use of their time.

Adult education is necessary in a country like ours. About 75 percent of our adults are uneducated and illiterate (unable to read and write). They cannot easily learn new ways of doing work in their different professions. They cannot easily progress or earn much.

Through proper adult education our working people can become more useful for the society and the country. They can serve their nation well by learning better ways of doing work. Educated labourers can easily learn ways of working new machines. They can read books about the different techniques of production. Thus they can become efficient industrial workers and can increase (add to) the production of their country. When they work well they will be able to get higher wages. Educated farmers can easily learn new and better ways of cultivating their fields and growing crops. They can learn to use and repair tractors, harvesters, tube-well engines and other farm machines.

Educated adults know or understand their rights and duties and the laws of the country much better than uneducated people. They can read newspapers and magazines and can learn about social and natural problems. They can discuss the political, social and economic aims of the government and the programmes of political parties. Then they can elect the most suitable candidates for positions of power.

Ministers, members of Parliament and the Provincial Assemblies, educationalists, social workers and economic experts should discuss the ways of educating the common people in the mass media (the radio television and newspapers). Then they should formulate (give shape to) a national adult education plan. Under the plan the central and provincial governments can pool (put together) their resources to make it a success.

Under the national education plan, literacy centres can be set up in every part of the country. All kinds of buildings, like those of schools, factories, Union Council Halls, hotels, restaurants and government offices can be used. Temporary structures for teaching can be erected, especially in the villages. Teaching can be more effective through television and radio programmes, films, discussions and practical demonstrations of teaching materials Education can be divided into different categories—teaching the people how to read and write, religious education, professional education to make the people better, workers, social education to make them better citizens, and so on. Women can be specially educated in other fields too, for example, in sewing, cooking and looking after their children.

Our schools, colleges and universities can provide adult education. Special classes for adults can be held there after the regular classes are over. There adults can be taught languages like Urdu and English.

They can be taught other subjects like civics and economics which can make them understand their social duties and problems. They can also be given practical training in technical or specialized work to make them better workers in their professions. There the teachers and students of these educational institutions can teach adults. Educated people from outside can also be given chances of teaching.

We need to educate our millions of uneducated adults as soon as possible. After they have been properly educated, most of our economic and social problems like over-population, extreme inequality and quarrels between different groups will be resolved rather easily. The country will be set on a course of real and rapid progress and there will be some hope of catching up with the advanced countries.

## 10. INDUSTRIAL OR TECHNICAL EDUCATION

**(P.U. B.Sc. 74)**

1. **Introduction**—Meaning of Industrial education.
2. Why we need industrial or technical education.
3. Industrial or technical education and progress of the country.
4. Ways of giving technical education.
5. **Conclusion.**

Industrial or technical education means education about different kinds of machines, the ways of working them and different techniques of industry. Thus students are taught about the different parts of machines. They are taught how to get the maximum (greatest possible) work out of machines and how to repair them. They are also taught the working of different kinds of industries

*Why do we require industrial education so badly*? Ours is an industrial age (period of history). In fact the basis of our modern life is industry. We produce things of daily use like bicycles, radios, electric fans, and so on with different kinds of machines. We have well-established industries from which we get things like sugar, cloth, medicines, etc. We have started *assembling* cars, tractors and other vehicles in big plants. Later we shall be *producing* them. We require industrial or technical knowledge to run our factories, plants and manufacturing centres.

Industrial or technical education is essential (very necessary) to industrial progress. Ours is a developing country. We have to establish new industries and expand the old ones. We have to set up new factories, mills and workshops.

Industrial or technical experts are necessary for quick agricultural progress. With the passage of time we shall have to mechanize (use machines in) our farming on a large scale. We shall need an industry producing tractors, threshing machines, for separating the grain), tubewell engines, and so on. We shall need industrial and technical experts to run this industry.

Our defence industry needs specially trained technicians and workers. Special training institutions may be set up to meet the requirements of our armed forces in the production of arms and ammunition.

We may allow and encourage our studentss to get industrial and technical training just after they pass the Matric or Intermediate examination. There should be more of special industrial or technical institutions for such students. They should be given practical training as far as possible. They may be asked to visit and work in mills, factories and at different industrial centres to learn practical skills.

We should give the best kind of industrial education and training to our students. Then we may not have any foreign industrial experts at our industrial centres.

## 11. VOCATIONAL OR PROFESSIONAL EDUCATION

1. **Introduction**—Meaning of vocational or professional education.
2. Kinds of vocational education.
3. Ways of giving vocational education—vocational education under our education system.
4. Benefits of vocational education.
5. **Conclusion**—Both men and women should obtain suitable vocational education.

Vocational or professional education is that given to students going to join definite professions. It is also given to those already working in these professions or vocations. Vocational education is different from *general* education of the arts and sciences.

Vocational education is of different kinds. It may be technical for those intending to do industrial work. It may be agricultural for those going to adopt (take up) agriculture or farming as a profession. Then, it can be education for the engineering, medical, legal, teaching, business, banking, insurance and other professions.

Vocational education is generally given in vocational or professional schools, colleges or universities. There are industrial and technical schools where the basic skills in the use of different machines are taught. Such schools may also be for electricians, mechanics working and repairing various kinds of machines, carpenters making furniture of a high quality, and so on. Then there are vocational institutions for higher studies in scientific and technical subjects. These include medical, engineering and agircultural colleges and universities. Centrs and institutions of scientific research and experimentation give training to students for becoming professional scientists. There are also vocational institutions like law colleges for future lawyers, training colleges for teachers, banking institutes for bankers, accounts institutes for accountants, and so on.

Our education system should aim at expanding technical or professional education. Under the system, technical subjects can be introduced in the arts colleges. Students can be imparted (given) special professional training in the fields of industry, agriculture, business, education, electronics, dairy farming, vegetable farming, nursing, etc. Further, there can be technical colleges where students may beprovided chances of doing practical industrial work in mills, factories and at industrial centres under the control of the government. Then our students will be able to get emptoyed soon after the completion of their training.

Our country needs properly educated and trained engineers, mining experts, scientists, and technicians for quick development and scientific progress. We require properly trained teachers, lawyers, bankers, business experts, journalists and so on for quick social and cultural progress. We can have these through vocational education in different fields.

Both men and women should try to receive suitable professional education. Our country will make rapid progress when most of our people can work efficiently (effectively and well) in their professions.

## 12. DISADVANTAGES OF ILLITERACY

1. **Introduction**—Illiteracy, a curse (cause of ruin)—has no advantage.
2. Illiterate people cannot gain knowledge through books, newspapers, etc.
3. Illiterate people cannot easily know their rights and duties in society.
4. Illiterate people cannot make much progress in life.
5. The country or nation as a whole cannot progress when the majority of the people are illiterate.
6. **Conclusion**—We should make efforts to educate illiterate people.

Illiteracy is a curse for any nation or country. It has no advantage at all. Its disadvantages are many.

The *first* great disadvantage of illiteracy is that uneducated (or illiterate) people cannot gain any knowledge through books, magazines or newspapers. They cannot learn anything new through reading. This means they are at a great disadvantage as compared to educated people.

The *second* great disadvantage of illiteracy is that illiterate people cannot know well about their rights and duties in society. They cannot easily understand the laws of the country, the policies of the government and the programmes of different political parties. It has been well said that illiterate people do not know how to use their democratic rights. They cannot wisely elect their representatives.

Perhaps the *greatest* handicap (disadvantage) of illiterate or uneducated people is that they cannot make much progress in life. They cannot get good government jobs and cannot join the armed forces. They cannot very well run shops or take part in trade or industry. Illiterate villagers cannot easily learn the ways of advanced or modern farming, and so remain poor and backward.

Only properly educated people can promote the agriculture, trade and industry of the country in suitable ways. Scientists, engineers, doctors, scholars (learned men), philosophers, writers, poets and artists arise out of educated and literate people. Illiterate people can at the most work with their hands or do 'manual' labour, thinking less and struggling more.

We should make the best efforts to educate the illiterate people. The government and the educated people should work together to bring illiteracy to an end.

## 13. EXAMINATIONS—OUR EXAM SYSTEM

1. **Introduction**—Examinations are useful in several ways.
2. The value and importance of examinations has become less in recent times. Reasons for this.
3. Our present examination system and the "semeter system".
4. Our examination courses should be modernized. They should be in agreement with our needs.
5. Exams should be arranged and conducted honestly and well.

Examinations are of great use. Examinations are a means (way) of judging or knowing the ability of candidates. Good results in examinations are taken as a sign of knowledge and ability.

The value and importance of many of our examinations has become less in the last few years. There have been emergencies in our country one after another. Students could not study their subjects well over long periods of time. So examinations had to be made easy or a lot of choice had to be provided in question papers. As a result, the candidates taking those examinations could depend upon some parts of their courses to pass. Students, as a whole, got used to common kind of questions in the papers. The students getting degrees after passing theses examinations felt they did not have enough knowledge of their subjects.

Another reason for the decrease in the importance of examinations is the teaching standards. Because of uncertain social conditions our teachers, like the students, have not been able to attend to their work very well. Sometimes they had to cover long courses over short periods of time. Or they had to leave out portions of the courses to prepare students for examinations. Because of the absence of facilities of research or advanced studies quite a few of our teachers, especially in

the sciences, could not improve their knowledge adequately (suitably). All this affected the examination (and education) system very badly.

In our examination system, examinations of most of the classes are held once a year. In most of the schools, colleges and universities students are prepared for their annual examinations. This gives them a chance to study their books for a few months or weeks before their examinations. Quite a few students can easily neglect their studies for the greater part of the year. Only in some educational institutions students have to do class or sessional work under strict supervision of teachers.

In the 1970s we experimented with the "semester system" of exams. It was hoped that sessional testst after every one, two or three months would, make our students more careful. The system failed because of overcrowded classes and absence of good teaching and library facilities.

Our examinations should be real means of judging the students' theoretical and practical ability. The students should be able to answer examination questions on the basis of real understanding of their subjects. They should give a proof of their intelligence. Memory of the answers to some questions should not be enough to pass.

The courses for our examinations should include (contain) the new developments in the arts and sciences around the world. That is, these courses should be made as much modern and useful as possible. In the arts, they should include proper details of our history, culture and religion and should be in agreement with our national aims and purposes.

All our examinations should be arranged and conducted honestly and efficiently. Examiners and persons responsible for the conduct of examinations should be men of ability and high principles. Then the results of examinations should be declared as early as possible.

## 14. STUDENTS AND POLITICS

1. **Introduction**—Students are very interested in politics.
2. The most important thing for students is to study.
3. Quite a few students do not study well, but like to take active part in politics.
4. Students taking active part in politics cannot study well.
5. Students should increase (or add to) their knowledge of politics, but should not take active part in politics.
6. Students of the voting age may vote.
7. Students should be above party politics.
8. **Conclusion.**

Students are generally interested in politics these days and try to be politically active. The question arises whether they should take active part in politics or not.

The most important duty of students is to study their subjects well. They should attend their classes regularly and listen to their teachers attentively. They should increase their knowledge with the help of their teachers and other men of learning and through discussions.

In fact quite a few students do not properly study in schools, colleges and universities or at home. They show much interest in politics, and discuss political matters with each other and sometimes with members or leaders of different political parties. Some also try to become members of political parties and then begin supporting them.

Those students who take active part in politics cannot learn their subjects or increase their knowledge well. They cannot attend their classes or study their books regularly.

In fact the political *activities* of students have a deep effect on their minds. They begin taking politics to be more important than studies and even begin trying to become political leaders. They try to win the support of their fellow students first of all Then they try to make political statements (on the country's politics) in newspapers or at public meetings or in processions.

It is beneficial for students to increase the knowledge of the politics of their country and of other countries. They should try to know about the policies of their government as well as about the political and military events around the world. To know all this they may read newspapers and magazines or listen to the speeches of political leaders on the radio and television. They may even meet important political leaders at times to know their views on various social problems.

In any case, students should not try to take active part in politics by joining processions or demonstrations or even by attending public meetings Often they are not in a mood to study their books for days together after a little of political activity.

Students of the voting age may vote in elections. They may try to learn about the political programmes of different political parties. But they should never join political parties or become their active workers.

Students should be *above* practical politics. Now they have to build and reconstruct their country. The country needs able engineers, doctors, scientists, administrators (those who manages public affairs), teachers and workers in different fields. Students should study their subjects attentively and remain away from politics. Those who become politicians *after* a proper completion of their education will be men of ability knowing how to resolve the country's problems.

Students may learn about politics as much as they can. They should not, however, take active part in politics.

## 15. STUDENT UNREST—THEIR PROBLEMS (OR) WHY ARE STUDENTS DISSATISFIED ? (OR) STUDENTS AND SOCIETTY

1. **Introduction**—Student unrest is common in the world.
2. Student unrest is part of social unrest.
3. **Causes** of Student unrest :
   (*i*) Economic reasons of student unrest—proverty of most of our students. (*ii*) Political reasons of student unrest—students taking part in politics. (*iii*) Bad social and economic conditions—a main cause of student unrest—unemployment, different evils in society. Dissatisfied teachers. (*iv*) Overcrowding in our educational institutions. (*v*) Students not having enough facilities of playing games or means of entertainment. Military training good for students.
4. Ways of ending student unrest.
5. **Conclusion**—We should remove the *causes* of student unrest.

Student unrest is to be seen in many countries of the world today. In almost all the democratic countries students show at times their unrest through strikes, processions and demands of different kinds.

We know well there is general social unrest. Most people are unhappy and dissatisfied with their condition. The parents and families of the majority of students are quite dissatisfied because of the dangers of war, rising prices of things of daily use, increase (rise) in crime, and so on. When others in society are dissatisfied before them, students too become so.

There is an economic reason for student unrest. Many students, especially in the developing countries like ours, are poor. Their parents cannot easily meet their expenses When they cannot easily buy good clothes or books they get dissatisfied. They feel all the more dissatisfied when they find students coming of rich families enjoying all the comforts and luxuries (things of comfort and enjoyment).

Another great cause of unrest among students is their interest in active politics. Some of them work for political parties. Students favouring different political parties even openly clash and fight which causes a great deal of unrest.

Bad social and economic conditions are very much responsible for student unrest. For example, large scale unemployment sets them thinking that their studies and degrees may not very well help them in getting employed. Evils like fraud, falsehood, injustice and inequality upset the minds of the students. Many of our teachers do not enjoy good positions in society, and so become disatisfied with their profession. Some really able and efficient teachers leave the teaching profession for professions bringing more money. All this creates feelings of unrest among the students.

There is overcrowding in most of our educational institutions. Teachers have to teach very large classes. They cannot pay attention to each student to remove his difficulties.

Harmful films, novels, magazines and pictures about crime and sex have disturbing effects on young minds. Foreign films and publications about crimes like murder and robbery promote criminal ideas and thinking. Films and TV programmes about the artificial (or outward) life of rich and showy people make us uneasy and restless.

Many students do not get chances to play games or enjoy themselves in their free time. This makes them dissatisfied.

There should be quick economic and scientific development. This will increase the incomes of the people. They will be able to provide their children more educational and other facilities.

Students should learn to live a life of simplicity and hardship. They should be told about their *national aims and purposes* and the ways of achieving them in all circumstances (conditions).

No political party or leader should encourage students to take active part in politics. Parents, teachers and other responsible people should advise students to remain away from politics

The government and the people should work together to bring social evils of inequality and injustice to an end. Social conditions should be improved. Students should be able to get employed after the completion of their studies.

There should be many more educational institutions to avoid overcrowding. Then there should be really able and efficient and well-paid teachers.

We should not import harmful films and books having bad effects on character. Our films and television and radio programmes should aim at improving character.

There should be more playgrounds, parks, swimming pools, gymnasiums and similar places of entertainment for students. Military training of the students in a regular way will make them disciplined.

Students will feel satisfied and happy if they become religious in the true sense. We should have proper religious education.

We should remove the *causes* of unrest among students. If this is not done, their unrest will go on increasing.

## 16. INDISCIPLINE IN OUR COLLEGES (OR) THE NEED FOR DISCIPLINE (Pun. 75)

1. **Introduction**--Indiscipline in colleges and schools is on the increase.
2. Causes of indiscipline in our educational institutions :

(*i*) General social conditions. (*ii*) Overcrowding in colleges and schools. (*iii*) The general low status of teachers. (*iv*) Absence of close student-teacher relationship. (*v*) Student interest in studies and games. (*vi*) Interest of students in politics.

3. How to put an end to indiscipline in our education institutions.

4. **Conclusion**—Indiscipline in all its forms should be brought to an end in all our institutions.

Indiscipiine in most of our colleges and schools is on the increase. We can very often witness scenes of indiscipline in our classrooms. playgrounds and in the compounds or on the campuses of our institutions. Indiscipline may be in the form of making loud noises or mutual fighting or disobedience of the rules of the institution in many different ways.

*First* of all, the general atmosphere in society has badly affected our educational institutions. In the past indiscipline in one form or another has been a regular feature of our social life. Political, religious, labour and other disturbances based on misunderstandings increased confusion and disorder. Disorderly public meetings, processions and strikes under various governments made many people disrespectful towards the law. All these developments in society influenced the thinking and behaviour of our students.

Very often quite a few senior politicians have behaved in a most indisciplined manner. They have never given thought to the bad effects of their irresponsible behaviour on young minds. They have even tried to use students as tools to gain their ends (aims).

*Second*, overcowding in colleges and schools is, in a great measure, responsible for indisipline. It is not easy for the teacher to teach and control a class of eighty, hundred or even more students. He cannot attend to each student and 'satisfy him.

*Third*, the general low social status of most of our teachers makes students take them lightly. Many students under the influence of modernity are impressed by such things as 'power', 'position' or 'status'.

*Fourth*, teachers and students have been pulling apart in the last few years. Quite a few teachers limited their work to class-room teaching and gave little importance to outside contacts with students. As a result, they could not affect the general attitudes and thoughts of their pupils.

*Fifth*, students have begun showing less and less of interest in studies and sports. Studies make students mentally disciplined while sports make them physically fit.

*Sixth*, students have been exhibiting more and more interest in politics. This has made quite a few of them attached to this political party or that. They have often learnt well the indiscipline of politics and forgotten the decencies of education.

Now the question arises how we can put an end to all this indiscipline in our colleges and schools. The answer is quite easy. Improve the general atmosphere in society. Bring every person to respect the law. Take steps to finish overcrowding in educational institutions. Make the teacher a man of *high social status* : give him authority and power to control students. Bring teachers and students closer. Let the students hear what learned teachers have to say outside the classroom. Make students really interested in studies and sports. Take students away from practical politics.

In fact a vast social movement on the part of all well-educated and able people is needed to do the above. We cannot solve the problem of indiscipline in colleges and schools by mere (only) improvement in their working. The whole society, the machinery of the government, social organizations and private individuals are involved in the delicate (sensitive) process of student control.

There is a need to remove all the major causes of dissatisfaction. Let there be economic equality, equality of opportunity and social justice in a really complete way. Then much of indiscipline will by itself disappear. It is so because social satisfaction will promote social discipline. And social discipline in its turn will promote educational discipline.

## 17. FASHIONS AMONG STUDENTS (OR) FASHIONS AND MODERN YOUTH (P.U. 61,76)

1. **Introduction**—Students are very fond of fashions.
2. Different popular fashions among male and female students.
3. How fashions begin.
4. Results or effects of fashions.
5. **Conclusion**—Students should try to be simple.

Students are generally fond of fashions. They try to be as fashionable as possible.

There are different popular fashions among the youth. These fasions are mostly of clothes, shoes, hair and make-up. There are also the 'fashion' of walking, talking, laughing or behaving in definite ways. But all these fashions change with time. Girls wear, long or short shirts and "shalwars" or "saris". They like to wear tight or loose clothes according to the fashion. A number of girls have their hair cut or specially dressed in fashionable ways. Their ways of using powder, lipstick, etc. on the face also go on changing. Girls particularly attend to the fashions of colours of their clothes or shoes.

Boys also try to wear clothes according to the latest fashions. They wear tight or loose pants, shirts having collars and sleeves of one shape or the other and specially sewn coats. They wear shoes with pointed or flat toes. They have their hair cut in the most fashionable ways. Those students who have their faces shaven sometimes begin keeping moustaches. Now the "awami suit" is much in fashion.

New fashions among the students come into being for different reasons. *First* of all, rich and well-to-do students generally like to have changes in their fashions of the dress. Some of these students begin wearing clothes in new ways to become prominent. Others also begin copying their new fashions. Thus fashions are the result of the desire for *newness* in the ways of wearing different kinds of clothes. *Second*, student watching films often try to copy the fashions of actors. They may even try to copy their ways of speaking, walking and general behaviour. These fashions become popular when a large number of student adopt them. *Third*, students watching television may begin copying fashions of those appearing on the screen. *Fourth*, students may begin copying the fashions of foreigners visiting their country. Mostly male students do so in our country. There may be other causes of new fashions. Tailors themselves may sew clothes in new ways and make some fashions popular.

It is true that while fashions make life interesting and colourful they make us active and smart. Students wearing fashionable clothes feel happy and satisfied. Different fashions cause variety in society.

Fasions also have quite a few bad results. A great many fashionable students are more interested in their fashions than in studies. They spend too much of their time getting new sorts of fasionable clothes instead of buying useful books.

Those parents who are not rich or well-to-do find it very difficult to provide new fashionable clothes to their children. If students are not so fond of fashions, they can save their parents much worry and trouble.

Fashions can affect our social attitudes for the worse. Fashionable people at times begin hating those who are poor and cannot dress themselves in so modern a manner.

In fact our students should be as simple as possible. They should try to attend *to their studies more* and *to fashions less* and make the best use of their time.

## (C) SCIENCE : ITS USES AND PROGRESS OF MANKIND

### 18. THE PLACES OF SCIENCE IN THE MODERN WORLD (OR) SCIENCE AND HUMAN WELFARE (OR) SCIENCE—ITS USES AND ABUSES— FRIEND OF FOE (ENEMY)

**(P.U. 1970, 71, 73, 74, 75 ; Mul. 76, 78, 80)**

1. **Introduction**—Our world is scientific.

2. *Beneficial Uses of Science :*

(*i*) Science and useful inventions. (*ii*) Science and medicine. (*ii*) Science and agriculture. (*iv*) Science and things of daily use. (*v*) Science and space travel.

3. *Harmful Uses of Science :*

(*i*) Science and the making of harmful drugs. (*ii*) Science and preparations for war.

4. Science teaches us to work without prejudice (without favouring or disfavouring anyone).

5. **Conclusion.**

Ours is a scientific world. We depend on (cannot do without) science in a great many ways. We know that science is necessary for the progress of any country.

Scientists have made use of science for the benefit of man and society. They have used scientific principles, laws and facts to invent and develop machines of different kinds. For example, the motor-car, aeroplane and railway engine, printing machines, tube-well engines, different kinds of machines used in factories producings things of daily use like match-boxes, cloth, paper, shoes, and so on have been invented by scientists. The radio, television, VCR, the telephone, the calculator and computer are among the many modern electronic inventions that have made our life modern.

Scientists and doctors have invented and developed medicines that can cure speedily dangerous diseases like typhoid, cholera and tuberculosis. Now human beings can live much longer than in olden times. There are also fine medicines for animals and birds.

Scientists, chemists and agricultural experts have made use of science for greater agricultural production. They have invented new machines in the form of tractors, threshers (for separating the grain), tube-well engines, and so on. It is possible to sow, grow and reap (cut) crops in extremely quick ways now. Different types of fertilizers and salts (developed by scientists) increase the production of food-grains a lot. Engineers have built big dams across rivers and changed their courses making it possible to provide water to vast areas of land and to produce electricity on a large scale.

We can mass produce thing of daily use like sewing-needles, shaving blades, and electric lamps with machines developed by scientists and technical experts. Machines like refrigerators, coolers and air-conditioners for our comfort and pleasure are also the result of their efforts.

Now space travel and visits to the moon are possible because of the great scientific progress of our century.

Scientists have also put science to harmful or destructive uses. For example, they have prepared harmful drugs and intoxicants and weapons of war.

Scientists and experts have invented and developed all kinds of small and big arms and weapons like the rifle, machines gun, the tank and the missile. They have perfected bomber and fighter planes, warships and submarines. They have prepared bombs giving out poisonous gases and setting huge areas on fire. Then they have made the atomic, hydrogen, cobalt, nitrogen and neutron bombs which can destroy whole cities, countries and civilizations.

Science teaches us to work without prejudice. Scientists in all eountries use the same scientific formulas, laws and results. They should, therefore, work together for the advancement of mankind. They should not, in any case, prepare weapons of mass destruction. Science is supreme knowledge and it should be used for the supreme good of all human beings.

We come to the conclusion that science should be used only for the benefit of human beings. Scientists should work for peaceful progress.

## 19. THE USE OF THE ATOM

## (OR) PEACEFUL (AND OTHER) USES OF ATOMIC ENERGY

**(P.U. 77 ; Mul. 78, 79)**

1. **Introduction**—What is the atom and wnat is nuclear energy ?
2. Nuclear energy was first of all used for destructive purposes—development of the atomic, hydrogen and other bombs.
3. Atomic energy has been and can be used for peaceful, constructive purposes. Examples : used in the production of electric power ; as fuel for ships and aeroplanes ; for boiling water, and so on.
4. Scientists should make use of atomic energy for peaceful purposes alone. Need for having nuclear energy societies for its better use.
5. **Conclusion**—We should make the best use of atomic energy.

The atom is the smallest particle of matter. It is made up of still smaller particles called electrons (negatively charged), protons (positively charged) and neutrons (with no charge). The main part of the atom lies at its centre and is called the nucleus. It consists of protons and neutrons. *When the nucleus is broken up energy is produced.* This breaking up of a heavy nucleus into parts with the release of energy is called *nuclear fission. Atomic energy means the tremendous (very great) energy released from the atomic nucleus.*

Radio-active elements like uranium having a large number of protons and giving out radiations are commonly used for producing

nuclear energy. The nuclei of these elements are bombarded with high speed particles resulting in atomic fission. Thus, a small amount of radio-active substance is converted (changed) into a tremendous amount of nuclear energy.

Scientists first of all made us of atomic energy for destructive purposes. They developed the atomic bomb, and then the hydrogen and cobalt bombs, which can destroy whole cities and can kill millions of people. The explosions of these bombs result in radio-activity which poisons the atmosphere over large areas. These bombs go on releasing highly dangerous radiations as chain reactions inside them between exploding nuclei continue to take place Two atomic bombs were dropped on Japan by America during the Second World War killing thousands and destroying vast areas of land. Now all the five big powers, and some other countries besides, possess much more dangerous atomic and hydrogen bombs. There is the danger that all our modern civilization and most human beings may get destroyed if there is an atomic or nuclear World War.

Atomic or nuclear energy can be of great benefit if it is used for peaceful purposes alone. Scientists have started using it for the good of society. At present electric power is produced from the atom in the advanced countries. Other countries are also making efforts to produce electricity at cheap rates from atomic power plants. We have such a plant in Karachi and may have more at other places. Small amounts of radio-active materials are used in these plants to produce electricity on a very large scale.

Scientists are also trying to find ways of using atomic power as fuel for ships, aeorplanes, motor-cars., and so on. They think most of the oil and coal may finish in 100 years. In their place uranium and thorium can be used. At present atomic reactors for boiling water are in use in various countries. Huge quantities of water can be boiled quickly and at low costs for industrial and other purposes.

The radiations given out by atomic reactors are sometimes used for the treatment of diseases like cancer. These radiations are also used to kill dangerous germs and insects in foods and cultivated fields.

All countries should enter into agreements for the use of nuclear power *for peaceful purposes alone.* The United Nations Organization can make greater efforts to bring countries to enter into such argeements. There can be nuclear energy societies or organizations in different parts of the world. Nuclear scientists can become members of these societies to work together for peaceful uses of atomic energy.

We should make the best use of atomic energy for the benefit of all human beings.

## 20. USES OF SOLAR ENERGY (OR) THE SUN AS A SOURCE OF ENERGY

**Introduction**—What makes solar energy useful.

2. Use of solar energy in olden and modern times.
3. Solar energy an answer to many of our energy problems.

Solar energy (energy got from the sun) is a very useful form of energy like atomic and wind energy. The problems of rising costs of fuels like oil and gas and the pollution (dirtiness of the atomosphere) caused by them have made scientists work on solar energy for man's future use. About half of the solar energy is light, about half is infrared radiation (heat, energy, etc. in rays) and very little ultraviolet radiation.

In olden times, in China, Egypt, the Middle East, Greece and Italy solar energy was used to evaporate salt water (change it into vapour) to get salt. Crop drying through solar heat was also common. In the 19th century it was used for preparing wine in Chile (South America). In the early 20th century it was used in Egypt to run an engine for pumping irrigation water from the Nile.

In modern times, the *first* main use of salar energy is to change it into thermal energy (of heat as that of coal or gas). Solar rays hit a flat plate collector which absorbs a lot of heat. This flat plate collector is then used for water heating, house heating, air-conditioning and for getting salt from salt water and pure drinking water from sea water. Solar water-heaters are in use in Australia, Japan and America. In air-conditioning the flat-plate collector supplies heat to operate an air-conditioner. In solar evaporation saltish water is made to evaporate from ponds, and thus salt is got. In solar distillation pure water vapour is collected in storage tanks.

*Secondly*, scientists are trying to convert (change) solar energy to electric energy through solar cells. A solar cell is an invention (device) that directly changes solar radiation to electric energy. Spaceships get their electric power through solar cells. Further, they are being used to provide power to radios, telephones and other wireless equipment. Lighthouses at sea get their power supplies from them. At present the cost of producing electricity from solar cells is very high.

*Thirdly*, heat engines are being used to convert solar energy to mechanical energy. This mechanical energy is used directly or again converted to electric energy for operating machines. Heat collectors are used to heat fluids whose steam passes through engines where it is converted to mechanical energy.

*Fourthly*, we can use the solar energy or heat stored in the sea. Most of the solar energy that comes to the world is taken by the sea. The water at the surface of the sea is warmer than at the depth. Heat flows from the area of higher temperature to that of a lower one. So if we make this heat of the warm water flow through a heat engine, the heat energy can be converted to mechanical or electric energy. Power plants can thus use thermal energy especially in warm waters.

*Fifthly*, in Japan and some other countries small plants grow in the sea by absorbing sunlight. These plants are dried and then used as food.

There have been attempts to make solar cars in Europe and elsewhere. These cars run on electric energy instead of oil. The electric energy is provided by the car batteries charged with solar energy. But at present the batteries are too heavy and are charged over long hours.

Solar energy may be the answer to many of our energy problems.

## 21. THE WORLD OF MACHINES (OR) SCIENCE AND MACHINES

1. **Introduction**—Ours is a machine age.
2. Industrial progress depends on machines.
3. Use of machines in agriculture.
4. Machines and transportation.
5. Machines at home.
6. Machines working like us, physically and mentally.

Ours is rightly called the machine age as we are living in the world of machines. Everywhere and all the time we depend on machines. Most of the things of daily use like pencils, knives, watches, fans, shoes and cloth are the products of machines. We construct our houses, enjoy comfortable life at home and move around at ease with the help of machines. Machines are the result of man's effort to "produce more work with less energy".

Industrial progress depends on the use of new and more efficient machines that can produce more and better goods. The ruling industrial powers, that is, Japan, East and West Germany, Russia, the U.S.A. and the rest have made use of modern technology to computerize (use computers in) the designing and production of machines in great demand like cars, TVs, refrigerators and various other electric instruments and devices. Our success as an industrial power will depend a great deal on the use of the latest electronic, laser and other technologies. The whole defence industry producing war planes, submarines and light and heavy arms needs an intelligent use of the latest technologies.

The mechanization of (using machines in) agriculture is essential to a big increase (rise) in the production of foodgrains. We have begun using, on a vast scale, the tractor, mower (machine for cutting the crops), thresher (machine for beating the grain out of wheat, etc), tube-well engines and some other heavy machines. No doubt the use of machinery on farms makes farm labour surplus (extra). This surplus labour can, however, be utilized in small-scale cottage industries in the villages.

The engines used in our cars, buses, railway engines (locomotives), aeroplanes and ships change (transform) energy into power. We are developing more efficient engines now to help us to move at hundreds of kilometers per hour on the ground and to fly at supersonic speeds (at speeds faster than the speed of sound). Machines for our vehicles using nuclear energy in place of oil or gas might bring about a revolution in transportation.

Different kinds of machines have made our life at home highly comfortable. There are the gas and electric stove, the cooking-range, the juicer, the electric iron, the cooler and air-conditioner, the radio, TV, VCR (video casette recorder), and so on that have made life really enjoyable.

We have developed machines like the robot that "move and do some of the work of a man". The robot is set to fix parts of machines under production, to operate and control production processes, to do odd jobs like cleaning the floors, etc. The computer can be programmed to plan and design buildings and cars, to calculate construction and operation costs, to further design better computers, and so on. However, with all the work performed by machines, they cannot entirely replace man. The human brain works independently and invents or designs various machines according to social needs.

## 22. SPACE TRAVEL OR EXPLORATION

1. **Introduction**—Space travel to the moon. How it became possible.
2. **Difficulties and dangers of space travel.**
3. **Contact between spacemen and control stations on earth.**
4. **Benefits of space travel.**
5. **Conclusion—Space travel should be for peaceful purposes.**

Space travel or journey to the moon is no more a dream. It is possible for man to travel into outer space in a spaceship over thousands of miles. It is pow possible for him to travel to the moon. Space travel became possible when the Russians started sending artificial satellites into outer space in 1957. These satellites travelled around the earth hundreds of miles about it. Afterwards the Americans senttheir satellites into outer space and reached the moon in 1969.

Spacemen or astronauts have to face difficulties and dangers. For example, they have to breathe oxygen as there is no air in outer space. They have to face the problem of weightlessness in space when they are out of the gravitational pull of the earth. They are trained well to face it. Extremely dangerous rays like "cosmic rays" and "solar rays" all the time attack the spaceship.

Spacemen go on talking to control stations on earth (on wireless) during space travel. Experts in these control stations advise the spacemen about their direction in space, speed of their ship, and so on.

Space travel is of great benefit. It has made visits to the moon possible. It may make it possible for man to travel to other planets like Mars. Spacemen collect a tot of useful information about space while travelling through it. They have special instruments on their spaceship to reeord facts about the different kinds of rays or radiations, electric charges, etc. present in space. These instruments also give useful information about the atamospheric pressure, pressure of the magnetic field of the earth, etc. when the sapceship is closer to the earth. They also tell about the presence of minerals and oil on the earth and in the sea.

Space travel should be for peaceful purposes alone. Spaceships or artificial satellites should never be equipped with wnapons of war. All countries should work together in the field of space travel for the benefit of mankind.

## (D) WAR, PEACE & THE UNO

### 23. WAR OR PEACE : WHICH IS BETTER (OR) WAR IS A NECESSARY EVIL (Mul. 80)

1. **Introduction**—War has been there for thousands of years.
2. Causes of wars.

   (*i*) For the sake of "expansion" of territory. (*ii*) To get back territories from foreign rulers or invaders. (*iii*) Religious causes. (*iv*) Border disputes or causes. (*v*) Other causes such as competition between countries to get control of foreign markets, and so on.
3. War may be a necessary evil as the only practical means (way) of settling disputes and differences.
4. Countries can agree to get their disputes settled by the UNO (United Nations Organization) in peaceful ways.
5. The UNO should be made the most powerful body in the world to be able to stop one country from attacking another and to make countries obey its decisions.
6. Peace is better than war. Smaller countries, like the big powers, should settle their disputes by peaceful means.
7. **Conclusion**—All countries should begin acting upon the principles of justice and equality.

War and fighting have been there since human being started living in tribes thousands of years ago. As human beings lived in better societies, they improved their methods of fighting.

Countries or nations fight wars for a number of reasons. *First* of all, two or more countries or nations may begin a war for the sake of "expansion" of territory. This is called an "expansionist war". One

country makes some claims on the territory of another. After increasing its military power it attacks the other country. Germany started the war against Poland in 1939 just to expand its territory which developed into the Second World War.

*Secondly*, wars are fought by nations to get back (recover) their countries from foreign rulers or invaders (attackers). Such wars are fought for the sake of national independence These national wars of liberation are the result of national liberation movements. Thus, the Indian Muslims fought the War of Independence against the English in 1857. The Chinese fought a war of liberation against foreign armies before becoming independent in 1949. The Afghans started their freedom struggle against the Russians in 1979.

*Thirdly*, wars may be fought for religious reasons. Such wars were very common in olden times. For example, many religious wars were fought between Christians and Muslims hundreds of years ago in Asia and Europe. In our time, wars between the Arabs and Jews in the Middle East have religious causes.

Wars may also be the result of border disputes between countries. Countries may fail to adjust their borders through discussions and may go to war. Thus China and India fought a war in 1962 and Iraq and Iran started fighting in 1980. There may be other causes of wars such as competition between two or more countries to win control of important parts of the seas or to capture foreign markets for the export of goods.

When we consider the causes of war, we begin thinking that it is a necessary evil. Countries will continue to have disputes and differences. They will have to fight wars to settle them if they cannot do so through discussions and conferences. Stronger countries have often imposed their decision on weaker countries.

Yet war may not be the only way of settling disputes. If all countries agree to accept the decisions of the UNO in their disputes, war can be avoided. But, for this, all countries should be given equal importance in the UNO. The big powers should not have the right of rejecting its decisions. They should not be in possession of the highly destructive atomic weapons.

Peace is generally better than war. Wars fought by some powerful countries to dominate (establish control over) weaker nations should be condemned. Only those wars can be justified which are defensive or which are fought against foreign armies occupying a country.

The big powers like America, Russia and China have started settling their disputes through discussions and conferences. Smaller countries should also decide to resolve their differences in peaceful ways.

To avoid war in a complete way all countries or nations should begin acting upon the principles of justice and equality.

## 24. IS THE UNO A FAILURE OR A SUCCESS ?

1. **Introduction.** The two main aims of the UNO—to prevent war and to improve (better) the condition of all human beings.
2. The two main parts of the UNO—the General Assembly and the Security Council.
3. The help that the UNO gives to the member countries to solve their social, educational, scientific and other problems.
4. Regular wars. Successes in arresting their escalation (spread).
5. The UNO can at least discuss wars and pass resolutions.
6. How to make the UNO really powerful.

The United Nations Organization (UNO) came into existence in 1945. It was soon after the Second World War that different nations formed it for the good of the world. It was organized to prevent war and to improve the condition of all human beings.

The UNO consists (is made up) of two main parts, the General Assembly and the Security Council. Every member nation of the UNO sends five representatives to the General Assembly. The General Assembly discusses and considers problems of war, disputes between countries, ways of helping backward or poorer countries, and so on. It passes resolutions and makes decisions after a great deal of discussion. However, it does not have the power to implement them (put them into effect).

The Security Council consists of fifteen members. Five members are permanent. These are the most powerful countries, that is, the U.S.A., Russia, the People's Republic of China, France and Britain. The Security Council discusses urgent problems of war or serious political disputes. It passes resulutions on these problems. It has the power to implement them. But each of its permanent members has the right of rejecting or of "vetoing" its decisions.

The UNO has very well helped its member countries in handling some of their social,educational, scientific and other problems. It works through its own and other specialized agencies for the betterment of the world. For example, the International Labour Organization (ILO) helps solve the problems of labourers and working people all over the world. The World Health Organization (WHO) works on health and the removal of diseases. The United Nations Educational, Scientific and Cultural Organization (UNESCO) helps in improving education, agriculture and health.

Despite the UNO regular wars have taken place between India and Pakistan, Israel and the Arabs, Ethiopia and Somalia, Iran and Iraq, and so on. At times, however, it helped to ease a war situation and to arrest the spread (escalation) of a war. Thus it helped in ending the Korean war, in preventing a war between America and Russia over Cuba in the sixties, in the signing of the Afghanistan peace accord ("a landmark in peace negotiations or talks") and in arranging a cease-fire between the warring Iran and Iraq in 1988.

On the whole, the UNO has failed to prevent or stop wars. The UNO General Assembly, where most of the countries are represented, is quite powerless. Its decisions cannot be implemented by force. The Security Council is *not free* to act. Any of its five permanent members can reject or "veto" its resolutions.

However, in case of an attack or aggression by one country against another the General Assembly and the Security Council can at least discuss it well. Through its resolutions on it the General Assembly can *show* what world public opinion wants in the matter.

The UNO cannot become truly powerful unless all the big powers agree to destroy their atomic weapons and decide not to make any more. The UNO should be having its own armed forces, more powerful than those of any one single country. The five big powers should no more have the right to reject the decisions of the Security Council. The decisions of the General Assembly should also be implemented by force. But the UNO should at the same time be completely impartial (not with any side) in giving its decisions on disputes between countries.

## 25. THE AFGHAN PROBLEM (CRISIS) AND THE GENEVA ACCORD (AGREEMENT)

1. **Introduction.** The beginning of the present Afghan crisis.

2. Main causes of the Afghan situation :

   (*a*) The inefficient and corrupt Afghan governments. (*b*) Foreign influences in Afghanistan. (*c*) Poverty and inequality.

3. Main results of the present situation :

   (*a*) Greater foreign intervention (interference). (*b*) Large-scale fighting. (*c*) Entry of thousands of Afghan families into Pakistan. (*d*) Greater rivalry (or competition) between the superpowers (the Soviet Union and America) for the control of the region (area).

4. The Geneva accord (agreement).

5. **Conclusion.** The big powers and the UNO should co-operate to normalize the Afghan situation.

The present Afghan crisis (time of great danger or difficulty) started when the revolutionary leader Taraki killed President Daud and took control of the Afghan government in 1979. A large number of Soviet troops entered Afghanistan carrying modern heavy weapons. The Afghan Mujahideen or guerilla fighters began fighting against the government and Soviet troops.

We should consider *why* such a big change came in Afghanistan. The *first* main cause of the Afghan situtation is the work of the past inefficient and corrupt governments. The governments did little for

the progress of the country. The administration was, on the whole, corrupt and dishonest.

The *second* main cause of the present Afghan situation is the Soviet influence on the country even before the murder of President Daud. The Soviet Union had been controlling the Afghan government in different ways. As a result, is came to dominate (establish control over) it completely.

The *third* main and general cause of the Afghan crisis is poverty and inequality within the country. Most of the people are extremely poor having a very low standard of living. The small class of rich landlords and merchants had been living in comfort and luxury.

There has been a large-scale fighting between government or Russian forces and the Muslim Mujahideen who want an independent Muslim Afghanistan. This has caused disorder and destruction all over the country.

Millions of Afghan refugees have taken refugee in Pakistan. These Muslim refugees are welcome as they are our brothers. Yet their presence has disturbed our social and economic life and has caused an increase in terrorist acts across the country.

Because of the present Afghan situation the superpowers, that is, the U.S.A. and the Soviet Union, are trying to get control of the region (area). This is dangerous for the smaller or weaker countries.

After several years of difficult negotiations (talks) at Geneva, the superpowers and Pakistan and Afghanistan signed an accord (agreement) in April 1988. According to it the Russian forces were to withdraw in phases within nine months. The Afghan refugees were to return home freely. Afghanistan and Pakistan were not to interfere in each other's affairs and Russia and America were not to interfere in the affairs of Afghanistan and Pakistan. The Americans and Russians were, however, left free to help the Afghan freedom fighters and the Kabul government. The 'mujahideen' are likely to overpower the Kabul government (with American help) after the withdrawal of the Russian forces if it really takes place.

The big powers and the government of Afghanistan should co-operate with the United Nations in its efforts to resolve the Afghan crisis. If one big power tries to impose its decisions on Afghanistan by force, the future of the country cannot be bright.

## 26. THE IRAN-IRAQ WAR

1. **Introduction.** How the war started and continued.
2. Iranian demands.
3. The Iranian and Iraqi war preparations.
4. What complicated (made complex) the war situation further.

5. Continuity of the war and increasing destruction. Iran's acceptance of the UN Security Council Resolution on peace.

6. **Conclusion.**—Reconstruction of the two countries and the need for Muslim unity.

The Iran-Iraq War started in 1980 when the Iraqi forces crossed the international borders and took control of (occupied) large Iranian areas (after the Iranian Revolution). The United Nations called on both Iran and Iraq "to settle their disputes by peaceful means". Iran did not agree to enter into talks with Iraq as long as it occupied illegally parts of its territory.

Iran went on fighting. After throwing the Iraqis out of the country it began advancing into Iraq. Again the security Council asked the two countries to stop fighting and to withdraw to their own borders.

The Iranians demanded an apology for starting the war by the Iraqis, removal of the Iraqi government, payment of war damages (money for loss to Iran), and so on. The Arab states except Syria and Libya gave all possible help to Iraq, and the war continued.

Iran has a much larger area and population than Iraq. The revolutionary Iranian government had received big quantities of arms collected by the Shah over many years. It surely had a big army and a modern navy and air force. In addition to this, it had a large number of half-trained young militia of thousands of college going students as military training for a definite period had been compulsory in Iran. But the Iranians did not have much practical experience of war as after the Second World war they had not fought any major war.

The Iraqis, on other hand, had a better-trained and experienced army and air force as they had fought several times against Israel. They had been getting the latest weapons and planes from Russia and some European countries. They could not be defeated by Iran for such a long time partly because of the better quality of their armed force sand arms.

The war situation became further complex because the Arabs made the war a matter of prestige. They feared Iranian interference in their politics, and so they mostly supported Iraq. Several western powers gained economically from arms sales to both the countries.

The continuity of the war made shipping in the Persian Gulf highly dangerous. Iran and Iraq sank ships of different countries and affected oil supplies. The United Nations, Russia and Britain brought their war ships into the gulf waters. A U.S. naval ship destroyed an Iranian civilian aircraft carrying hundreds of passengers. The large-scale destruction and killing and the shortage of militarily trained personnel in Iran finally brought the fact home to her that there could neither be the victor (conqueror) nor the vanquished (conquered) in this long, bloody war. Finally, Iran agreed to a cease-fire in accor-

dance with the Security Council Resolution on peace between her and Iraq.

The post-war re-construction of the two war-ravaged (destroyed) countries will be a long uphill task. The Muslim states should have an effective mechanism to help in their speedy re-construction in co-operation with other world bodies and the big powers. The Muslims all over the world should get united after drowning their differences once and for all. "United we stand, divided we fall".

## (E) ECONOMIC, POLITICAL, SOCIAL & OTHER TOPICS

### 27. FAMILY PLANNING—OVERPOPULATION (P.U. ; Mul.)

1. **Introduction**—Overpopulation in the world.
2. Meaning of 'family planning'.
3. Family planning and the developing countries.
4. The role of the Family Planning and Social Welfare Departments.
5. Reduction in the birth-rate through late marriages.
6. To provide more recreation (amusement) to the people.
7. To improve (better) living standards.
8. To educate the masses (the lower classes of people).

The problem of overpopulation has become very serious. Many Asian and African countries are now faced with a kind of population explosion. Quite a few European countries and even parts of the U.S.A. had been in trobuble. These countries arrested this quick growth in population through *family planning*.

"Family planning" means countrolling the size of the family. It aims at having a family in which the number of its members suits well its income or resources. It also aims at having a family whose members can live at ease in the house. Thus a family with a low income and a small house should not have a quick increase in its children.

The developing countries stand in great need of family planning. It is so because their population is increasing much faster than that of the developed countries. Most of the families in them have limited incomes and small houses to live in. In the villages ordinary field-workers live with their families in small huts or cottages. In the cities labourers, workers in offices, banks, etc. also live in small houses. All such workers in the villages and cities are in fact more than 80 per cent of our population.

The head of a large, poor family often gets week and ill and old before time. It is so because he has to work very hard to meet the growing expenses of his 'growing' family. He is all the time worried about them. His wife is equally worried about the food she has to cook and the clothes she has to sew and wash for the family. If her children are big enough, they can help her in household work. But,

then, they cannot study well. Forunately (luckily), more and more families in the cities are feeling the need of having families of a proper size.

The Family Planning and Social Welfare Departments give useful advice to different categories of people about the advantages of a small family through posters, films, radio and television programmes, direct discussions, and so on. They advise them about the ways of controlling births of children. The Family Planning or the Social Welfare Department should inform them about the need for marriages above a certain age, especially in the villages.

We should have more parks, clubs and other places of recreation for the common people. The people will like to pass more of their time there instead of in their homes.

We should improve the living standards of the people by providing them better jobs with good salaries. As they earn more money, they will have more activities and enjoyments. For all this quick economic development of the country is essential (very necessary).

A family planning programme can be really successful if most of the people are *educated*. Educated people can easily understand and feel the benefits of family planning and the benefits of practising it. If is of course the need of the hour to educate our masses.

## 28. UNEMPOYMENT AND WAYS OF REMOVING IT

1. **Introduction**—Unemployment, a serious problem. Number of unemployed people increasing (becoming more).
2. Increasing unemployment in different fields, in villages and cities.
3. Causes of large-scale unemployment :
   (*i*) Rapid increase in population. (*ii*) Slow progress of the country. (*iii*) Migration of village workers to cities.
4. Large-scale unmeployment and less production.
5. The government should take steps to provide employment. Industrialists should expand factories.
6. **Conclusion**—Unemployment should be reduced to the minimum.

Unemployment is a serious problem not only for our country, but also for the advanced countries. The number of educated as well as uneducated unemployed people is increasing every year.

In our own country, we find increasing unemployment in different fields. Thousands of B.A s and M.A.s are idle as they cannot. even get the jobs of clerks, ordinary office workers and teachers. Thousands holding the B.Sc. and M.Sc. degrees cannot get jobs in research laboratories, centres of scientific work, factories, and so on.

In our country (and in most other developing countries) we find hundreds of thousands of unemployed labourers and farm-workers

in villages. The use of tractors and other machines on farms has made a number of villagers idle. Otherwise, too, most villagers are under-employed. They only work regularly and with effort when crops are being sown or reaped (cut). For more than half of the year they do a little bit of work here and a little bit there, and then sit idle.

In the cities we find many thousands of unemployed labourers and skilled workers. These people do manual work (work by the hand), and generally earn daily wages. They are often unemployed for days and weeks together.

The causes of this large scale unemployment are many. First of all, the population of our country and other developying countries is rising fast. Our population is increasing by a few lakh each year. It becomes difficult to meet the needs of all the additional people.

The slow economic and scientific progress of the country is perhaps the greatest cause of unemployment. Because of slow industrial development there are not very many large factories and industrial centres where labourers, skilled workers and fresh graduates can get employed.

When machines are used on farms in villages many labourers and farmers become idle. Quite a few of them come to cities and the problem of unemployment here becomes much more serious (acute).

Large-scale unemployment has serious effects on the country's production. Unemployed people do not take part in its industrial or argicultural production.

The government should open new factories and industries at as many places as possible. Unemployed labourers and skilled workers will be able to work there. There should be more offices, scientific research centres, schools and colleges where our educated young men and women can work.

Unemployed people should be ready to do all sorts of work. The students who cannot get proper jobs after their studies are over should be ready to work manually in factories and on farms.

Industrialists should expand their factories or set up new ones to provide work to a larger number of people. Landlords should cultivate more of their lands to provide work to unemployed labourers and farmers. Small (cottage) industries should be set up in villages. Increased industrial and agriculure production will cause an increase in the exports and trade of the country. A large number of unemployed people will get busy with export and trade.

Unemployment should be reduced to the minimum level. It is necessary for the progress and prosperity of every nation.

## 29. INFLATION OR RISING PRICES (P.U. 74, 77)

1. **Introduction**—What is inflation ?
2. Causes of inflation :

(*i*) Increase (rise) in the demand for goods, supply of goods not increasing. (*ii*) General rise in the standards of living of the people. (*iii*) Increase in the supply of money. (*iv*) Rise in prices on international markets.

3. Ways of reducing inflation :

(*i*) By increasing the production of goods. (*ii*) All countries and the UNO to act jointly. (*iii*) World population growth to be checked.

Inflation is there when the supply of money increases more than the supply of goods. It means increase in money and prices that does not result in increased production of goods.

There are a number of causes of inflation or rising prices. *First* of all, when people start using different things more, their prices rise. *Secondly*, prices of different things rise if their supply becomes less because of strikes of workers, closure of factories, floods, absence of rainfall, and so on.

Another cause of inflation is the general rise in the standards of living of the people. As the people start living a better life with an increase in their incomes, they need more clothes, shoes, and other things of daily use. They buy more luxury goods (for comfort and enjoyment) like electric fans, heaters, radio and television sets, and so on. Education becomes more common and people begin reading more newspapers, magazines and books. If production increases, the *cost of production* also rises because of the higher wages of labourers and workers, higher prices of raw materials, and so on.

The government is often forced to print more currency notes and increase the supply and circulation of money in society. Then it can pay higher salaries, and wages to its workers. But if it cannot increase the production of different goods (*as much as it increases the supply of money*), prices suddenly jump.

A country may import raw materials for its factories, It may import machines and tools and food items. The prices of all these may be high on world markets. They will then also be high in the country importing them.

In fact all countries should take joint steps to check inflation. The UNO and other world agencies should try to settle disputes between countries. There should be an atmosphere of peace everywhere. Then countries and nations will work together to increase production and keep prices at a proper level. They will stop spending their resources on preparations for war.

The rise in world population should also be checked. It is difficult to raise the production of different things as fast as the population is increasing.

It is necessary to study all the causes of inflation. Then these causes should be removed (or eliminated).

## 30. AGRICULTURAL DEVELOPMENT IN PAKISTAN

1. **Introduction**—Argicultural and industrial development both are necessary. Agriculture—the base of the economy (economic system).

(*a*) Our requirements of food are increasing (*b*) Most of our people earn their living from agriculture. (*c*) Industry in the country depends upon agriculture. (*d*) Commerce depends upon agriculture. (*e*) Agriculture—the base of our foreign trade.

5. *How to develop our agriculture* :

(*a*) By providing water where it is not available. (*b*) By removing water-logging (the water level coming closer to the surface) and salinity (presence of salts in the soil). (*c*) By making our farmers use modern methods of cultivation and machines on their farms. (*d*) By reforming our system of agriculture. (*e*) By improving the system of communications, telephone, telegraph and banks (the infrastructure).

5. **Conclusion**—We should learn from the advanced countries new techniques of agriculture.

In our country agricultural and industrial development are equally necessary. Agriculture is the base of our economy. If cultivated properly, our lands can give us foodgrains like wheat, rice, maize and barley much above our needs. We grow cotton of the finest quality. We can grow jute and perhaps tea in some parts of the country.

*First* of all, our requirements of food are increasing fast. With a rise in our population every year, we need more food. Then, with a rise in living standards the people buy greater quantities of food.

*Secondly*, most of our people, above 70 per cent, earn their living from agriculture. Most of our villagers are farmers or workers on the farms. If we develop our agriculture, they will be prosperous (rich and happy) and their standards of living will improve.

*Thirdly*, a good deal of our industry and commerce depend upon agriculture. The cotton factories use raw cotton and the sugar factories the sugarcane grown on farms. The cigarette-factories use raw tobacco. The paper mills use wood-pulp and other raw materials. Then there are hundreds of biscuit factories using flour. The factories producing medicines use different forms of raw materials grown on farms or found in forests. The factories producing vegetable ghee use different kinds of oil-seeds. *Thus, agriculture is the base of our industry.*

*Fourthly,* commerce and business in the country depend a lot on agriculture. Traders are engaged in bringing agricultural goods from farms and villages to markets and commercial centres. Shopkeepers are busy selling foodgrain, flour, pulses etc. The trade in raw materials sold to the factories is expanding.

*Fifthly, agriculture is the base of our foreign trade.* About 75 percent of the goods exported to other countries are agricultural raw materials. Thus, cotton, rice, tobacco, salt, vegetables, and fruits are exported in large quantities bringing us a lot of foreign exchange.

We should provide water to the farms which are dry during the greater part of the year. This can be done by building dams digging canals and sinking tube-wells. As the same time, efforts should be made to remove water-logging and salinity. (Waterloogin is there when the under-ground water-level rises and makes land unsuitable for cultivation. Salinity is there when the salts of the earth collect around the roots of plants owing to absince of water.)

Our farmers should use better seeds and fertilizers and medicines to kill insects. They should mechanize farming by using tractors, harvesters bulldozers, tube-well engines, power-pumps, and so on a large scale.

We should reform our agricultural system and remove its faults. We should try to make our farmers independent owners of big pieces of land which will make them work more efficiently..

We should improve our system of road and rail communications, telephone, telegraph and bank facilities (the infra-structure) to expand our agriculture. There should be well constructed roads between villages and citjes and better arrangements to bring argricultural produce from villages to markets on trucks and trains.

We should learn effective techniques, of agriculture from the advanced countries in order to modernize it.

## 31. INDUSTRIAL DEVELOPMENT IN PAKISTAN

1. **Introduction**—Industrial development is as much necessary as agricultural development. No real progress without industry.

2. *Why iudustrial development is so much necessary* :

(*a*) Industries provide employment (*b*) Industries are a support to agriculture. · (*c*) Industries increase the incomes of the people. Rising standards of living possible because of industries. (*d*) Industries promote trade and commerce. (*e*) Industries promote foreign trade. (*f*) Industries make the defences strong.

3. *How to develop our industry* :

(*a*) By setting up more steel mills. (*b*) By setting up heavy industry producing machines used in factories. (*c*) By setting up factories

producing spare parts of different machines. (*d*) By increasing the number of factories producing exportable goods.

(*The above point can be incorporated into the essay at the end.*)

4. We should promote scientific education and research systematically and completely.
5. **Conclusion**—Rapid and complete industrialization is the need of the hour.

Industrial development for our country is as much necessary as agricultural development. We can be advanced and prosperous only if we industrialize our country well like China and South Korea.

Industrial development is necessary for different reasons. *First* of all, industries provide employment to the people. Most of the unemployed people can get employed in newly opened factories and manufacturing centres as labourers, technicians and workers of various categories. Further, as we mechanize our farming the idle agricultural labourers and farmers will be able to work regularly in industrial establishments in villages or cities.

*Secondly*, we can modernise our agriuclture on sound lines only if we have well-established industries. We need tractors, harvestors, threshers, bulldozers, tube-well engines, and so on. to mechanize our farming. Then we need spare parts for these machines to run them properly. We need a great many factories producing all these machines and their spares. We need more factories producing fertilizers.

*Thirdly*, with rapid industrialization, more and more people get employed in factories at proper wages and salaries. The general standards of living rise as people buy and use different kinds of factory-made (mass produced) goods like transistors, radio and television sets, electric fans, fine cloth and so on.

*Fourthly*, industries promote trade and commerce. Traders, dealers, shopkeepers and labourers bring goods from factories to wholesale or retail shops. Banks also do a lot of business by keeping the money of industrialists and traders and by giving them loans. There is greater circulation of money and the economy expands.

*Fifthly* industries promote foreign trade. Now we export big quantities of industrial products. For example, we export cotton and woolen cloth, cement, cigarettes, medicines, shoes, sports goods, electric fans, surgical instruments, and so on produced in our factories. We can manufacture scooters, motor cycles, cars, tractors, refrigerators, air-conditioners, etc. for use in the country as well as for export.

*Sixthly*, industries are necessary for our defence. As soon as possible, we should begin producing military trucks, tanks, war planes, submarines, add so on. For this we shall have to develop the iron and steel industry on the most modern lines.

We should think seriously about the ways of becoming an *industrial power*. We should promote scientific education and research in

a systematic and complete way. We need good scientists or men of science to invent new machines and industrial processes. We need them to help industrial experts to set up and run different industries.

We should establish small-scale (cottage) industries in our villages. Heavy and medium-scale industries can be set up at the sea ports, in the cities and industrial centres. The setting up of the Karachi steel Mills and the Taxila Heavy Industries Complex should be the beginning of the complex but necessary process of industrialization.

Rapid and *complete* industrialization will remove the dark clouds of proverty surrounding us. It will bring us glory and power.

## 32. SOCIALISM AND CAPITALISM

1. **Introduction**—Meaning of socialism and capitalism.
2. Some main differences between socialism and capitalism.
3. Socialism and capitalism in different countries.
4. Advantages and disadvantages of socialism.
5. Advantages and disadvantages of capitalism.
6. **Conclusion.**—The best system is the one which combines the advantages of socalism and capitalism.

Socialism and capitalism are the most common economic and social systems. In socialism the State or government owns and controls most of the major industries, lands and trade. It spends the profits from industry, agriculture and trade for the betterment of the people.

In capitalism private persons can own and control the major industries and lands. They control all kinds of trade. They spend the profits for their own good or for setting up new industries or for buying land. But, as they do so, they increase (add to) production and benefit society. Socialists say that capitalists take a lot of profit from industry, agriculture or trade which is not theirs.

Absolute (complete) socialism or capitalism is to be found in very few countries. Communist countries like China and Russia may have quite perfect socialistic systems. The U.S.A. has the most perfect capitalistic system. Otherwise most of the western democracies like Britain and France have the capitalistic system with socialistic elements. Our country has a system with Islamic, capitalistic and some socialistic elements.

Socialism has some grant advantages. First of all, in it there cannot be great differences of wealth and position between person and person. There is a great deal of economic equality in society. Most of the people have more or less the same incomes. Only some highly qualified or skilled people doing work of a difficult nature (kind) can have somewhat higher incomes. As a result, there cannot be *classes* of very extremely rich and poor people.

In a socialistic country, the government easily fixes the prices of things of daily use. It fixes low fares for buses, trains, aeroplanes andboats. So it makes it easy for the people to live well within their incomes.

Socialism has some disadvantages. The people do not enjoy politicial freedom much. They cannot form or join new political parties. There cannot be opposition parties. The people cannot openly discuss and criticise government policies. They do not enjoy economic freedom either. They cannot set up their own industries or businesses. So socialism does not give chances to able and hard-working people to work for personal profit. If most of the people are not ready to work for their country, socialism cannot prove successful.

Capitalism has some great advantages. First of all, the capitalistic system allows democracy to exist and grow. The countries where real democracy exists are all capitalistic. In countries like Britain, Switzerland and the U.S.A., political parties can work freely and the people and their leaders can criticize the policies of the government. The people can easily change the government through elections. The elected assemblies can make the government act according to the wishes of the people. Then capitalism provides economic freedom. Private people can set up new industries and start any kind of business. They can earn higher profits through hard work. The people are free to join any profession they like. Those having special ability or talent can earn a lot of money.

Capitalism has some disadvantages too. In this system, some people like industrialists, landlords and traders can become extremely rich while common people remain (continue to be) poor. Thus, there is often great economic inequality. Rich capitalists go on becoming richer through their industry, trade or lands. They begin controlling the economic policies of the government through their social influence.

In the capitalistic system, industrialists and landlords can raise the prices of things of daily use and of foodgrains. They can even decrease (being down) the production of these things to raise the prices. Thus they misuse economic freedom.

The best economic and social system is the one which has the benefits of socialism and capitalism at the same time.

## 33. TERRORISM (OR) BOMB BLASTS

1. **Introduction**—What terrorism means.
2. Terrorism an organized activity.
3. How terrorist organizations work.
4. How to check terrorism.

Terrorism means use of force and threats against persons, groups or governments for political or other purposes. Terrorism is not a

modern activity, Hundreds of years ago societies were not as organized as they are today with modern facilities of roads, telephone, regular police force, and so on. Then heads of strong groups of people, robbers and warriors made use of force and threats to life and property to get their aims.

Now terrorism itself is quite an organized activity. There are terrorist organizations or societies which train terrorists for their purposes. Sometimes these organizations are supported by foreign governments and huge funds and mordern weapons are easily provided to them. There can be some terrorists like robbers acting personally for limited purposes.

*Firstly*, a regular terrorist organization usually works against the government. It tries to damage key government buildings, offices and public places like railway stations and airports with bombs and destructive weapons. It kills people and destroys property in crowded places like market centres and bus stations. This sets the people against the government and causes public demonstrations. The bomb blasts and the resulting deaths and destruction in different parts of our country are an example of such terrorism.

A terrorist organization operating in a country usually gets money and weapons from foreign governments. It also joins hands with forceful groups or parties opposed to the government inside the country.

*Secondly*, nations or big communities within a country use terrorist methods to gain greater freedom or independence. Thus the Sikhs in India have been committing acts of terrorism to achieve self-rule in the Punjab. The Irish people in North Ireland have been terrorizing the British government to force it to grant them independence.

*Thirdly*, there are internal or international terrorists like Carlos who actively hijack planes or kidnap (take away unlawfully) important or rich persons. They demand huge amounts of money for the release of prisoners or some political concessions for the return of the airplanes, passengers or the kidnapped persons. Air hijackings have been quite common.

Terrorism needs to be checked very carefully. The government should force all the people illegally present in the country to leave. It should force the refugees to remain in their camps all the time. It should make arrangements to stop the illegal flow of arms and money into the country from abroad (other countries). It should have a really effective secret service which can report all kinds of terrorist plans. It may help the United Nations Organization to establish a special anti-terrorist international force. Other steps for checking terrorism like the use of the police or the army on a large scale can be discussed in newspapers, on the radio and TV (the mass media) and in the elected assemblies.

## 34. DRUGS AND THEIR DANGERS (OR) DRUG ABUSE

1. **Introduction.** The use of drugs on the rise.
2. Where drugs are produced.
3. Who use drugs and how.
4. International check on drug abuse.
5. **Conclusion.** The UNO to act.

More and more people have begun using drugs like heroin, opium and marijuana (hashish) all over the world. The United Nations and other world organizatiations are actively trying to control the growth, supply, sale and use of drugs in different countries.

These drugs are mostly produced in two areas of Asia. One is called the "Golden Triangle" and it covers huge tracts of land in Thailand, Laos and Burma. The other area is called the "Golden Crescent" which covers Pakistan, Afghanistan and Iran. In Thailand, for example, marijuana is grown on quite a big scale and is exported to Australia, Canada and the United States. In our country the production of opium and heroin has reduced no doubt, but still it is quite high. These are illegally taken out to other countries by various agencies. In 1987 our government destroyed poppy crops over vast areas by aerial spray in the N.W.F.P.

Young men and women, students and workers of all kinds in different countries have started using drugs. Those who start their use soon get into the habit of taking them regularly. The drugs affect their body and mind so badly that they cannot work properly. They need money to buy more drugs. And when they cannot earn much, they either begin selling their things and property or become criminals. They can join gangs of thieves or robbers or terrorists. As drug-taking becomes common, the society begins moving towards destruction.

The enemy can defeat the people of a country without firing a shot by making them fall into drug-taking habits. Something of this kind had happened in China where the western people had cleverly made the Chinese opium addicts (those who could not stop taking it). The Chinese Revolution brought all opium takink to an end. It is said that terrorists are sending drugs to Thailand and Malaysia from the "Golden Triangle". While the terrorists gain money from drug smuggling, they also plan to destroy the societies of the countries to finally overpower them. Thus, drug traffic (trade) is connected with international politics.

Almost all countries are trying to check the use of drugs. We are also trying to stop the smuggling of drugs from Afghanistan and their despatch to other countries from here. There are heavy punishments for dealers in drugs. Thailand, Malaya, the Phillipines, Indonesia, etc., are co-operating to stop the movement of drugs.

It is high time the UNO arranged a total prohibition of (ban on) drugs with the co-operation of all countries. At least in the field of drugs, there i[illegible]nternational agreement.

## 35. THE THIRD WORLD (OR) DEVELOPING COUNTRIES

1. **Introduction.** The developing countries make up the Third World.
2. Economic and social conditions of the Third World.
3. Political conditions of the Thiid World.
4. How we can improve the Third World conditions.
5. **Conclusion.** The future of the Third World.

Developing or under-developed countries make up (comprise) the Third World. Most of them were colonies of the advanced European countries before gaining their independence. The other two worlds are of the developed capitalistic and communist countries.

The economic and social conditions of the Third World countries are far from good. The majority of the people are uneducated and backward. Different forms of social evils are widespread. "Dust, dirt and poverty" are to be found all around (except of course in some modern or fashionable areas of these countries, mostly in the cities). An American tourist wrote recently : "Poverty, disease, unemployment, overpopulation, illiteracy, lack (absence) of opportunity (good chances) are the common threads that link the poor of the Third World".

A poor developing country exports most of its raw materials to the advanced countries. It imports machinery and technology from them at high prices. It buys expensive weapons from them which become out-dated quite soon. Except for some oil-exporting countries, almost all the developing states are economically ill or even on the economic death-bed.

In most of the developing countries, both agriculture and industry are in bad shape. Old methods of agricalture are in use. There is shortage of capital (wealth) and trained manpower (number of men available for industrial and other needs), and as a result, industrial and agricultural development is slow.

Overpopulation and unemployment go hand in hand in a poor developing country. A great many educated and trained people leave the country for employment in a rich developing country (an oil producer) or in a developed country, and there is a serious brain drain (movement of highly-skilled people to other countries for better earnings).

The political systems of most developing countries are either dictatorial or duplicates of some western democracies or have been replaced by semi-dictatorial systems. They need able, honest and patriotic civilian leaders to run political institutions and to make democracy a possibility.

The Big Powers find it easy to influence the political and economic policies of the developing states. They play one weak state against another for their purposes.

Modern, effective methods should replace the outdated methods of agriculture in these developing countries. Industrial development should be fast. National industries should use most of the raw materials produced within the country.

The people of the Third World should be educated on a vast scale. Higher and technical education should be given on modern lines. There should be social justice and equal opportunities for all.

The future of the Third World countries is in their own hands. They have the resources to come up to the level of the advanced states.

## 36. HOW TO SOLVE OUR ELECTRICITY PROBLEMS (OR) POWER CRISIS AND HOW TO RESOLVE IT

1. **Introduction.** Modern life will be impossible without electricity.
2. Causes of electricity shortage or power crisis :
   (*i*) Low water level in our dams. (*ii*) Absence of enough thermal power stations (using heat from coal or oil to produce electricity). (*iii*) Absence of enough atomic (nuclear) power stations. (*iv*) Growing demand of electricity.
3. How to increase (add to) electricity of production.
4. Our progress depends much on a proper supply of electricity.

Modern life will surely be impossible without electric energy. We need it almost everywhere—in our homes, in the shops, in the factories, on the farms, on the roads and in all public places like hospitals and educational institutions. For some years now we have been faced with an acute (serious) shortage of electricity. Let us study the main causes of the shortage.

*First* of all, the water level in the dams like the Tarbela, Mangla and Warsak is at times very low. Because of it the generation (production) of hydro-electric power suffers a great deal. Then we have not constructed until now as many dams as we need. For example, the Kalabagh Dam and certain other such possible dams could have eased the present difficult situation of power generation in the country.

*Second*, we do not have enough facilities for the generation of thermal power (power generated from coal or oil). The setting up of thermal power stations is highly expensive for a developing country like ours.

*Third*, we do not have enough nuclear power stations because of our dependance on hydro-electric power and lack (absence) of equipment and materials. The nuclear power station at Karachi has, however, worked well and gives us hopes of having such stations around the country.

*Fourth*, new industries continue to be set up and agriculture continues to be mechanized. Factories in the indurstrial centres and tube-wells and power-operated farm machinery need electricity most of the time. Its shortage and repeated load-shedding affect production badly.

*Fifth*, the demand for electricity continues to rise with the electrification of our villages. We need to generate enough power for the thousands of villages across the country that are still to be electrified. The new housing colonies in the cities further cause an increase in the demand for electricity.

*Sixth*, rich families, business establishments and offices use air-conditioners in the summer and electric heaters in the winter. This is a serious strain on our energy resources. It will be in national interest to reduce the use of these electric appliances. Even the use of extra electric fans, refrigerators and lights (beyond the need) effects the power supply badly.

We should increase power production in all possible ways. There is the need to store in our dams the water of our rivers, rain water and water from melted ice flowing along natural channels as much as possible. There can be more dams for this purpose. We should set up thermal power stations wherever needed. And, as far as possible, we should produce their machinery inside the country. We should set up nuclear power stations in as great a number as possible.

Agricultural, industrial and commercial progress depends a great deal on a proper supply of electricity all through the year. Already, we use much less electricity than the advanced countries. To come up to their level of development, we should have a regular supply of electricity according to our growing needs.

## 37. NATIONAL UNITY OR INTEGRITY (Mul. 81)

1. **Introduction**—National unity makes a country strong and pros perous.
2. National unity is the need of the hour as we are surrounded by many dangers.
3. *How we can have greater national unity* :

   (*a*) By acting on the principles of our religion. (*b*) By adopting a common national language and culture. (*c*) By giving proper chances to the provinces to develop their own languges and cultures. (*d*) By giving proper chances to the provincial governments to solve their problems according to the wishes of the people. (*e*) By encouraging trade and travel between the different provinces. (*f*) By having real democracy. (*g*) By having justice and equality in society as much as possible.
4. **Conclusion**—The government and the people should work together for greater national unity.

National unity makes a country strong and prosperous (rich). It makes it have policies and aims for which the people work together. Then other countries cannot easily oppose or attack it.

We are surrounded by many dangers. Powerful countries lie close to our borders. Our relations with *all* of these cannot alwaysbe good

as we can't please everyone in world policies. Those very much opposed to us can think of taking advantage of our internal (inner) weaknesses and differences. It then becomes necessary for us to get united as nation and to make ourselves truly strong.

We should try to have greater national unity in some such ways. *Firstly*, we should all act on the principles of our religion. We should be true Muslims in matters of worship and in the performance of our social duties.

*Secondly*, we should give proper chances to the provinces to develop their own languages and cultures. These languages and cultures are precious treasures of old and new words and ideas. They should assist the national language and culture in their growth. Thus we shall be achieving (getting) two aims—satisfying the people as a whole and taking advantage of their cultural wealth.

*Thirdly*, we should give all the provinces equal chances of growth and development. The provincial governments should have proper powers to solve their problems. The people should feel satisfied with the solution of those problems at the provincial levels.

*Fourthly*, we should promote trade trade and travel between one province and another. This will bring the people closer and promote national unity.

*Fifthly*, we should try to have real justice and equality all over the country. The people should feel that nobody can do injustice to others however rich or powerful he may be. They should feel that they all have equal chances of progess. If they are able and hard-working, they should be able to make quick progress.

The government and the people should work together for greater national unity. The representatives of the people should have discussions with the government about their problems and ways of prymoting unity.

## 38. THE PLACE OF WOMEN IN OUR SOCIETY

1. **Introduction**—Women in society are as important as men.
2. The position of women in the villages and cities.
3. The position of women in some other countries.
4. We should give enough chances to our women to work and progress. They should have a better status.
5. Our women and the development (progress) of the country.
6. But women should never forget their basic duties.
7. **Conclusion.**—We should give the right place to our women.

Women in society are as important as men. In fact both men and women make it possible for society to exist and progress.

The position of women in our society is, on the whole, not very satisfactory. Most of our women living in the villages are uneducated and uncultured like the village men. They do not have many of the rights which men enjoy in village society. Very few women enjoy independent positions as owners of land or property. They depend on their husbands or other men looking after their families. Women in the villages cannot often marry as they like.

Women in the cities are in a somewhat better position. Some of them can of course get educated and can marry after their choice. But women in poor families like those of labourers or wage-earners live like village women. Most of them work hard in their small, dirty houses, serve their husbands and take care of their children and live in quite a helpless condition.

Married women mostly depend on their husbands in all important matters of life. If they try to have their will in these, their husbands generally oppose them and there are quarrels and disputes. These disputes sometimes end in divorce.

In the advanced countries like Japan, France, Britian, Germany and America women enjoy a very respectable position. They are treated as equal with men in almost every field of life. They can freely receive education like men. In the villages there women own and control their properties and lands even independent of their husbands or the male members of their families. In the cities women can work in most professions side by side with men. They can have their will in some important matters of life like buying or selling houses, deciding about the careers of their children, etc.

We should give enough chances to our women to work in different fields of life Village women should find it easy to work on village farms with men. Chances should be given to village women to come to cities to study or to learn practical skills of doing agricultural or industrial work. They should be free to marry as they like.

There should be more scope for our women to work in some professions like teaching, social welfare and medicine. Here women can work in as good a way as men. Some special professions for women like nursing can be reformed a great deal.

Yet it is necessary for our women to take special care of their homes, husbands and children. The first duty of every woman is to look after her family.

We should give the right place to our women in society. Only then can we make proper progress as a nation.

## 39. THE USES AND VALUE OF GAMES

1. **Introduction**—Games or sports a necessary part of a nation's life.
2. **Different kinds of games.**

3. **Benefits of playing games.**
4. **Some abuses of games.**
5. **Conclusion**—Games are very useful if they are rightly played.

Games and sports have always been taken as a necessary part of a nation's life. Games were played in olden times as much as they are played today.

Outdoor games include football, hockey, cricket, baseball, etc. Indoor games include cards, carom, chess, table-tennis, etc. Some games like bandminton can be played inside a building as well as outside.

Games improve our health and make us active. Outdoor games give a lot of exercise to the body and make us healthy if we play them regularly. A person playing a game like hockey, football or tennis every day hardly ever falls ill.

Games teach us well how to compete with others in life. They make us brave. We do not lose heart or get discouraged when we fail to win. We do not become sad or angry because we know defeat is a necessary part of playing.

Games and sports in fact build our characters. They make us bold and hopeful. They make us honest as we accept the just decisions of an umpire and do not mind our defeat.

Yet there are some abuses of games as well. First of all, it is harmful for students to play games when they should study their books or prepare for their examinations.

Playing indoor games like cards and chess very often and over long hours is harmful to the health. A player has to keep sitting for hours while playing them and does not have physical exercise at all. Gambling in any game is its worst abuse. A person who gambles can lose all his wealth. It is quite common in games like cards, chess and horse-racing.

We do not play a game like true sportsmen if we are not prepared to accept defeat. We should not be proud of our skill in any game even if we happen to be the best players.

Games are very useful if they are rightly played. We should try to play the games suited to us in a regular way. But we should not play at the cost of our studies or duties in society.

## 40. GOOD AND BAD MANNERS

1. **Introduction**—The manners and habits of a person tell a great deal about his personality.
2. **People like a person having good manners. How he behaves.**
3. **Benefits of having good manners.**
4. **People dislike a bad-mannered person. How he behaves.**

5. Some results of having bad manners.
6. **Conclusion**—It is to our benefit to have good manners.

The manners and habits of a person tell a lot about his personality. We often form (shape) our opinion of a person after meeting him and observing his manners.

People like person having good and pleasing manners. They like his behaviour. Such a person talks, behaves and meets others in a sweet way. First of all, he greets other people who are older than he or are known to him. He shows proper respect to his elders.

A good-mannered person tries his best not to injure the feelings of others. He never makes a show of his ability or learning or wealth to make others feel lowly. He does not mind the faults of others. He knows that all human beings make mistakes and have their weaknesses. So if a person displeases or troubles him, he does not get angry.

Good manners like the ones described above make real friendship and love possible. Friendship and love between two or more people will continue long if they are well-behaved. Good manners make co-operation possible. If the people at a place behave well and are helpful to each other, they can co-operate in all possible ways.

People do not like a person with bad manners. They dislike his behaviour, his way of talking or meeting others. Such a person displeases others with his manners and habits He does not properly welcome others coming to meet him at his house. He does not proyerly entertain them. At his place of work he does not receive visitors in a pleasant way. He does not listen well to them and does not satisfy them with his replies.

A bad-mannered person is often proud in his behaviour. He makesa show of the things that he possesses or of his knowledge. He does not have patience for (ability to control his anger at) the faults of others, and gets angry very soon.

Bad-mannered people cannot continue to be friends for long. They mind each other's faults and begin disliking each other sooner or later. They do not like to help others in difficulty as they are selfish.

It is to our benefit to have good manners. Other will like us and our company for our good manners. We should try to give up (get rid of) bad manners and ways.

## 41. COURAGE (P.U. 76, 80)

**(For "Moral Courage" please see the essay in outline.)**

1. **Introduction**—Two kinds of courage—physical and moral.
2. Moral courage is of a higher quality.

3. Both moral and physical courage are needed for success.
4. Courage is needed to do anything new or great.
5. A nation needs courage.
6. **Conclusion**—Have courage to say and do the right thing.

Often people speak of two kinds of courage, that is, physical and moral courage. Physical courage means readiness to face dangers, to fight against difficulties and to make a brave struggle.

Moral courage is of a higher quality than physical courage. It means courage to *speak* the truth and to *do* the right thing without caring about the results. It also means readiness to accept one's faults or mistakes. We make use of strength of character while showing moral courage.

Any person who wants to succeed well in life should have *physical* as well as *moral* courage. He should be ready to face dangers and difficulties physically. And he should also be ready to express his ideas and beliefs openly. If he can show *outer* strength of the body, he should also be able to show *inner* strength of character. He should always be ready to support truth and justice.

A really courageous person succeeds in life sooner or later. If he does not succeed in achieving his aims for some time, he does not lose heart, and goes on trying to achieve them. For example, a student may not be able to pass his examination in his first attempt. He may pass it very easily and well in his second attempt. A general may be defeated in a certain battle. He may succeed in another, bigger battle at another place. A trader may suffer great losses in business for some time, but he may have profits some time later. Thus all these people succeed through courage to face failures in life.

Courage is needed by any person who wants to do anything really *new*. A scientist needs courage to make an invention. He goes on making efforts for a long time to invent or discover something new. He fails in his efforts a number of times, Yet he does not get disappointed. He continues trying in a courageous way till he really succeeds. A player has to struggle hard to become famous. He may face defeat a number of times. Yet if he has courage he goes on making efforts to play better. He may begin winning matches and become a star.

A nation as a whole needs courage to maintain (keep up) its independence. A really courageous nation is always ready to fight against any country which attacks it. It even tries to help other countries if their independence is in danger. It lives with honour and wants other nations to live thus. In no way does it make a *negative* use of courage. It does not use force against any country to trouble it or to occupy any part of its territory.

We should have the courage to speak and do what is right and just. We should also have the courage to tell others when they are in the wrong.

## 42. THE ROLE OF FILMS

1. **Introduction**—All kinds of people see films. Their effects on our ideas and behaviour.
2. The first great role of films—to entertain the people.
3. The second great role—to teach good lessons of life to the people.
4. The third great role—to promote national unity.
5. The fourth great role—to educate the people.
6. **Conclusion**—We should make our film industry really beneficial.

All manner of people like to see films. Rich and poor people, students, labourers, workers in different fields of life, women who stay in their homes, and even children desire it. TVs and VCRs have made it possible for many to watch films of their choice.

The *first* great role of films is to entertain the people in the best possible ways. Films should have really good and artistic stories, dialogues, music and dances. It should be the effort of film producers and directors to make such films as offer entertainment of a high order (kind).

The *second* great role of films is to teacth good lessons of life. Film should teach us through good stories how we can live nobly and well. They should tell us about different social problems and about the ways of resolving them. They should, whenever and wherever possible, "hold the mirror up" to our society.

The *third* great role of films is to promote national unity and integrity. They can do this by making their national duties and responsibilities clear to the people. They should present stories and events about patriotism or love for the country. They should describe the life of the people of all the provinces.

The *fourth* great role of films in our life is educational. Films in foreign countries on science subjects like physics, chemistry and biology are very beneficial (useful). There films produced on the arts like music, painting and literature are also greatly useful. In our country, too, films on the sciences and arts should be produced for purely educational purposes. Films on historical events and wars also increase (add to) our knowledge a great deal.

We should try to make the best use of our film industry. We should make it really beneficial to the people.

## 43. THE VCR AND ITS USES

1. **Introduction**—A popular source of entertainment.
2. We can watch all kinds of programmes and films on the VCR.
3. Gives chances of get-togethers.
4. Its disadvantages :

(*a*) An expensive pastime. (*b*) Can waste our time. (*c*) Harmful films can be watched.

5. Should be used for educational purposes.
6. **Conclusion**—VCRs should be cheaper.

The VCR (video casette recorder) is a popular source of entertainment today. It has replaced the cinema to a great extent (in a big way). Quite a few people have bought it in the cities and some rich people in the villages.

The VCR has several uses. As we all know, it helps us to view our own and foreign films on our TV screens. We can watch all kinds of TV plays and educational programmes recorded in video casettes. There are video shops or centres at different convenient places that loan us the video casettes and even recorders and TVs. So, if we have money and time, we can enjoy the pleasures of the cinema at home.

At times a group of people hire a VCR and video casettes and share their cost. This makes video viewing a pleasant get-together. It brings friends and neighbours together and helps them to arrange further functions at each other's houses.

The VCR has some disadvantages too. *Firstly*, it is quite an expensive pastime. We need a lot of money to buy a VCR. We should already have a TV to use a VCR. Then the video casettes are much too expensive if we want to record TV programmes. If we hire pre-recorded casettes, we have to pay the rent, though not much, again and again.

*Secondly*, the VCR takes a lot of our valuable time for viewing the movies or plays, musical programmes, matches, etc. Some students do this at the cost of their studies. Others continue to sit before the mini-screens (of TVs) at the cost of their health and miss their games.

*Thirdly*, the VCR gives chances of watching films and programmes harmful to our minds. Thus foreign propaganda films against national unity, from enemy countries, can be very harmful. There are films that damage character and spoil our habits.

The VCR is no doubt used for educational purposes in some of our expensive educational institutions. In these small classes are taught the sciences, the arts and languages with the help of VCRs. The use of the VCR, thus, can be extended to other institutions wherever it is possible. The government can provide duty-free cheap VCRs or VCPs (video casette players) to them.

Efforts should be made to manufacture VCRs in the country on a large scale. The prices of the sets should be within the reach of the common people. But there should be effective checks as well on their harmful use. The future of the VCR is no doubt bright as it is a further development of the radio, tape-recorder and TV.

## 44. THE ROLE OF THE RADIO AND TELEVISION

1. **Introduction**—The radio and television play a very important role.
2. The radio and television present programmes of entertainment.
3. The radio anu television present programmes of information.
4. The radio and television promote national unity.
5. Programmes about other countries and international affairs.
6. **Conclusion**—Programmes of a high standard are needed.

The radio and television play a very important role in a nation's life as they affect the ideas and behaviour of all sorts of people. The number of people listening to the radio and watching television programmes is increasing (becoming more) fast.

The radio and television present various kinds of programmes. *First* of all, they present programmes of entertainment. We can enjoy listening to different forms of music and songs on the radio just as we can enjoy tales (stories) of wonder and reports of adventures in the mountains and unknown lands. We can listen to interesting dramas. We can view musical programmes on television just as we can watch films or dramas. Thus, the radio and television make us happy. They make us forget our worries or troubles for some time at least. All catogries (classes) of young and old people should be able to enjoy the radio and television programmes of their choice.

*Secondly*, the radio and television present programmes of information. The most important of these is the radio or television news. We listen to the news with great interest. The radio and television get the latest news from all corners of the world and convey it within minutes.

Educational programmes of different kinds are presented on the radio and television. These programmes are very informative. There are lectures and discussions on science and arts subjects For example, films on scientific inventions and developments in the advanced countries are telecast (presented on TV).

There are special grogrammes on the radio and television for the working people. For example, there is the agricultural programme in which farmers are taught new and effective methods of farming. Special programmes for villagers are broadcast on the radio. In them they listen to village music and songs, discussions about their problems, time-honoured customs and traditions, changes in their social life, and so on. They listen to news and prices of different commodities (articles of trade). There can be more of such programmes, for example, for labourers working in the factories.

The radio and television present programmes on national affairs. In these programmes the political activities of the rulers and leaders are described. The policies of the government in different fields of national life like education, science, agriculture and industry are described and discussed. Details of important national events like

general elections are conveyed. The economic, educational and cultural problems of the people are discussed by leaders, specialists and able people.

The radio and television present useful programmes concerning international affairs. They inform us about the relations between different countries, their disputes and their problems. They present reports and discussions on their political and economic policies.

The radio and television should present programmes of a high standard, not those harmful to the taste or character of the people.

## 45. THE ROLE OF THE PRESS

1. **Introduction**—Newspapers and magazines play an important role.
2. Newspapers give the latest political news—criticize harmful political activities, praise good ones and make suggestions for bringing about political unity.
3. Newspapers describe the economic situation.
4. Newspapers give a true and correct picture of society.
5. Newspapers provide all sorts of foreign news.
6. Newspapers provide news about wars and the efforts of the United Nations Organization to bring them to an end.

Newspapers and magazines (or the press) play a very important role in national life.

*First* of all, newspapers keep the people informed about the political activities of their government. They give in detail the statements or speeches made by the rulers at public meetings or on the radio or television. They also report the activities of political parties and leaders. Standard newspapers criticize the policies and statements of the government or of the political parties in a fair (just) way.

*Secondly*, newspapers describe the economic policies of the government. For example, they describe its import and export policies, its plans for future economic development, the prices of different things fixed by it, and so on. Our newspapers have always reported in detail the economic policies of our different governments in the fields of agriculture, industry and commerce. They have also described the problems of labourers, farmers and other working people and suggested their solutions.

*Thirdly*, newspapers give a true and correct picture of society. They describe the activities of the people in different fields like education, business, industry, law, medicine, science, and so on. They tell us about the activities of students and teachers, businessmen, industrialists, lawyers, doctors, scientists and all categories of working people. They convey information regarding the different crimes taking place every day.

*Fourthly*,, newspapers tell about the political, economic and social changes in different countries. They inform about the changes of governments and revolutions in different parts of the world. They give descriptions of changes taking place in other societies in education, science, medicine, industry, agriculture and defence preparation.

Newspapers give detailed news about wars taking place in different parts of the world. They give pictures of scenes of war. They discuss the causes and possible results of those wars and the efforts of the UNO (United Nations Organization) to stop them. They criticize the UNO if it does not act suitably.

Newspapers have columns for entertaintment. We find humorous essays or features (special long articles) on interesting subjects like fashions and strange habits. Newspapers provide information on sports, new films, dramas, musical programmes and other cultural activities. At regular intervals, there are special columns for women, children, students and labour.

Newspapers should play a constructive role. They should publish news and reports about all the aspects of our national life. They should aim at bringing the people of the country closer in all possible ways.

## 46. THE USES OF LIBRARIES

1. **Introduction**—Libraries are necessary for educational, social and national or cultural progress.
2. They provide all sorts of books.
3. They provide newspapers and magazines.
4. Video-casettes and films in libraries.
5. The atmosphere there is suitable for studies.
6. **Conclusion**—Our need for well-equipped libraries.

Libraries are necessary for educational, social and national progress. They are storehouses of knowledge where we can find all kinds of books and ideas.

*Firstly*, a library provides all sorts of books on different subjects. We can read many different books on the same subject by various writers. Thus, for reading the ideas of different writers on the same subject or for comparing their ideas (for comparative study) he library is the best place. For example, a student or scholar may ltke to read the ideas of different writers on democracy. He finds perhaips hundreds of books on the history and working of democracy by foreign writers and our own. He can then write fine essays or even books on democracy and other systems of government himself. A person cannot normally buy a very large number of books on a subject. Even if he can buy most of them, he cannot keep them all the time in his house. He cannot change his rooms into a library.

*Secondly*, a library provides different newspapars in different languages. We can read any newspapers we like and then compare the news and views in one with those in others. We cannot practically buy so many newspapers each day. A library makes available so many magazines coming from different parts of the country and from all corners of the world. We may be able to borrow them at times.

*Thirdly*, modern libraries now provide video casettes and films on arts and science subjects. We can view them in the library itself. Or sometimes we can borrow them for use at home or in school or college. We can thus combine the pleasures of reading with listening and watching films on the mini-screen (of TV).

*Fourthly*, libraries have a very proper atmosphere or situation for studies. We can sit there for hours on end without being disturbed by any noise or talk. It we become a regular visitor to a library, we can get into the habit of studying regularly. Then we can improve our general knowledge and the knowledge of our courses of study easily.

We should have useful and well-equipped libraries in every part of the country.

## 47. HOBBIES OR PASTIMES

1. **Introduction**—We pass our free time in different ways.
2. Hobbies may become habits.
3. Good and bad hobbies.
4. The importance or value of hobbies—benefits of hobbies.
5. **Conclusion**— We should try to have some good hobbies.

People in society have different hobbies or pastimes to enjoy themselves in their leisure (free) time. Some people, for example, like to play games, some like to go for a walk, some like to watch films, and so on.

Good hobbies or pastimes can help us to improve the body and the mind. For the improvement of the body and health, we may have the hobbies of playing games outside on playgrounds. We can also have the hobbies of swimming, running, walking over long distances, and so on. Morning and evening walks every day give a lot of exercise to the body. Gardening keeps us in contact with nature and fresh air and makes us active.

For the improvement of the mind, we can have hobbies like reading good and useful books, visiting historical places, watching films which increase (add to) our knowledge of the sciences and the arts. The hobby of reading books on the sciences, history and general knowledge is of much use. So the hobby of reading newspapers every day is of great benefit.

Some harmful hobbies are playing cards for a long time, watching all manner of films very often, listening to bad films songs, reading

bad books, and so on. We enjoy these hobbies while sitting and cannot take exercise. Bad films and writings harm our thinking and character.

No doubt hobbies help us to pass our free time happily (without being bored) and make us forget all our troubles, worries and problems. Some hobbies increase our knowledge as well as entertain us. For example, through writing letters to pen friends in other cities or foreign countries we learn about other places. We feel happy while informing others about our city, village or country. Stamp-collecting is another such hobby. Through it we come to know about different countries and cultures and enjoy exchanging stamps.

Hobbies make life charming and add to our happiness. They bring us new firiends and make us social.

## 48. COUNTRY (VILLAGE) LIFE (as compared with CITY LIFE)

1. **Introduction**—Both country (village) and city life have their pleasures and problems for us.
2. A brief description of village and city life.
3. Advantages and disadvantages of iiving in villages and in cities.
4, **Conclusion**—We should provide most of the modern facilities of cities in villages.

Both city and village life have their pleasures and troubles for us. We have a great many comforts in cities which we do not have in villages. We can have many pleasures in villages which we cannot get in cities.

Our village men do not remain busy all the year round. It is during sowing or reaping (cutting) the crops that they work hard. Otherwise they look after their crops and animals in a rather routine manner. Most village women are hardworking. They get up early in the morning, cook food, wash clothes, look after their children and clean their huts or houses. At times village women also work with men in the fields, for example, while reaping (cutting) the crops.

Most of our villages do not have good schools. Children generally get religious and basic education in mosques or small primary schools. Many children remain idle or work with their parents in the fields or at home. In our cities we have plenty of schools, colleges, and institutions of higher learning.

Uneducated city people work hard to earn their living. They work as labourers in factories or in the construction of new buildings or as servants in shops, hotels or other commercial places.. Most educated people work in offices, banks, business orgnizations and educational institutions. Rich businessmen and industrialists and landlords enjoy most of the facilities of city life to the full.

There are many advantages of living in a village. *First* of all, village people can get cheap, fresh and pure food easily. *Secondly*,

villagers live in the open and fresh air. *Thirdly*, villagers work in the fields and at other places and thus get a lot of physical exercise. Then the people of a village live like a huge family. They share each other's joys and sorrows, co-operate in difficulties and work jointly for digging drains or wells, making roads, constructing mosques, and so on.

There are, however some great disadvantages of village life. Village people do not often have good educational and medical facilities. They do not generally have paved or smooth roads. The houses are often very small and badly constructed. The roads are mostly in bad shape Most of our villages are without electricity and water works. What we find missing in the villages can be had in the cities.

In the cities we cannot easily get cheap, fresh and pure food. The cost of living is quite high. Most of our cities are facing the problem of overpopulation. The atmosphere in the thickly populated areas is not clean and fresh (is polluted) partly because of the smoke given out by vehicles and machines. These areas are called slums where people mostly live in hovels (small dirty places).

The people living in different parts of a city of often do not know each other intimately (closely). They cannot co-operate and work together like villagers.

## 49. THE CHOICE OF A PROFESSION OR VOCATION (P.U.)

1. **Introduction**—Different professions in society.
2. We should choose a profession very carefully.
3. We should like the profession we choose.
4. Educational institutions should help us in choosing different professions.
5. A person joining a profession should have the necessary ability.
6. **Conclusion**—All professions are good in their own right.

We have different professions for educated people like the medical, engineering, legal and teaching professions. Different kinds of government service and service in the armed forces and the police are also some of the main professions.

We should choose a profession very carefully. Students should select their subjects for studies after careful thought to enter professions really suited to them. If they do not study for professions *suited* to them, they may have to leave them to study for others. Some of them may not be able to adopt any profession in a permanent way.

*First* of all, a student should have a natural desire to work for it and should be interested in it. He should not think of joining it only because others think high of it or are earning a lot of money in it.

Our colleges and universities should guide us in the selection of our subjects and professions. Students joining a college or university should be able to learn the details of different subjects from teachers and experts. Teachers should advise students about the utility

(usefulness) of those subjects as they know about the tastes, likes and capacities of their students.

There should be enough jobs for students entering different professions. In fact the government should make arrangements for all manner of students who have to earn money after the completion of their studies. The government and the people should co-operate and provide work and jobs to students preparing for different professions. Students of the sciences like physics, chemistry and biology should be able to get work and jobs of engineers, doctors, scientists and teachers just after getting their highest degrees. So students of the arts like literature, political science and economics should be able to get jobs of teachers, office workers, administrators, and so on.

A student should have the necessary ability for the profession he likes to join. He should learn his subjects well. For example, a student desirous of joining the engineering profession should learn about it all that he can. He should have enough theoretical and practical knowledge of the branch of engineering (civil, mechanical, electrical, etc.) which he wants to adopt (take up). "Professional knowledge" is neccessary for those who want to succeed in any profession.

All professions are good in their own right. One who works properly and well in a profession is "successful" in life.

## (F) THE WORLD OE ISLAM

### 50. THE ISLAMIC SYSTEM OR WAY OF LIFE

1. **Introduction** – Islam is a universal religion.
2. The meaning of Islam. Islamic law.
3. Islam and our private life.
4. Islam and our public life :

   (*a*) God as the supreme ruler. (*b*) Broad bases (foundations) of Islamic public law.
5. Islam as a religion of peace, justice and equality.
6. **Conclusion**—Islam is a flexible religion, permits the use of reason or the mind.

Islam is a universal religion. It covers all the aspects (facets) of our life. It makes clear that the basis of the other-worldly life is our deeds and actions in this world.

*Islam* means obedience or submission to the will of God. The will of God is expressed clearly in the religious law. The Holy Quran is the supreme expression of the Islamic law. Apart from the Quranic law, Islamic law includes old customs and traditions which are not against our religion. The life of our Holy Prophet Muhammad (may peace be upon him) as a whole, his words and needs, is another important source of law, after the Quran.

Islamic law covers all the important aspects of our *private life*. It guides us about the types of food we may or may not eat, the way we dress ourselves, the relations between men and women, and so on. All these rules of private life go together with prayers and acts of worship. We have to pray five times a day, keep fasts during the holy month of Ramazan and perform other acts of worship like sacrifice at Eid-ul-Qurban. Thus we live remembering God all the time. Perhaps we know about all this too well. Unfortunately we do'nt fully act on the rules of private living given by Islam.

Islam is quite clear about our *public life* too. It means that it guides us about the duties of the government and the State and our duties towards society. It also guides us about the duties of society towards the individual (person).

First of all, the Quran says that full or absolute (complete) power (sovereignty) belongs to God. So all governments or States become agents of the supreme ruler, that is, God. As such they have to obey the orders of God and frame their laws according to the Quran if they are truly Islamic.

Islam is a religion of true peace, justice and equality. It gives us clear directions in regard to respect for each other's rights in society. It asks us to help the poor and the needy by giving "zakat" regularly. It asks us not to give and take interest. It asks us to be honest in business dealings.

Islam is a flexible religion. It permits us to make use of our reason or mind (to practise *ijtihad*) to suggest solutions for *new* kinds of social problems. Whatever laws and rules have been given by it in concrete (definite) form are for our *practical* benefit.

We can say with certainty that Islam is a complete social and religious system. It can take us to heights of perfection in this world as well as in the next.

## 51. ZAKAT AND USHR IN ISLAM

1. **Introduction**—Meaning of "zakat" and "ushr".
2. Explanation of "zakat" and "ushr" with reference to the Holy Quran.
3. Advantages or importance of 'zakat' and 'ushr'.
4. How can 'zakat' and 'ushr' be used for the progress of the country ?
5. **Conclusion**—Let 'zakat' and 'ushr' be the foundation of our Islamic economic system.

The meaning of 'zakat is "growth and purification". It is that "growth" which is the result of God's blessing. The giving of 'zakat' out of one's money or property causes its growth. It also causes one's inner or spiritual purification. The meaning of "ushr" is "tenth

part''. It is that 'zakat' which is to be given out of the produce of agricultural lands.

According to the Holy Quran, every Muslim who is able to pay zakat must pay it. Paying zakat is an economic duty in Islam. It is the most important obligation (duty) after 'namaz' or prayer.

Who can and must pay zakat ? Anyone who, among other things, is a Muslim, is an adult, has enough money or trade goods whose value increases with time, must pay zakat at the end of the year. Ushr must be paid even by a minor and even more than once a year whenever he gets the produce.

How much zakat is to be paid ? 2½ per cent of the total assets like profit-giving bank accounts, government certificates, insurance policies, etc. is zakat. In addition to this, different rates of ushr for different kinds of agricultural produce, animal wealth, etc. are there.

To whom zakat is to be given ? Zakat is to be given to really poor people, beggars, debtors (those who have to pay back loans), travellers, and so on.

The advantages of the zakat system are quite obvious (clear). *First* of all, rich and well-to-do people help the poor and needy and satisfy their needs *Secondly*, they provide help to hospitals, schools libraries and different institutions for the progress and welfare of needy people in different fields of life. *Thirdly*, when all or most people participate (take part) in zakat they have a common Islamic feeling of doing their duty together. This promotes national unity. *Fourthly*, when we please God and do our religious economic duty honestly, He blesses us and increases (adds to) our wealth.

Zakat can prove to be a real blessing if it is used for productive and constructive purposes to the permanent benefit of the poor. Then only will it encourage investment and savings. Distributing money or commodities (useful things or articles of trade) among the poor and needy directly after taking them from the rich is not enough at all.

Let us make 'zakat' and 'ushr' the basis of our economy. If we make use of this Islamic institution in an *intelligent* way, as explained in the last two paragraphs, the country can be changed into a real welfare state.

## 52. THE PAKISTAN IDEOLOGY (OR) PAKISTAN AS AN ISLAMIC STATE (P.U. Mul. 77)

1. **Introduction**—Pakistan was created as an Islamic State.
2. The basis of Pakistan is Islam. It means :

   (*i* The laws of the country should be based on the Holy Quran and Sunnah. (*ii*) Nothing in the country should be in conflict with (nothing should go against) Islam and its principles. (*ii*) There should be justice and equality. (*iv*) We need to teach the Pakistan ideology.

3. All the people whether they are Muslims or not, should have freedom to progress in all fields. The rights of every religious community should be guaranteed.
4. **Conclusion**—We need to follow our ideology in the true spirit.

Pakistan came into being in 1947 after a long struggle. The Indian Muslims had been fighting against the English and the Hindus for centuries to have an Islamic State where they could have a full growth of their culture.

Islam, as a complete code of life, can guide the Muslims in private as well as public matters. The Holy Quran and the Sunnah (practices of the Holy Prophet) can guide us in framing our private and public laws in all important matters. The laws of the country should, therefore, be based on the Holy Quran and the Sunnah.

The people know and feel that Islam promises them a bright future in this world as well as in the next. If they perform their religious and social duties regularly, according to their religion, society will prosper (progress and grow rich). Therefore, we should not only have Islamic laws but their enforcement in effective way.

We should not permit anything in society that goes against (is in conflict with) Islam and its principles. We should first of all try to repeal (cancel) all such laws. *Secondly*, we should start a powerful compaignor movement to train the minds of the people in favour of their ideology. We should tell them, through the press, the radio, TV and speeches, all that is Islamic and not Islamic.

Our progress depends on social justice and equality. Justice means equality before the law and equal rewards and punishments. However highly placed a person may be, he should be answerable for his bad deeds. All the people, rich and poor alike, should have equal chances of making progress in any field they like. For example, intelligent and able poor students should be admitted to the best educational institutions.

We need to teach the Pakistan ideology *correctly* and *completely*. Our education, from the school to the university level, should have a regular pattern of ideological studies. The courses related to these studies should be interesting.

All the people, whether they are Muslims or not, should have freedom to progress in all fields of national life. The rights of every religious community should be guaranteed by the law.

We can become really great if we follow our ideology in the true spirit. The examples of some other ideological States, like the Soviet Union and China, are before us. With a strong faith in their ideology and a desire to progress, they have managed to become world powers within a short period of time. We, with a more meaningful and flexible ideology, can reach greater heights. Our successes will be this-worldly as well as other-worldly.

## 53. THE MAIN ISLAMIC FESTIVALS (P.U., Mul.)

1. **Introduction**—The purpose of festivals in general and of religious festivals.
2. Our main religious festivals : (*i*) Eid-ul-fiitr—what it means, how we celebrate it. (*ii*) Eid-ul-Azha. (*iii*) Eid-Milad-un-Nabi.
3. Usefulness of the three festivals :
   (*i*) They bring us closer. They complete Islamic culture. (*ii*) They bring out the spirit of Islam in concrete form.
4. What we need to do today :
   (*i*) To act on the spirit (inner meaning) of these festivals. (*ii*) To examine ourselves to find where we are weak and what we need to do.

The purpose of all festivals is to let the people celebrate an occasion together, to share its joys and to feel united. Religious festivals unite us in our love of God as much as of each other. Most of our festivals are religious.

Our main religious and social festivals are Eid-ul-Fitr, Eid-ul-Azha and Eid-i-Milad-un-Nabi. We celebrate them together each year with great joy and zeal or passion.

"Eid-ul-Fitr" is celebrated after the holy month of Ramazan is over. It means "reward" that is given to us in the form of joy, satisfaction and hope after we have fasted for one full month. We have the satisfaction of having purified ourselves, bodily and spiritually. We feel happier in our kindness and help to others. Every Muslim who has the means is to give a certain amount of wheat or its value in money to the needy. We can give more.

The Eid day rightly begins by giving the "Fitrana", grains or money, to the poor and by saying the Eid prayers together. The gates to unlimited happiness open to us, in our hearts, if not in the material world so much. We embrace and greet each other in joy. Relatives and friends visit each other giving the "Eidi" (Eid money) to children and the loved ones. Children play *madly* and run and jump *widly* in the open places. When the grown-ups look at them in activity they feel as if the world was never going to end for them. "Silence and slow time" would never sadden them. As the day draws to a close, we have Eid parties here and there. And again presents and good wishes are exchanged

"**Eid-ul-Azha**" means the festival of sacrifice. It is the festival that celebrates Hazrat Ibrahim's attempt to sacrifice his son and his actual sacrifice of a sheep.

Every Muslim who has the means is to sacrifice an animal in the way of God, after the Eid prayers.

At least one-third of the meat of the sacrificed animal is to be

distributed among the needy. The rest of the two-third meat can be shared by the family, relatives and neighbours of the owner of the animal. Here again we share our meat with others and show our generosity. Our joys cannot be complete without it. In this way we show practically that we are ready to sacrifice our all for God, for our "din" (religion) or for our society or country if it so demands.

"**Eid Milad-un-Nabi**" means the festival on the birthday of our Holy Prophet (may peace be upon him). It is celebrated in memory of our greatest leader who showed the world the right path of Islam. We celebrate the successes of Islam by remembering the Prophet's mission on earth.

On Eid Milad-un-Nabi the cities, towns and villages are decorated with beautiful multi-coloured arches, flags and flowers. At night people illuminate (decorate with bright lights) their homes and the government illuminates public buildings. "Milad" processions are taken out onthe roads. Meetings are held to discuss the Holy Prophet's character and mission. Special "qirat" contests (of the recitation of the Holy Quran) are also held. We can also see generous people distributing food and things of daily use among the needy.

All the three Islamic festivals bring us closer and show us our common path and aims. They are the outer expression of our inner belief and faith. The inner faith and the outer expression, in this sense, make up Islamic culture. The outer expression includes our customs, ways of life, our buildings, the most sacred (holy) being the House of God (the mosque).

The Islamic festivals bring out the spirit of Islam in concrete form. They show that we can be really happy if we live a life of purity, hard work, worship and generosity. Social happiness depends on sharing each other's joys and sorrows as advised by God and the Holy Prophet.

What we need today is to act on the spirit of these festivals. We should fast and purify ourselves during the holy month of Ramazan. We should generously help others and act nobly to qualify for the Eid-ul-Fitr. We should be prepared to make the greatest sacrifice for our religion, our honour and our "Ummat" (the Islamic nation) as we learn from the Eid-ul-Azha.

## 54. MUSLIM UNITY (OR) COMMONWEALTH OF MUSLIM COUNTRIES (OR) PAN-ISLAMISM

1. **Introduction**—Unity of Muslims all the world over needed.
2. Muslim unity is so much needed today :
   (*a*) In the religions field. (*b*) In the military field. (*c*) In the scientific field. (*d*) In the economic field. (*e*) In the political field (*f*) In the cultural field.
3. Having a world Muslim organization like the UNO.

4. Muslims can become a world power.
5. **Conclusion**—It is now that Muslims can do something great—'Now or never'.

Unity of Muslims all the world over is the need of the hour Only unity can bring them the glory that the world of Islam once enjoyed. Theirs will then be a third world bloc (of Muslim countries) which may be as powerful as the Communist or the Capitalistic bloc.

First of all, Muslims should be united in the religious field. Their belief in God and the Quran is the true basis for their unity. They should not allow the differences of sects (or classes) to affect it. Muslims in all corners of the world have the same aims—to live a good life in this world and to have a better life in the next.

Muslim countries should try to make joint arrangements for their defence. Almost all of them are surrounded by powerful enemies. They can become a world power if they all come to have a joint defence system.

Muslims will have to make tremendous (extraordinary) scientific progress to become a big military power. They need great scientists who can invent new weapons of war. They need modern science laboratories where they can carry out advanced scientific research. But for this they should have scientific education of the highest order.

Muslim countries should co-operate in the economic field as much as possible. It means that they should have common industrial and trade policies. One Muslim country may easily use the capital or funds of another richer country for setting up factories and industrial plants. The raw materials of one country can easily be used in another.

Politically, Muslim countrius should have common policies. They should support each other in world bodies like the United Nations Organizations (UNO). They should offer full support to a country which has a dispute with another country outside the Muslim world.

Muslims may have a world Muslim organization like the UNO. Or they may have a Commonwealth of Muslim States. A secretariat of Muslim States is no doubt functioning. It arranges summits or conferences of Muslim States in central Muslim cities. It also tries to bring them cioser in the political, economic and cultural fields. Yet there should be a more powerful central Muslim organization with wider powers to bring their disputes or wars (like the Iran-Iraq war) to an end.

The people of one Muslim country should try to learn the language of another. There should be a free exchange of scholars, writers, teachers, scientists and students between them. The radio, television, films, newspapers and magazines (the mass media) can play a useful role in bringing Muslims closer.

## 55. WHY INTEREST-FREE BANKING WAS INTRODUCED

1. **Introduction**—Bringing our economy in line with the Islamic system.
2. Meaning of "interest" in Arabic.
3. Some main disadvantages of interest.
4. Interest-free banking in our country.

It was to bring our economy in line with the Islamic system that efforts were made to have interest free-banking.

"Interest" in Arabic is "riba" which means interest charged on the money lent for a fixed time. The borrower has to return the main amount with the interest which can become too much with the passage of time. Islam permits trade *without* interest. It means that those who invest in a business or lend money to others for business should share its profit or loss.

Let us discuss some main disadvantages of interest. *First* of all the borrower finds it very difficult to return the main amount when the interest itself becomes too much with time. *Second*, the lenders go on becoming richer at the cost of the borrowers. They become part of the capitalist class and begin taking advantage of the economic problems of the poor. This results in big differences between the different classes in society. *Third*, the capital in society gathers at interest-giving centres like banks or other investment agencies. The banks begin lending money on greater interest. The circulation of money in society becomes limited to certain channels. The common people do not benefit from the activities of the bankers and capitailists.

The interest-giving agencies begin controlling investments in business by changing the rates of interest. Society as a whole suffers when prices rise because of less production and high rates of interest.

Interest-free banking was introduced in the country in 1982. Now account holders share the profits and losses of the banks. They do not get fixed interest on their deposits. The rate of profit is determined by the banks in accordance with their business. There are savings deposits and term deposits for fixed durations of time.

## MIXED ESSAYS

## 56. WHAT I DO NOT LIKE IN LIFE

**(You can write in the same way "What I like Most".)**

I think my likes and dislikes are not so uncommon. But there are some things that I dislike more than others.

*Firstly*, I dislike telling lies. I think it is better to talk against a person to his face than to lie to him or to misguide him in any way.

Our Holy Prophet (may Peace be upon him) once said that if everyone started speaking the truth most of our personal and social problems would be solved.

*Secondly*, I hate (or abhor) bribery and cheating just as I would hate having the most dangerous disease. When we give or get a bribe we set an example. Others do the same and bribery spreads around. Then those in authority will not easily help a poor person who cannot bribe them. In the same way, cheating others is an evil practice that spreads fast. When, for example, a person is cheated by someone in business, he may begin cheating others to make good his losses.

*Thirdly*, I hate making a show of one's wealth, position or power. It is the weakness of most human beings to desire to look rich or important to others Thus, we find people buying more expensive cars and building and more impressive houses than their neighbours. This kind of show (or ostentation) makes many people spend more than they earn. Thus, we find quite a few people spending on marriages beyond their means and getting into debts. There are government servants who impose their position and power on the public. When they do so or misuse their position, not only are they disliked but hated. They become corrupt when they like to collect a lot of money to live in luxury or to buy lands, houses or cars.

Another quality that I hate most is ugliness. I like beauty in everything. So when anyone makes an ugly picture or sings a song in an ugly way or does anything in an unpleasant manner, I dislike it. But in human beings I dislike ugliness of character, not ugliness of the body.

## 57. THE TV PROGRAMME I LIKE BEST

Though I like several TV programmes it is "Mauj Darya" that I like most. It is an interesting programme that deals with our social problems.

We have this programme every week in the evening, and when it starts I run to my TV in joy. It is in the form of a series of plays, speeches, discussions interviews, stories, songs and music. If one week we have drama, another week we have discussion, next we enjoy stories, and so on. The new "form" or "shape" of the programme every week does not let it become boring.

The subjects of "Mauj Darya" are as different as the problems in our society. They can be unemployment, overpopulation, corruption in different forms, smuggling, blackmarketing, the use of drugs, housing problems, marriage problems, educational problems, the political situation in our country and in other countries, wars in different parts of the world, terrorism, and so on.

If one week, for example, we have a drama on overpopulation or family planning, another week we have a discussion on our educational problems. The most famous and expert actors, directors and producers

are associated with this programme. Such a complex programme based on so many subjects cannot be a one-man show most of the time.

In a surprisingly pleasant manner "Mauj Darya" at times suggests quite useful solutions to our social problems. For example, in one of its educational sessions it made it quite clear that the main trouble with our country was illiteracy or ignorance. The question "How can we educate all our pople well ?" was discussed by leading educationists and some brilliant college and university students. They all agreed that the social system in the country stood in the way of "true education for all". The social and economic system needed an urgent reform. The end of the big landlords and capitalists could be the beginning of proper education. These big lords did not want their millions of workers and labourers or the poor children to study well.

The programme brings to our knowledge the country's scientific and technological progress through interviews, discussions and demonstrations. It will be highly beneficial if we can view the latest scientific achievements around the world. For example, the development of various computers, satellites, picture telephones, musical instruments and surgical methods can be presented or dramatized interestingly.

A song with excellent music is usually presented at the end of each programme. It is purely artistic and it pleases us with fine tunes, voices and verses.

Such a programme can continue for a long time without becoming a burden on the viewers.

## 58. A MEMORABLE FUNCTION

It was in March last year that the debating society of our college arranged the final function for the third and fourth year debators. Most of our teachers, debators and prominent students of both the classes were present. When I reached college at about six in the evening, I was happily surprised to find quite a few of my best friends there.

We were sitting on the green lawns with some fine beautiful flower trees around. Cold drinks were served to the guests who were busy talking.

The Principal stood up a few minutes later and made a brief speech. He introduced seme new teachers and students to the listeners. Then he invited the most successful debators to speaks to the pleasure of the audience (the hearers).

The debators spoke in a light, humorous way and tried to do their best. One of my friends among them made us laugh a good deal. He said college debating was going to help him to select a girl to marry as women liked fine speakers. Soon afterwards a girl debator stood up and said that she liked able thinkers, men who had good brains. When my turn came, I said too much of thinking was as bad as too much of speaking. Everyone laughed at this. A teacher said it was difficult to control ones's thinking or speech.

The function continued late into the night. We had dinner, and then listened to music and songs. A girl and a boy of our college and two guest singers from other colleges sang to the music played by our music club. The audience joined the singers in some love songs and we forgot for some time where we were. After the songs, we heard pure music which was also quite enjoyable.

After the music, we had some time for photographs. It still have some shots of the party that I have kept on my study table. I refresh myself with sweet memories of this party whenever I feel upset.

I made two new friends at the party. They were sitting across the table near my English teacher. He introduced them to me saying they were the students of his fourth your class. I was very happy to meet them as their talk was interesting and their manners were pleasing. They often met me in college afterwards and helped me with my studies.

It was after ten that people started saying good-bye to each other. I did not feel like leaving the place as I was still enjoying the pleasure of the company of my friends, companions and teachers. But like every activity, pleasant or unpleasant, the party had to end. I stood up, and with unwilling steps started towards the college gate. While returning home on my friend's motor-cycle, I was still hearing the music and noise of the party in my mind. I still enjoy it at times and desire to see all of those who were with me on that memorable night.

## 59. LIFE IN A COLLEGE HOSTEL (P.U. ; Mul. 87)

1. **Introduction**—College or university life is the most enjoyable part of a person's life. In a hostel he enjoys it all the more.
2. In a hostel a student becomes regular in studies and games.
3. In a hostel a student learns to live quite independently.
4. A student in a hostel learns to co-operate.
5. The pleasures and enjoyments of hostel life are many.
6. Comforts and atmosphere of the home not there.
7. **Conclusion**—A student remembers his hostel life for ever.

No doubt college or university life is the most enjoyable part of a person's life. If he stays in a hostel, he enjoys it all the more.

Hostel life makes a student regular in studies and games. The time for studies and games is usually fixed and students are watched by their teachers or supervisors. The atmosphere of a good hostel is such that it makes a student interested in his regular activities. He likes to move ahead and to do better than others. If he falls behind the senior students, the teachers can help him to improve himself. Thus he finds himself engaged in a happy competition. Not only in studies and sports, in other matters like student management of the

hostel dining hall, library, common room, indoor games and debating and other clubs he can work and gain valuable experience.

In any case, a student learns to live independently in a hostel. He cannot get his parents' or elders' help as. he can at home in practically every matter. Sometimes he has to take decisions independently, for example, whether to go on a trip organized by the college or to participate (take part) in a college function. He chooses his friends and companions himself and decides what he may do in his free time. Later in practical life he can adjust himself to changing conditions and circumstances rather easily.

In a hostel a student learns to co-operate. In various different matters like cleaning the rooms and corridors, getting the clothes washed or providing facilities to some guests from another college or new students in the hostel he helps others and gets help in return. Hostel life, in this sense, is corporate or group life in which the problems of one are, on many occasions, the problems of all.

The pleasures and enjoyments of hostel life are many. We can have friends to our liking. We can play different games in the college lawns or in the common room. We get the greatest enjoyment of life in the company of students like us learning, playing, working and eating together. Without the experiences of hostel life, in our opinion, the life of a student remains incomplete in several ways.

At times students in hostels feel homesick and wish to be with their parents and relations. It is natural for them to miss the atmosphere and comforts of the home where they were born. But then the pleasures and activities of hostel life remove much of the homesickness.

A student remembers his hostel life for ever. His experiences there bring him rich rewards in practical life.

## 60. THE ROLE OF STUDENTS IN A DEVELOPING COUNTRY (Mul. 83)

1. **Introduction.** Students in a developing country can work for social and national progress.
2. How students can help in national development :
   (*a*) By educating the uneducated. (*b*) By taking part in social welfare activities. (*c*) By getting military training and forming a reserve military force. (*d*) By helping the law-enforcing agencies to function effectively.
3. The government, social organizations and students should work in close co-operation.

Students in a developing country like ours can and should work for social and national progress.

*Firstly*, our students, especially in the colleges and universities, can educate the uneducated (illiterate) people. They can engage in a universal education programme which may be arranged or sponsored by the government and rich industrialists, businessmen and landlords. Classes for children and adults (grown-up people) can be arranged in schools, colleges, suitable government buildings, specially erected structures in open places and even in certain parks, gardens and fields. The students should teach not just to earn money but more to serve their dear nation and country. They should understand clearly that *unless mostor all of our people get educated, we cannot join the family of advanced or developed nations.*

*Secondly*, students can take part in social wellfare activities for general social progress. A wing of the Social Welfare Department may advise the different categories of our students about the work they can perform in their respective fields. For example (instance), the advanced university students can be asked to visit the inner city areas and villages to advise the people about the need for family planning or birth control. They can be asked to explain to the common people in frank talks or through speeches at crowded public places the benefits of honest living. The people should be made to feel that in business, politics and in private and public dealings honesty brings real success. Junior studenis of colleges and high schools can engage in physical welfare work like road repairs and general cleanliness of parks and grounds.

*Thirdly*, both made and female students can serve their country by getting militarily trained. A developing country cannot afford to have a very huge standing army. With a sizeable reserve military force of students, we can maintain a smaller regular army.

*Fourthly*, the senior students can assist the law-enforcing agencies in their work. For example, they can make reports to price-controlling agencies about the high prices charged by shopkeepers. They can bring cases of corruption in government offices to the notice of the anti-corruption department. They can help the police in their action against anti-state elements like drug-addicts (those in the habit of taking drugs), criminals and smugglers.

It is the need of the hour for the government, social organizations and students to work in close coo-peration for the advancement of the country.

## 61. THE PLACE OF ENGLISH IN PAKISTAN (Mul. 83)

1. **Introduction**—English is the world's most important language.
2. English necessary for scientific and technological progress.
3. English and our cultural growth.
4. English as a link language.
5. **Conclusion**—We should promote English as best as we can.

As the world's most important language, English has a special

place in Pakistan. It will continue to be the pride of our society. Indirectly, though, it is the gift of the English people to Pakistan and the Commonwealth nations.

*Firstly*, English is the language of modern science and technology, developed by some of the most powerful countries like America and England. Fortunately (by good luck) English is commonly and widely used, learnt, written and even spoken in our country. We can easily learn science subjects to the highest levels in English. The development and use of modern machinery and weapons of war demands a fairly good command of English.

*Secondly*, English is helping our culture to grow and prosper. We have learnt a lot from English literature. English poetry, drama and prose have given new directions to many of our Urdu writers. The English language has enriched our national and provincial languages as we use many English words and constructions freely in everyday speech. English music, fashions of the dress, foods and ways of behaviour at social functions have given variety and depth to our culture. We use English musical instruments at times, coats and trousers, English foods and greetings with decency. In our fast-changing world of rapid communications we cannot have an independent culture far removed from other cultures. And English culture, developed and refined, can shape ours better than other cultures.

*Thirdly*, English functions as a link language for the educated people of the four provinces and other parts of the country when Urdu can't be understood by all. Thus, in certain situations, English brings scientists, artists, writers and professional people like engineers, doctors and lawyers at the same platform for a free and frank exchange of views.

We should promote English in Pakistan as best as we can. It should be taught to our villagers and city people alike so that we may compete successfully with the advancing and advanced nations.

## 62. OUR NATIONAL LANGUAGE (URDU) (Bwp. 82)

1. **Introduction**—Every advanced country has its *own* national language.
2. Why Urdu has not acquired its *full* status of the national language until now :

   (*i*) It is not so much developed. (*ii*) The past governments did not do much to introduce it widely. (*iii*) Foreign cultural influences on us are still strong. Traditions of the English language.
3. How Urdu can acquire its full status of the national language :

   (*i*) We should develop it quickly and effectively. (*ii*) The government should make plans to introduce it in phases as the medium of instruction at the higher levels and as the official language all over the country, but after serious efforts have begun to bring it in line with the developed languages.

4. **The need to have English as another main language.**
5. **Conclusion**—National unity and national progress demand that Urdu be given its rightful place.

Every advanced country has its own national language. Look at Japan and China, East and West Germany and England, France and Holland, Russia and America. They do not depend upon borrowed languages for their development. Rather they are developing more and more because, among other things, they have *their own languages*.

The question arises : why has Urdu not acquired its full status as the national language of Pakistan ?

*Firstly*, Urdu is not so much developed. Although several languages, Persian, Arabic, Sanskrit, Turkish, etc. have formed it, it is still not a *rich* language. It does not have thousands and thousands of words that are needed in the worlds of business, scieince, industry and administration. It is just *fairly* developed from world standards.

*Secondly*, the past government did not do much to introduce Urdu in *all* the educational institutions, offices and law courts. They did not help literary organizations suitably in their research on the Urdu language for making it really advanced. As a result, English continued to be the more important language for higher education, scientific research, office work and court proceedings.

*Thirdly*, English cultural influences on us are still strong. The older generation, especially, has been under its direct influence.

Now, the second more important question arises : how can Urdu acquire its *full* status of the national language ?

*Firstly*, we should add new words to Urdu from the provincial languages and from foreign languages like English, French, Arabic and Turkish. We can also consider developing a language from Urdu, Punjabi, Sindhi, Baluchi and Pashto that can easily be understoood everywhere in the country.

*Secondly*, the government should make plans and take steps to introduce Urdu *in phases* as the medium of instruction and as the official language only where it is practicable. Already some useful work has been done in this connection. Lots more needs to be done.

We shall have to read English as another main language for our progress. Rather than giving up its study we should promote it. English is a window on the world through which we view and keep in touch with all the modern developments in the arts, sciences, industry, medicine and other fields. English enables us to read original books by world-famous artists, scientists, doctors, engineers and specialists, It helps us to get familiar with modern research.

National unity and national progress demand that Urdu be given its rightful place. Anyway, before we can do this fully, we have to see whether we have developed it rightly. We have also to see whether we are keeping the window on the world, that is, English open.

## ESSAYS IN OUTLINE

### 63. MY DREAMS—PLEASANT AND UNPLEASANT

1. **Introduction** – My dreams, like others' are sometimes pleasant and sometimes unpleasant.
2. Some of my pleasant dreams which I often see—my dream to become a very successful person in life after completing my studies ; my dream to become a great leader, a member of the national assembly of our country, etc. ; my dream to become unusually rich in life and then spend my money for the welfare of poor people ; my dream to become truly religious or noble having many good qualities, and so on.
3. Some of my unpleasant dreams—my dream of failing in an examination ; my dream to become extremely ill ; my dream to have some of my dear friends killed in an accident, and so on.
4. Pleasant dreams keep me happy for a long time. Unpleasant dreams make me very unhappy. I cannot forget them easily.
5. **Conclusion**—I wish all my pleasant dreams were true and all my unpleasant dreams untrue.

### 64. MY FAVOURITE CHARACTER IN HISTORY

1. **Introduction**—There are a great many characters in history whom I like. My favourite character in history is Quaid-i-Azam Muhammad Ali Jinnah.
2. The Quaid-i-Azam, born in 1876, got his early education in Karachi and Bombay. He received his law education in England. He became a successful lawyer of Bombay after a great deal of hard work.
3. The Quaid-i-Azam was a thoroughly successful statesman. He organized the Muslim League in undivided India. He united the Indian Muslims He became their greatest leader in their struggle against the English rulers and the Hindus. He won Pakistan for them.
4. The Quaid-i-Azam was the first Governor General of Pakistan. He went on working for his country and nation till his death in 1948.
5. He had a noble and high character. He always spoke the truth. He always acted on high principles. He was never afraid of any of his enemies or of the greatest opposition. He was a man of determination (strong power of decision).

### 65. OUR NATIONAL HEROES

1. **Introduction**—Our national heroes are many. They made great sacrifices for Pakistan They worked, lived and died for their

country. Those who fought bravely or worked with great effort for the country and are still alive are also our national heroes.

2. Those who gave the idea of Pakistan like Dr. Muhammad Iqbal, those who tried to give it a practical shape.
3. The greatest leader and hero of our nation is Quaid-i-Azam Muhammad Ali Jinnah. He achieved Pakistan for us.
4. The second great leader and hero of our nation is Quaid-i-Millat, Liaquat Ali Khan, the first Prime Minister of Pakistan. He sacrified his life while serving Pakistan.
5. Other great heroes are the soldiers and officers of the armed forces who fought bravely and gave their lives for the nation. They fought boldly in the wars with India in 1965 and 1971 and in emergencies. These heroes include Major Muhammad Tufail, who sacrified his life fighting bravely against the Indian forces on a war front in the former East Pakistan in 1958, Majar Aziz Bhatti who died fighting fearlessly on a Lahore front in 1965, Rashid Minhas of the Pakistan Air Force, who sacrified his life in 1971. and the many brave soldiers, airmen, and marines who died for fighting our motherland. Let us not forget our heroes who died fighting on the Siachen Glacier in 1987 and earlier.

## 66. MY FAVOURITE FILM (Mul. 83)

1. **Introduction**—I like filmss based on true love. Love can be between a man and a woman, of a person for his country or nation or for high aims or ideals, and so on. The film I have liked most on this subject is "My Dream".
2. The story of the film is highly interesting. The hero was in search of a perfect woman whom he could love dearly. His dream of a perfect woman could not be fulfilled for several years at any place. He made love to several women only to find they were either imperfectly beautiful or had one fault or another like greed or jealousy. Finally, on getting older, he married a woman, who was also not young and who too had not succeeded in finding a perfect man until then. The hero's close friend's love is of a wroldly kind, aimed at pleasure and enjoyment. It very soon ends in a marriage which unluckily does not last long.
3. The music is mostly eastern and, together with the songs, reflects the sad and happy moods and thoughts of the characters. I still remember some fine songs and their tunes.
4. The photography is not perfect in all places though, on the whole, it is satisfactory. In fact it is not easy to show through the actors' faces their emotions, feelings and thoughts. It is also not easy to present lovers in fit natural scenes. Some forest and mountain scenes are marvellous though.
5. I would like to see the film again.

## 67. MY HOBBY (Multan 83)

1. **Introduction** – Hobbies make our life charming and help us to pass our free (leisure) time happily. I have several hobbies, but the best of them is going on long walks.
2. Walking as a hobby has a great many advantages : (*a*) If helps me to observe all the parts of the city or town where I stay. (*b*) It brings me elose to social realities. I walk through the narrow streets of the inner parts of the city, through village lanes covered with dirt and dust and through market places. What I observe—poor and rich people living in different ways, disease and hunger, corruption, injustice. goodness also, and so on. (*c*) It helps me to observe Nature in all its beauty and glory—I walk through parks and gardens with the most beautiful plants and flowers, along canals, rivers and seas, through valleys and over mountains observing the lovely sky and clouds above and the scenes around.
3. Above all, walking is an excellent exercise. If keeps me fit and healthy. When I walk fast or run regularly, I can study and work well.
4. **Conclusion**—Walking as a hobby is proper for young and old people alike.

## 68. MY FAVOURITE AUTHOR (OR POET)

**(This essay can be written on any author or poet whom you like.)**

1. **Introduction**—I have read a number of authors or poets. But I like Lord Byron most.
2. Byron is a 19th century English poet. He is famous for his poetry in many countries. His poems have been translated into quite a few European languages.
3. Byron has written very interesting love poems. He has written long poems about social problems and evils of different kinds.
4. Byron is rightly called a poet of liberty or freedom. He has written poems about the people struggling (making great efforts) against foreign rulers and armies. He has condemned those rulers or powerful persons who are unjust or cruel to common people.
5. Byron has written most of his poems in a truly simple and pleasant way. He uses simple and easy words.

## 69. LIFE OF AN IDEAL STUDENT (Mul 86)

1. **Introduction**—Ideal or perfect students are few, but wherever they are they should be a shining example for others.
2. An ideal student is religious. Tries to say his prayers regularly. Remembers God and is afraid of Him. Acts on God's commands.

3. An ideal student is good at studies. Attends his classes regularly and listens to lectures attentively. Does his homework properly. Reads the courses of study and general books magazines and newspapers to improve his knowledge. Discusses points of knowledge intelligently.
4. Is a successful player or tries to be so. Plays a game regularly and with interest, but not at the cost of his studies.
5. Is well-behaved. Respects his elders, loves those younger than he. Has pleasant manners.
6. Is a patriot—loves his country and nation dearly. Is ready for social service in order to promote general and national welfare. Tries to check corruption and dishonest practices.
7. It is possible, though quite difficult, to be an ideal student.

## 70. A CHARACTER-SKETCH OF A BEGGAR

1. **Introduction**—Some beggars are very strange and interesting. I often see a strange beggar on my way to college.
2. The beggar's name is "Majnu". He sits in a street corner. He is quite fat, but says to others thay he is getting thin.
3. Majnu is a strange beggar. He says that he has become a beggar ofter having failed to get his beloved in his youth. So he asks others to take pity on him.
4. Majnu wears torn clothes But he has some suits of fine cloth which he keeps in a box. So also he has some pairs of shoes which he never wears.
5. Majnu always says he does not have any money. But people say he has a few thousand rupees buried in the floor of his hut.
6. Majnu tells young people that if they pay him alms (money, etc. given to the poor), they will succeed in their love. He warns them that if they do not pay him anything their condition will come to be like his. Others laugh at this.
7. Majnu can walk fast. People have seen him walking thus towards his hut in the evening. But in the bazar he pretends (shows falsely) that he is lame.

## 71. THE "URS" OF A SAINT

1. **Introduction**—The "urs" of a great saint is held every year with great devotion (love and respect). It is an important religious occasion.
2. Last year I attended the "urs" of Hazrat Data Ganj Baksh.
3. There were hundreds of people present at the shrine of Hazrat Data Ganj Baksh. They said their prayers remembering the spiritual greatness (or glory) of Data Sahib. They often wept when they felt the spiritual greatness of the saint.

4. There was a "sea" of people all around the shrine of Data Sahib. It was very difficult for many to reach the shrine.
5. There were different kinds of shops of sweets, fruits and flowers outside Data Sahib's shrine. All kinds of people were buying things from these shops to offer as "nazrana" at the shrine.
6. Quite a few rich people were distributing food, clothes and money among poor people. The government had made some special arrangements to provide food to the needy at cheap rates or free.
7. There were "gawwalis" or religious songs at night for a long time.
8. **Conclusion**—I was full of religious zeal (passion) after attending the "urs" of Data Sahib.

## 72. A RAINY DAY

1. **Introduction**—We enjoy rainy days very much in the summer. In the winter also we sometimes enjoy rainy days as they make us feel the freshness of Nature. This is about a summer rainy day.
2. Some two years ago, two of my friends and I went to a canal for a walk one evening. It was a hot summer day, and everyone wished for rain.
3. As we were walking along the canal bank, it started raining. At first we were happy. But when we got wet and the rain became heavier we started walking fast towards our homes. At times we were running.
4. We crossed some fields on the way. We were passing along a small garden. One of my friends suggested to enter it.
5. We entered the garden. There were mangoes of different kinds hanging by the trees. We bought a few kilos of mangoes from the gardener. We ate them sitting on stones under a huge tree. We enjoyed eating the mangoes a lot.
6. Then we returned to our homes. I took a bath and changed my clothes.
7. I shall always remember my happy experience of this rainy day.

## 73. THE OBJECT (PURPOSE) OF EDUCATION (P.U. 76)

1. **Introduction**—Every student and teacher should understand the general object of education. It is with a purpose or aim that we get educated.
2. The highest object of education for us should be to become as perfect as possible : (*i*) *In the Intellectual Sense.* Our minds should be suitably developed. We should learn well the subjects of our study. We should have general knowledge of other subjects and fields as well. (*ii*) *In the Social Sense.* We should try to be truthful, noble and kind in our behaviour. We should have a through understanding of our social duties and rights. (*iii*) *In the Religious Sense.* We should understand our religion well. We

should also have the ability and will to follow it in a true manner.

3. Teachers should explain the general purpose of education to their students again and again. They themselves should show through action how they are trying to achieve this purpose.
4. There is an intimate (deep) connection between character and the achievement (gaining) of the object of education. Without the development of character one cannot achieve it,
5. **Conclusion**—Education without the effort to gain its high purpose is simply meaningless.

## 74. THE EDUCATIVE VALUE OF TRAVELLING (P.U.)

1. **Introduction**—Travelling to new cities and places increases (adds to) our knowledge and also gives us a lot of pleasure.
2. We learn about the social conditions of a country when we travel through it—the different professions in which people work, their economic condition, their activities in society, the condition of educated and undeducated people in the cities and villages and the work they do, and so on.
3. We learn about the different customs, traditions and manners of the people when we travel through a country.
4. We learn about the political conditions through travelling—the system of government, the activities of political parties and leaders, the political ideas of the people, and so on.
5. We learn about the industrial condition of a country by visiting its industrial centres and factories and about the agricultural condition by visiting its village farms.
6. We learn about the history and culture of a country when we visit its historical places, museums, ancient (historically old) cities, etc.
7. **Conclusion**—Travelling to different parts of a country or of the world is a *practical* means (way) of increasing our knowledge.

## 75. SOCIAL WORK FOR STUDENTS

1. **Introduction**—Students can do a lot of social work in their holidays or when they are free.
2. Different kinds of social work that students can do—teaching uneducated people in free time, helping labourers and workers in building or repairing roads, helping poor and old people in buying what they need, bringing medicines or dcctors to ill persons, and so on. Students in the summer holidays can go to villages to teach illiterate viliagers.
3. There can be social work centres at central places in cities and villages. There students can take part in adult education.
4. The government can start different kinds of social work pragrammes for students.

5. **Conclusion**—Most students are young and active. They can do a lot of social work with effort.

### 76. CAREERS OR PROFESSIONS (VOCATIONS) FOR WOMEN

1. **Introduction**—Women can work like men in most professions for the development of the country. Some professions are surely more suited to them.
2. The best professions for women are those in which they do not have to make much physical effort. Such are the professions of teaching, medicine, sewing, etc. They should have enough free time to look after their homes, husbands or children as they work regularly. They may select the work according to their family situation.
3. Those professions which require a lot of physical effort are not much suited to women. Such professions are the army, the police, engineering, carpentry, etc.
4. Women should especially join the teaching profession in a greater number. Female teachers can teach boys and girls equally well. With the expansion of education in the country, we would need a large number o ffemale teachers.
5. **Conclusion**—Like the women of the advanced countries our women should join different professions in a greater number.

### 77. FEMALE EDUCATION (Mul.)

1. **Introduction**—Women are as important as men. They need to be educated like men.
2. Our nation cannot make much progress unless a great number of women work with men in different fields of life. We need to educate more and more of our women to work in education, medicine, trade, industry, administration, and so on.
3. Some special kinds of female education—nursing, medicine, banking, cooking, social welfare, teaching, etc.
4. Benefits of female education—educated women become more useful members of society ; they understand their rights and duties well ; understand the problems of their society properly ; can take part in politics like men, and so on.
5. We should expand female education by opening more schools and colleges for women, by having more professional institutions like nursing centres and medical colleges and by providing educational facilities to women at their homes, and so on.
6. **Conclusion**—We should have more educational institutions for women in our villages as well as cities.

### 78. HIGHER (ADVANCED) EDUCATION (P.U.)

1. **Introduction**—Higher or advanced education generally means education which students obtain in the 'higher' classes, may be

for B.A., B.Sc. (Honours), M.A. and M.Sc., and professional education like that of engineering and medicine Universities all over the world are expected to provide higher education. Several colleges have classes for higher education.

2. Aims of higher education : (*i*) to produce highly qualified men, technical experts, engineers, doctors, scientists, and other professional men. To make rapid educational, scientific and industrial progress of the country possible.
3. Who should have higher education ?—Those who are really fit for it. Students who are interested in studies, who are prepared to work hard may obtain it.
4. Facilities for higher education—(*i*) There should be colleges and universities of a high standard for advanced education.

   (*ii*) There should be a proper number of educational institutions for higher studies, for all the students who are desirous of receiving higher education.
5. **Conclusion**—Those obtaining higher education should be able to get suitable jobs in the country.

## 79. THE MASS MEDIA

**(Also read the essays on the radio, TV and the press.)**

1. **Introduction**—The mass media or the media of communication are the press, the radio and television. Public information, general instruction and the guidance of public opinion depend on them.
2. The role of the radio and TV ..Please see Pages 285-286.
3. The role of the press ..Please see Pages 286-287.
4. It is necessary to use the mass media to the benefit of all classes and people in society.

## 80. THE USES OF HISTORY

1. **Introduction**—History deals with "past events, political, social, economic, of a country, continent or the world." It is the story of all human life in its different forms.
2. History lets us understand what we as a nation have been through the ages, what we are and what we can be.
3. History lets us compare our past and present with that of other nations or countries.
4. History gives general lessons of life (*a*) to rulers and politicians, (*b*) to military generals and commanders, (*c*) to people who are in important social positions, (*d*) to economic leaders and experts, (*e*) to lovers, and so on.
5. Books of history should be written without any prejudice—without favouring or disfavouing any nation, group or person.

## 81. THE HOUSING PROBLEM

1. **Introduction**—Especially in the cities, renting and keeping a good house is very difficult.
2. Different kinds of houses in different areas and their rents.
3. With ordinary incomes we cannot rent suitable houses.
4. How we can solve our housing problems : (*a*) By having smaller families (*b*) By saving more to build a house in the future. (*c*) The government may advance more loans on easy terms (conditions) for house-building. (*d*) Special housing colonies for factory workers, office workers, teachers and other professional people can be built. Some progress in this regard has already been made. (*e*) The prices of building materials should be lowered or at least checked from rising much. (*f*) Above all, population growth should be checked. The more the children, the greater the demand for more and bigger houses.
5. **Conclusion**—The people can be really satisfied only when they have suitable houses to live in.

## 82. SOCIAL EVILS

1. **Introduction**—Every society has its evils. Human beings have good as well as bad habits and ideas. Their bad habits, ideas and tendencies develop into social evils.
2. Examples of social evils : (*i*) Cruelty in different forms—cruelty of powerful rulers and officials to common people, cruelty of men to women (*e.g.* husbands to wives), cruelty of masters to servants, and so on. (*ii*) Bribery and corruption—giving and accepting bribes. (*iii*) Blackmarketing—selling things at much higher prices thantheir actual or the right prices. (*iv*) Hoarding (hiding stocks of things) to sell at higher rates afterwards. (*v*) Smuggling. (*vi*) Adulteration—adding something of less value to a substance. (*vii*) Drinking. (*viii*) Gambling (*ix*) Injustice in different forms—not paying proper wages or salaries to workers, favouring one person too much even when he does not deserve it, not giving a chance to a person to work and earn money when he deserves it, and so on. (*x*) Competition among people to become richer and have better and more expensive things than others through dis-honest means.
3. We should have the strictest laws to punish these evil-doers.
4. The people should be properly educated about the need to eliminate (get rid of) social evils.

## 83. SMUGGLING

1. **Introduction**—Smuggling is extremely harmful to the economy (economic system) of a country It is a crime against society.
2. Some bad results of smuggling :

   (*a*) The governments loses foreign exchange when goods are smuggled out of the country. When goods are smuggled into the country, it cannot earn from the taxes and duties on them.

(*b*) When things like foodgrains are smuggled out, their quantities in the country get reduced, and their prices rise.

(*c*) When foreign industrial products are smuggled into the country, the factories producing them inside the country (the indigenous factories) have to reduce their production.

3. People should not buy smuggled goods.
4. Smugglers should be given exemplary punishments (which may serve as a warning to others).

## 84. ADULTERATION

1. **Introduction**—Adulteration is quite common now. It is a crime against society.
2. ,Adulteration of different foodstuffs has harmful effects on health.
3. Bad effects of adulteration on business. Shopkeepers begin adulterating things to sell them in huge quantities at cheap rates.
4. *How to check adulteration?* The government may give heavy punishments to adulterators. The people should try to buy pure things. They should report the cases of adulteration to the government authorities.
5. **Conclusion**—The production of different things, espccially of eating and drinking, should be increased (raised) much. Then these will become cheap and adulteration will not be much attractive for traders.

## 85. SMOKING

1. **Introduction**—Smoking of cigarettes, pipes, cigars, etc. is very common all over the world.
2. Bad effects of smoking on the health—it increases the heart-beat, can cause lung cancer, can cause diseases of the stomach, and so on.
3. Heavy smoking reduces the duration of life.
4. The smoking of cigarettes is more harmful than that of pipes and cigars. "Hookas" (hubble-bubbles) are the least harmful.
5. Smokers spend a lot of money on smoking. They can spend it for better purposes.
6. But smoking gives great pleasure to smokers. Some smokers say they can have fine ideas while smoking.
7. We should everywhere ask smokers to give up (stop) smoking. Many people in the advanced countries have given it up.

## 86. CAPITAL PUNISHMENT

1. **Introduction**—Capital punishment means punishment by death. It for the greatest crimes like murder, treason (disloyalty to one's country), and so on.
2. Why capital punishment is given : (*i*) to punish the criminal according to his crime. (*ii*) to stop others from committing the same crime.

3. Objections to capital punishment : (*i*) Capital punishment does not bring crime to an end. (*ii*) Capital punishment is an old form of punishment—it suited ancient (olden) times, but does not suit our modern age (period of history). Man is civilized now.
4. What can be there in place of capital punishment ? Criminals can be given punishments through which they can be reformed. They can be kept in prisions where they can be trained and educated.
5. Capital punishment should not be abolished without improving (bettering) our social conditions. Our society should be developed on modern lines to abolish it.
6. Capital punishment will always be necessary for those who act against the country. It cannot be abolished for all crimes.

## 87. JUSTICE (OR) SOCIAL JUSTICE (P.U. 71, 78)

1. **Introduction**—There is social justice when the rights of all manner of people are respected and fiulfilled. There is social justice when people of all classes can live in comfort.
2. Social justice in the form of economic justice—people of all the classes should have chances of having proper incomes. They should be able to buy things of daily use at suitable prices. They should be able to get employed easily and to make progress in life. They should have proper facilities for education, medical and housing facilities, suitable travelling arrangements, and so on.
3. Justice between person and person—all should be able to live without fear of anyone. Rich or powerful people should not be able to trouble or oppress (be cruel to) the poor or weak.
4. Equality before the law—all people, rich or poor, high or low should be equal before the law. All persons committing a crime should be punished in the same way. All should be equally afraid of the law.
5. **Conclusion**—We can have social justice if the government and the people co-operate to remove (eliminate) all sorts of social evils. We cannot progress well without having social justice.

## 88. STRIKES—THEIR USES AND HARMS

1. **Introduction**—Strikes have become quite common in our times.
2. Different categories of people go on strike—labourers working in factories, workers in offices, banks, at seaports and airports, students, doctors in hospitals, engineers and various other employees go on strike to get their demands accepted.
3. Some strikes are extremely troublesome for the public, for example, of bus and taxi drivers, railway workers, telephone and telegraph workers, shopkeepers, bankers, and so on.
4. Causes of strikes—demands of the working people for higher wages and salaries or for better facilities. Shopkeepers or businessmen

go on strike to protest against new taxes or trade policies of the government.

5. Some uses of strikes—Through them the working people and students can present their just demands to the higher authorities and have them accepted. Through them they can express their anger against bad policies of the higher authorities.
6. Strikes are also harmful—Through strikes students lose much of their time. Strikes of transport and railway workers are very troublesome for the public. Strikers can become violent (can use damaging force) and can begin destroying property or injuring or killing others.
7. Workers of different kinds should not go on strike as long as it is not necessary and proper. They should not be misled by political parties or dangerous people.
8. The government and responsible people in society should work for the removal of the *causes* of strikes. There should be justice and equality as much as possible.

## 89. THE BEAUTIES OF NATURE

1. **Introduction**—Nature means all the objects and things made by God. The mountains, hills, rocks, trees, etc., (created by God for human beings, animals, birds and insects) are such objects.

   The ainmals, birds, insects etc., living very close to Nature also become its part. The weather, seasons, atmospher, clouds, etc. are also part of Nature.
2. Some most beautiful objects of Nature—rivers and streams flowing through the mountains and over the plains (wide flat grounds).
3. Other beautiful objects of Nature—beautiful trees, sweet smelling flowers in forests and gardens—The sea and the sea-coast, mountains and valleys, the moon shining brightly, and the stars twinkling in the sky.
4. When we look at the beautiful objects of Nature we forget our worries and troubles.
5. The beauties of Nature make us remember God Who has created them for us.
6. **Conclusion**—We should observe the beauties of Nature closely to become truly happy.

## 90. MORAL COURAGE

**(Also read the essay "Courage".)**

1. **Introduction**—Moral courage means courage to speak the truth and to face dangers without caring what the results may be. It means readiness to face the greatest troubles for the sake of truth and honesty.
2. Moral courage shows how strong a person's character is.

3. It may be more difficult to show moral courage than to show physical courage. Moral courage may mean accepting one's weaknesses or mistakes before others. It may mean speaking the truth or doing the right thing even when others do not like it. Physical courage means showing one's physical strength.

4. Moral courage is based on strong beliefs or ideas. Great religious prophets and philosophers in the past had such beliefs. Great statesmen or politicians also have them. They show moral courage when they express themselves without worrying about the opposition of others, however much it may be.

### 91. LIFE IS WHAT WE MAKE OF IT (Mul. 81)

1. **Introduction**—Generally we can make our life happy or unhappy through our own acts, behaviour or thinking.

2. We should make the best efforts to make our life happy and good.

3. We should never think that it is our fate (luck) to suffer troubles or to fail in life. Even if we are not successful in achieving (getting) our aims in life, we should go on making efforts. Honest struggle (making serious efforts) in life is in itself a pleasure. It generally brings success.

4. We should make the best use of all the good chances or opportunities that we get in life.

5. We should get enough knowledge for the profession in which we want to work. We should then start working honestly. We shall succeed and remain happy.

6. **Conclusion**—We should depend on our own abilities and capacities to succeed. We should not depend on others for success.

### 92. LIFE IS A NOT A BED OF ROSES (OR) LIFE IS A STRUGGLE

1. **Introduction**—Struggle or hard work is necessary for any kind of real and great success in life. All great men in history struggled to succeed.

2. We need to work hard and struggle to achieve noble or high aims in life.

3. Better and higher aims require greater struggle.

4. Hardworking and determined people (those having a firm purpose) succeed in life. Those who sit idle or are lazy do not succeed well.

5. Life is a continuous struggle against difficulties and evils.

6. **Conclusion**—A life of struggle brings true satisfaction and pleasure.

## 93. GENERAL ELECTIONS

1. **Introduction**—General elections are necessary for democracy.
2. General elections are held in all democratic countries after regular intervals. They are also held in Socialist or Communist countries.
3. In democratic countries different political parties or candidates with different programmes take part in general elections. In most Socialist or Communist countries the candidates of only one political party can take part in the elections. Sometimes elections are on a no-party basis. Examples from our own country.
4. In most countries both men and women above a certain age can vote in elections. Both men and women can stand as candidates.
5. Political parties or candidates make great preparations for elections. The candidates make speeches at public meetings. There are special radio and television programmes, special editions of newspapers, etc. on elections. Huge processions are taken out.
6. Benefits of general elections. They make the people concious of (able to understand and feel) political and economic problems. The people can elect members of assemblies and rulers of their own choice.
7. The people should be properly educated. They should be economically satisfied. Then they can vote wisely and freely. Elections should be fair.

## 94. PUBLIC OPINION AND ITS POWER

1. **Introduction**—Public opinion means the views of the public or the majority of the people on important national affiairs or on social matters.
2. Force of public opinion—It is very difficult to solve a national or social problem against public opinion.
3. The government cannot easily do anything against public opinion on any matter. Only a dictatorial government can act against public opinion. But when it does so, it becomes quite unpopular with the people.
4. A democratic government always respects public opinion. The representatives of the people inside and outside the elected assemblies try to work and act according to public opinion.
5. The general opinion of the educated and cultured people is very valuable and useful. But the uneducated and nucultured people cannot often form wise and correct opinions on important national and social problems.
6. **Conclusion**—We should try to educate all our people properly within the shortest possible time. Then public opinion on different political, economic and social problems will generally be positive constructive and beneficial.

## 95. THE NON-ALIGNED MOVEMENT (OR) NEUTRALITY OR NON-ATTACHMENT IN WORLD POLITICS

1. **Introduction**—Non-alignment means non-attachment of a country to any of the big powers (the U.S.A., Russia, Britain, France or China) or to any power bloc.
2. The basis of the non-aligend movement is the principles of co-existence (of peacefully staying or existing together) which are as follows: (*i*) Every country powerful or weak, should be able to live independently and honourably. (*ii*) No country should attack another only because it is big or powerful. Countries should settle their disputes or quarrels peacefully. (*iii*) No country should interfere in the affairs of another country. (*iv*) All countries should have dealings (of all kinds) on the basis of equality. (*v*) All countries should decide to live in permanent peace by helping and co-operating with each other.
3. More and more developing countries are becoming members of the non-aligned movement. Pakistan too is its member.
4. This movement gives hope to the weaker countries. In case there is a war or serious dispute between world powers, they may not become parties to it.
5. **Conclusion**—The big powers should themselves practise the principles of non-alignment as far as possible.

## 96. WORK (P.U.)

1. **Introduction**—Everyone naturally likes to work. Life will become dull and uninteresting if there is no work.
2. Work is worship. Our religion and other religions emphasize (stress) this. God likes our honest work and efforts.
3. Honest work has high rewards for us in this world and in the next. We can earn a lot of money and build property through hard work. Work combined with honesty brings us honour and glory. Only worship can compare with work. As we serve others while working honestly, God keeps our rewards for the next world.
4. We enjoy rest *after* work in the real way.
5. Work on everyone's part is necessary for social and national progress. Every citizen should feel he is making use of all his powers (faculties) for individual (personal) and social progress.
6. **Conclusion**—We should try to work for the benefit of others as much as for our own.

## 97. THE OLD AND THE NEW GENERATIONS (OR) THE GENERATION GAP (P.U.)

**(Generation gap—failure or inability of the younger and older generations to understand one another.)**

1. **Introduction**—What is the generation gap ?

2. We should find ways to close the generation gap as far as possible. This gap can at least be narrowed : (*a*) By bringing those from the new and the older generations to discuss their problems and differences frankly and frequently. (*b*) By making the new generation understand the aims and purposes of life of the older generation. Also by making the older generation understand why the younger generation has new aims any why it wants to change the old scheme of things. (*c*) Through proper education and instruction the younger generation may be made to adopt the positive aims of the older generation and to give up the negative aims and purposes. Also the older generation should be convinced of the need for suitable social and cultural changes.
3. We should make the new generation develop respect for the older generation—through education, discussions on the radio and TV, articles in newspapers and magazines, club gatherings, sports, get-togethers, and so on.
4. We should create a social situation where the younger generation feels that it is a continuation of the older generation. It should not have the feeling that it is the begining of a new social group.
5. The generation gap cannot and should not be removed altogether. However, the differences between generations should not cause hatred or conflict between them. It should be a matter of a happy compromise (agreement) between them.
6. **Conclusion**—The older generation should welcome changes in ways of living and thinking on the part of the younger generation. It should guide the younger generation wherever it can.

## 98. AMBITION (P.U.)

1. **Introduction**—Ambition means high hopes or desires to succeed or to become great in life. Most great men of the world were ambitious.
2. Good ambitions of life—to do something unusual which makes a person famous, rich or prominently (noticeably) successful, but does not harm others. Such ambitions may be to pass an examination, getting the first position, to become a hero of war, to become a great scientist, to become rich through business or by setting up an industry, and so on.
3. The ways or means of achieving good ambitions should be good. One should achieve them through honest and hard work and not by fraud or by harming others.
4. Bad ambitions of life—to do or get something extraordinary (unusual) to the harm of others—for example, to get a high post by cheating others or through flattery (by praisning others), to become rich in a short time by cheating customers, and so on.
5. We become active and hardworking while trying to achieve good ambitions.

6. We should always try to have good and noble ambitions to be achieved in proper and honest ways.

## 99. THE VALUE OF DISCIPLINE

1. **Introduction**—Discipline means methodical and regular ways of living. Real success without discipline is not possible.
2. Discipline in private life—We need discipline in our private lives. We need discipline to be successful in studies, in trade and in other activities.
3. Discipline and social life—We need discipline in society as a whole for social and national progress. The people can work together in an organized way only through discipline. Examples of educational, industrial, agricultural, military and other fields.
4. Discipline and great movements—Great national movements like the Pakistan movement before Partition succeeded only because of discipline among the people. Any great movement needs discipline for its success.
5. **Conclusion**—The people should be disciplined in every possible way. They should be taught the real value and benefit of discipline.

## 100. THE DARKEST DAY OF THE NATION'S OR MY LIFE (OR) THE OJHERI CAMP DISASTER

1. **Introduction.** On April 10, 1988 highly dangerous explosions occurred at the Ojheri army ammunition depot situated between Rawalpindi and Islamabad. Incalculable and widespread destruction caused by rockets, missiles and shells to the distance of 20 kilometers around the depot. Hundreds killed, thousands wounded. There I was surrounded by the most serious dangers.

2. Some detailed description. Help to the injured.

3. Possible Causes : (*a*) Sabotage—secret damage done to the depot. (*b*) Careless handling of the munitions. (*c*) Inadequate storage facilities, and so on.

4. Government action to have the wounded treated and to compensate the people for their losses.

5. Setting up of a commission to find out the causes of the explosions and to punish those responsible for them. Shifting of the depot outside the city.

6. **Conclusion.** All possible steps should be taken to avoid such horrible incidents. Individuals and nations should, however, be prepared to face the greatest dangers like wars and natural disasters bravely and with faith in God.

## 101. OUR MODERN CIVILIZATION

1. **Introduction**—Civilization means a developed or advanced life based on law, government, industry, science, religion, etc. Western civilization accepts religion as part of a person's life. Communist civilization (which has much in common with the civilization of western democratic countries) does not accept religion.

2. Our modern world civilization is mostly industrial and scientific.
3. Positive results of great scientific and industrial development—many facilities of modern life like electric appliances (instruments or tools), cars, trains and planes and TVs and radios. Medicines to cure many dangerous diseases, and so on.
4. Negative results of the great scientific and industrial development : production of highly destructive weapons of war ; competition between countries to become more and more powerful often leading to wars ; competition between human beings in different societies to become richer ; perference of things of the world over religion, and so on.
5. How can we improve our civilization ?—By making a full use of science and industry for the welfare of human beings ; by having equality and justice in society ; by having agreements between countries to live in peace and to work for the progress of the world, and so on.
6. **Conclusion**—All countries should have an advanced civilization based on high moral principles.

## 102. WE LIVE IN DEEDS NOT YEARS (P.U.)

1. **Introduction**—Time passes for all living creatures in the same way. The question is who passes it better than others.
2. To a good person good deeds are more important than a long age. Reasons for this : (*a*) He is satisfied at heart and his conscience is at rest when he *lives well*. (*b*) He is ready to sacrifice his health and life for the sake of great and noble achievements (deeds). (*c*) He may desire to make himself known for heroic deeds and noble action whatever the difficulties he faces.
3. Religion also emphasizes (stresses) the importance of good and noble deeds.
4. About half or more than half of our life is spent in sleep. A great deed of our time is spent relaxing ourselves. The best part of our time is that spent in action, in *doing* something.
5. We think age is more important than 'deeds' because of these reosons. We are not inwardly pure in our thinking. We do not have noble and high aims. We are afraid of death and the possibility of punishment in the next world.
6. **Conclusion**—A few years of glorious action are better than a long, but dull life.

## 103. SUFFERING AND ITS VALUE

1. **Introduction**—Life is not a bed of roses. At every corner we face new problems.
2. Our fate is to struggle and to suffer in different ways : (*i*) While facing our condition into which we are born—our poverty,

circumstances in life, situation at home. (*ii*) While facing family and social problems as we grow up. (*iii*) While facing social evils of various different kinds as we enter practical life.

3. Even successful or rich people have often to suffer. For example : (*i*) When they have diseases. (*ii*) When they have to face the arrows of jealousy. (*iii*) When they have family misfortunes.

4. The common sufferings of mankind teach us to struggle and not to accept defeat.

5. Struggle, sufferings and success are interconnected. Mostly we cannot succeed without trying hard and without facing difficulties and problems.

6. **Conclusion**—We learn that suffering has its value. It makes us active and bold.

### 104. POVERTY (P.U. 78 ; Bwp. 83)

1. **Introduction**—Someone has said "Sweet are the uses of adversity (misfortune, bad circumstances)". A misfortune is a challenge to us. It makes us alert and active. It enables us (makes us able) to face our problems boldly and to act nobly. Poverty is such a misfortune—a blessing in disguise (a hidden blessing).

2. **Some uses of poverty**—Poverty makes us hardworking. It drives us to action. It says to us: "If you don't learn and earn you will die". It makes us kind. It tells us. "Look at those thousands of people who don't have enough facilities of life. They are like you". It brings people closer to each other. Wealth does not have this cementing force. Wealth, too much of wealth, makes us selfish and sends us away from others. It says to us : "Keep away, be careful, don't be free with others. Look how many people are jealous of you".

3. Most great men in world history were poor by birth. Religious prophets, like Hazrat Muhammad (peace be upon him), were rather poor. They became great through hard work and God's help. Military leaders and rulers like Napoleon and Kemal Ataturk were born into poor families. Famous writers and poets like Ghalib and Iqbal were never "rich".

4. Poverty is really a blessing if we truly understand this. To be poor is to our benefit if we change our life with effort, if we learn well and become really able in life. But if we lose interest in life (and say it is our fate to be poor), we do not make use of the great chance povery offers us.

5. **Conclusion** - When we rise to great heights from the depths of poverty we are really *great*. When we are rich and achieve some kind of success we are only *ordinary*.

## 105. RELIGION AS A MORAL FORCE (P.U. 78)

1. **Introduction**—Religion, adherence to (sticking to) religion, makes our lives pure and our conduct noble. It makes our character sublime (pure and noble).
2. Religious thinking affects our family life. We try to be just and fair to every member of the family. We recognize (understand) the rights of the elders and of the younger members.
3. Religious ideas affect our family life. We try to be just and kind. We try to help others. We try to be co-operative.
4. Religions act as a great ennboling force. It makes us fearful of God. It makes us obey Him in all matters of life—at home, in society and everywhere. It makes it possible to practise honesty in every field of human activity—in commerce, politics, personal relationships, education, and so on.
5. **Conclusion**—Religion is surely a great moral force. But we should try to understand the spirit of religion in the right way. We should not become prejudiced or narrow-minded as we try to act on religious principles

## 106. SCIENCE AND RELIGION (P.U. 83)

1. *What science and religion mean.* Science is a large collection of facts arranged in the form of rules or laws. Scientists use exact methods to observe and study facts or natural phenomena (facts or events in nature like sunrise) and do experiments to form scientific laws.

   Religion is a system of belief or faith in a hidden power controlling the universe. It is a spiritual system and we cannot use exact methods of observation, calculation and experimentation to test religious truths.
2. *Uses of Science and Religion.* Science has provided us so many comforts—electricity, machinery, means of transportation like the car, train, plane, etc. Science has given us effective medicines. Modern construction and irrigation depend on science. Science has also been used for destructive purposes – dangerous weapons, gases, chemicals, etc.

   Religion has given us our highest aims and purposes. It has shown us the ways of establishing contacts with the other world (the world of the spirit). Thus it helps us to enjoy spiritual satisfaction and inner, mental peace which material goods cannot provide. It prepares us for the life after death.

   Science deals with the outer, physical truth and religion deals with the inner, spiritual truth. Taken together, they give us a complete picture of truth.
3. We should use science for the betterment of humanity, to get rid of disease, hunger and proverty. This is what religion also asks us to do. *Science can be used to put religious teachings into practice.*

## 107. NATIONALISM

1. **Introduction**—Nationalism means "love of and pride in a country shown by its people". In the negative sense, it means too much attachment for one's nation and hatred of other nations.
2. Merits of nationalism : (*a*) A nation which is not inpependent can gain an independent country The force of nationalism helps it to win in dependence. Example : the Muslim nation in India achieved Pakistan in 1947. Way back in history, Italy and Germany rose to the status of nation-states in the 19th century. (*b*) Nationalism makes the people work hard for the country's progress and glory. Examples. (*c*) It makes one nation compete with other nations for greater progress. International advancement as a result Examples : The gigantic scientific progress around the world, industrial and agricultural progress, cultural progress covering the radio, TV, newspapers, films, and so on.
3. Defects of nationalism : (*a*) Nationalism can make the people too much proud of their own history and power and hateful of other nations. Thus it makes them dominate or overpower or fight against other countries. Several wars like the World Wars were the result of nationalism. (*b*) Nationalism forces countries to impose trade restrictions like import and export duties. It limits industrial, scientific and technological co-operation between them.
4. **Conclusion**—Let us divert the passion or spirit of nationalism into constructive channels alone.

## 108. OPTIMISM

1. **Introduction**—Optimism means a happy view of life or "hopeful, happy feeling about life". An optimist will always look at the bright side of things.
2. Optimism and Struggle in life. An optimist will make great efforts or struggle hopefully. He will not get disappointed easily. More often than not (very often) he will succeed.
3. Optimism and Happiness. Optimism keeps us happy and satisfied. We are happy even in difficulties. As a result, we are usually in good health.
4. Optimism and Friendship. An optimist wins friends easily. Others are fond of his company because of his inner happiness and outward sweetness.
5. We should be optimistic, but at the same time realistic. We should not forget (or disregard) the realities of a situation, shouldn't be over-confident or too much hopeful.

## 109. PESSIMISM

1. **Introduction**—Pessimism means "the habit of thinking that whatever happens will be bad". A pessimist will always book at the dark side of things.

2. Pessimism and Failure. A pressimist cannot make the best efforts or cannot struggle well with his *dark* point of view (outlook on life). He usually does things half-heartedly or in a hopeless mood and invites failure or defeat.
3. Pessimism and Sadness. A pessimist is often sad. The result of his defeatist philosophy is nothing but (except) sadness.
4. Pessimism and Friendship. A pessimist cannot easily win friends because his inward sadness and outward hoplessness send others away from him (repel others).
5. We should not be pessimistic at all. We should remember that every dark cloud has a silver lining. Our troubles or misfortunes may prove to be stepping stones to heights of success and glory.

## 110. HAPPINESS

1. **Introduction.** We may call happiness a feeling of satisfaction or pleasure that gives us a good mood or frame of mind.
2. *What happiness depends on or is the result of* :

(*a*) Inner purity and religious attitude. (*b*) Sparkling health. Health is intimately (closely) associated with happiness. Rosy and blooming health symbolizes (is a sign of) joy and happiness and satisfaction of the heart and mind. (*c*) Peaceful family life. The home should be like a mini-paradise, a place of comfort and joy. All the people at home should live in co-operation and sweet adjustment. (*d*) Solid and good economic condition. In order to be happy and satisfied we need to be well-off. We should try to have a suitable income without many needs to satisfy. (*e*) Hopes of success in the future. Whatever our condition or situation in life may be, we feel satisfied if we look forward to success at some time in the future. Our future should be bright and rosy and our efforts should be directed towards success of some kind. Nothing makes us happier than success as nothing succeeds like success.

3. Why we are often *not happy* : (*a*) Our distance from religion and our inner impurity make us dissatisfied or sad. (*b*) Social evils surround us on all sides. Corruption in different forms affects our peace of mind (mental peace). When we see rich people enjoying all the comforts, we too like to do the same. When we can't, we feel dissatisfied. We forget that true happiness never results from having a lot of wealth or facilities. (*c*) When we do not succeed in any field, we become dissatisfied or sad. We forget that our failures may teach us to be really successful *in the long run* (in the end).
4. Happiness should be our habit. Whatever the conditions or circumstances, we should feel happy and hopeful. After all, sadness would'nt bring us any benefit except to weaken our health.

## 111. CHILDHOOD

1. **Introduction.** Childhood is the golden period of one's life.
2. Why we value childhood so much : (*a*) A child has not any worries or problems. He lives in joy without thinking of the past

or the future. (*b*) A child does not mind or take to heart what other people tell him in anger. He weeps or cries only to forget it. It is the grown-ups who "eat their hearts out". (*c*) A child lives in the shade of pure love of his parents. He gets love from others too (*d*) A child enjoys playing forgetful of the passage of time.

3. A child carries the impressions made on him (effects produced on the mind or feelings) into later life. A person's basic personality develops much in childhood. So we should train a child carefully and thoughtfully.

## 112. FRIENDSHIP

1. **Introduction** True friendship is one of the greatest blessings (God's favours) on earth. It is a force that supports us in difficulties and increases the joy of success.
2. When true friendship is possible, when it grows : (*a*) When both the friends are equally sincere to each other, when they do not expect personal gains (benefits) from each other. (*b*) When both are ready to face personal losses while supporting each other. For example, one friend may give monetary help to the other to enable him to repay his loans. (*c*) When both equally share everything possible for each other.
3. Without friends life will be dull and uninteresting. (*a*) Then we cannot discuss our personal problems and secrets with others frankly and openly. (*b*) We cannot enjoy the sweet talk and jokes of our companions and well-wishers at parties or gatherings. (*c*) We cannot feel the satisfaction of having the support of our friends whenever we stand in need of it.
4. **Conclusion**. True friendship is perhaps as important as blood relationship. We should value our good friends as we would our brothers and sisters. True friends share our joys and sorrows perhaps more than our relations who can in some cases become jealous of our prosperity and hateful of our adversity (poverty).

## 113. IDEALISM

1. **Introduction.** Idealism means having ideas about the *high aims or ideals* one would like to achieve or the *perfect things* one would like to have. It is the opposite of *realism* which means facing facts and dealing with them practically and considering *things as they really are.*
2. *Some Advantage of Idealism or Idealistic Attitude* : (*a*) It makes us think of the best that we can do or achieve. I makes us rise above the ordinary or common aims or purposes. (*b*) Idealism makes us have the best standards of character and behaviour before us. Then we try to have as perfect a character as possible. (*c*) Idealism helps us to progress socially and nationally according to high national aims. Thus, it can take a country or nation to the greatest heights of progress and glory.
3. *Disadvantages of Idealism* : (*a*) It can make us live in our

dreams or in our imagination (thinking), far away from life's realities. We can become theoretical in our approach to our problems instead of solving them directly. (*b*) We can at times have wrong ideals. (*c*) In their idealism, national leaders can prepare their countries militarily to overpower other courtries. This can gives rise to competition resulting in destructive wars. Examples : Hitler (of Germany) and Mussolini (of Italy) in regard to the Second World War. Some revolutionary leaders nearer home in our times.

## 114. THE DESIRE TO GO ABROAD

1. **Introduction.** Almost all of us deirse to visit some other countries for one reason or another. It is another matter that most of us can't go abroad.
2. *Why we wish to go abroad* : (*a*) For tourist purposes—sight-seeing and enjoyment. (*b*) For higher studies. (*c*) For business purposes. (*d*) For employment with foreign agencies. (*e*) For religious purposes : visting holy places, meeting religious scholars (learned people), and so on. (*f*) For evil purposes—smuggling articles of trade abroad or bringing commodities into the country illegally, and so on.
3. What I would do if I were given a chance to go abroad.
4. **Conclusion.** We should try to visit the advanced countries more where we can increase (add to) our knowledge easily.

## 115. WHAT IS INTERESTING ABOUT CRICKET ?

1. **Introduction.** Every game is interesting in its own way. Circket has its own charm.
2. What makes cricket different from the other games is its *long duration* and *variety of action*. You can play it for the whole day and you can watch the same player in action as a bowler, a batsman, a fielder. A match can continue for several days. Now one-day matches are equally popular.
3. We develop a liking for the players we watch in slow and fast action. We watch their individual ways of moving the arms and walking and running around and also the expression on their faces. We like to see the players again and again.
4. Cricket test matches bring the players and visitors from one country close to the people of another country for a couple of days. It is a good means (way) of developing contacts between them. Other games last a few hours or even less and do not have such a cementing force.
5. **Conclusion.** Cricket is in several ways a game of chance or luck. When we are in love wi th it, we begin associating (connecting) it with our luck.

## 116. BEGGARS IN OUR COUNTRY—BEGGING

1. Beggars appear to belong to a kind of profession or institution. Begging has been handed down by our old society and traditions.

2. Begging enjoys social sanction as religious and generous people oblige beggars to gain God's favour.

3. Kinds and categories of beggars—very old poor men and women really forced by circumstances to beg ; disabled and ill men, women and children ; able-bodied people—professional beggars—who only prented to be disabled or ill and who may be in the majority.

3. Begging is a nuisance (causes a lot of trouble)—how beggars approach us in busy shopping centres, streets and elsewhere and raise different cries to get alms.

5. *What we can do to bring begging to an end* (*to wipe it out or eradicate it*) : (*a*) By using the Zaket and Ushr funds to set up industries and businesses for beggars. (*b*) By constructing special buildings with open compounds for the disabled where they can stay or work and their children can be educated. (*c*) By framing special laws prohibiting begging and punishing these who practise it.

## 117. HOW TO MAKE PAKISTAN A WELFARE STATE

1. **Introduction**—A welfare state is one which has a system of free social help for the poor and needy. It provides facilities of education, medical treatment, transport, unemployment allowances, pension and so on at very little expense of the individual.

2. Pakistan can be a welfare state through : (*a*) Rapid and extensive industrialisation. (*b*) Agricultural development on modern lines [*Read the essays on industrial and agricultural development.*] (*c*) A change in the economic and social system in agreement (cosonant) with our social needs. (*d*) A permanent check on the growth of population. (*e*) Universal education (education for all) (*f*) True democracy that includes progressive Islamic and socialistic elements. (*g*) By studing and following the systems of the developed welfare states like Sweden and Britain.

3. Our government and the people should co-operate in different fields to change (transform) the whole society for the benefit of all the people.

## 118. HUMAN RIGHTS

1. **Introduction**—The basic humam rights—to live, to get educated and work independently, to move from one place to another, to meet others, to express one's opinion, to form parties, or associations with friends or helpers, to elect or select one's representatives or rulers, and so on.

9. Islam guarantees the basic human rights. Democracies protect most of these, but dictatorships and socialist and communist countries deny most of our democratic rights. Countries where human rights are clearly violated.

3. How far human rights are honoured in our country and the neighbouring and developing countries.

4. The United Nations also tries to protect human beings and their rights through various commissions and agencies.

# PART III. PRECIS-WRITING & COMPREHENSION

*Precis* means "summary". You can be asked to summarize (or write the precis or summary of) a given passage in about one-third of its length. You may also be asked to suggest a title for the passage.

**Note. While attempting questions on precis-writing or comprehension :** (*a*) You may use the same words or terms as in the passage whose substitutes cannot be found, for example, *elements*, *energy*, *soldiers*, *Asia*, etc. (*b*) You may not include examples, long explanations, etc. if your answers still convey the *main points* without them and do not suffer in meaning. (*c*) Try to write the answers in the third person or the indirect speech and do not say "I think", "In my view", "The writer says," and so on. (*d*) Do not include any idea or comment of yours in your answers *unless* of course the examiner requires you to do so.

*Comprehnsion* means "understanding" or the ability to understand something. In examination questions on comprehension, students are required to read given passages and then to answer questions *on* them in their own words *as far as possible.*

(*a*) You may be asked questions about the *main ideas of the given passage.* (*b*) You may be asked to give *your own views on certain points of the passage or about certain .problems discussed in it.* (*c*) You may be asked to *explain or use in your own sentences certain words, phrases or idioms in the passage.*

**Note the precis of a sentence or sentences :**

| *Sentence or Sentences* | *Precic* |
|---|---|
| 1. It so happened that I met an old friend of mine on the road when I could never expect it. | 1. I met an old friend on the road by chance. |
| 2. When we are faced with the greatest difficulties of our lives it is certainly to our benefit and good to remember God, to say our prayers and to make a struggle in the best posssible way. | 2. In our greatest difficulties we should remember God and struggle. |
| 3. He could not reach the conclusion if it was good to go to European countries like France, England, Germany and others or to go to Asian countries like China, Japan and others which are all very much advanced to learn facts about science and industry. | 3. He could not decide if he should go to advanced European or Asian countries o learn about science and industry. |

| | |
|---|---|
| 4. He laughed for a great deal of time and then said to himself, perhaps : "I am quite foolish indeed not to have brought my umbrella with me. It is raining all around, and I am getting wet." | 4. He laughed and said that he was foolish not to be with an umbrella when he was getting wet. |

## SOLVED EXAMPLES

**Q. 1. Make a precis of the following passage and suggest a title :**

The theory of the Liberal Education must be briefly summarized. It is supposed that youths who have been taught the grammar of various dead and living languages, who have learned a certain amount of mathematics and natural science, who have read extracts from the best authors and practised the art of composition, will be thereby fitted to solve all the problems and deal with all the emergencies of practical life. A Liberal Education prepares young people for life by training their intellects. A man who has received a Liberal Education may be trusted to think well and quickly in any crisis. His mind has been strengthened by wrestling with philological (concerning the study of the development of languages, their grammar, their use, etc.) and mathematical difficulties, just as his body might be strengthened by doing gymnastics. A liberally educated man, if he should ever find it necessary to learn some new and unfamiliar subject, will do so with ease, because his mind has been invigorated and trained to use its strength in the best and most economical way. In other words, ability acquired in academic studies is transferred to other activities. Such is the theory at the back of Liberal Education. **(About 187 words)**

**Precis :** Liberal education or the training of different languages, mathematics and science enables young people (makes them able) to tackle (deal with) emergencies in life. It trains and strengthens their minds and helps them to think swiftly in any dangerous (or delicate) situation and to learn new subjects easily. Thus they apply their theoretical knowledge to practical matters. **(About 50 words.)**

**The Title : Liberal Education.**

**Q. 2. Answer the questions below the following passage :**

In his discussion of the methods by which authority may be extended and maintained over large areas, Machiavelli exhibited both his acute (keen) observation of actual political conditions and his *indifference to* (absence of interest in) *moral principles.* Physical force and craft (cunning ; trickery), especially the latter, were the essential bases for political greatness. Two of his suggestions will illustrate this approach to politics. In the "Prince" he discusses whether it is better for a ruler to be loved or feared. "A prince," he says, "must not mind incurring (bringing upon himself) the charge of cruelty for the

purpose of keeping his subjects united and faithful ; for ... he will be more merciful than those who, from *excess of tenderness* (too much of kindness), allow disorders to arise, from whence spring (arise, come from) bloodshed and rapine (carrying off things by force) ; for these as a rule injure *the whole community*, while executions (punishment by death) carried out by the prince injure only individuals." It is also, he concludes, better to be feared than loved, because "men love at their own free will, but fear at the will of the prince, and .. a wise prince must rely on what is in his power and not on what is in the power of others." The second illustration is to be found in the *Discourses*. Here he advises *prudent* (careful) men to *ostensibly* (outwardly) do out of generosity what they are forced to do out of necessity".

**(About 218 words)**

(1) How does Machiavelli want princes or rulers to govern ? (2) Would Machiavelli like the ruler to be feared or loved by the people and why ? (3) What can you say about Machiavelli's ideas ? .. Evaluate them. (4) Summarize the passage and suggest a suitable title. (5) Explain and use the words and phrases in italics in meaningful sentences.

**Ans.** (1) Machiavelli wants princes or rulers to use physical force and trickery without caring about moral principles. They may be cruel to keep the people united and obedient and to maintain peace. He wants them to make a show of goodness when they have to be good.

(2) Machiavelli would like the ruler to be feared. The people's feelings of love are their own, but their fear is forced on them and it shows the ruler's control over them.

(3) Machiavelli's ideas are no doubt close to the realities of politics. His advice to rulers or leaders to use force against their opponents and to be tricky in their dealings is to make them successful. He does not think success is based on honest effort. He thinks sucess is gained through a clever use of force and tactics. He takes cruel use of force for the maintenance of peace to be much better than foolish leniency. The ruler may even kill those who can stand in the way of his policies. Machiavelli's idea of the ruler is practical, but amoral (detached from moral principles). In our opinion a ruler should be strict as well as religious and truthful.

(4) **Precis** : Machiavelli's discussion of enlargement and maintenance of authority over large areas shows his political observation and his distance from morality. For political greatness force and trickery are essential. A prince may be cruel to maintain unity and have obedience and to avoid disorder, bloodshed and plundering (rapine). He should better be feared than loved depending on his power to force others rather than on their willingness to love him. Careful men should appear to act generously when they have to act thus.

**(About 79 words)**

(6) **Indifference to moral principles**-absence of interest in or distance from principles of right or wrong. We should never approve of a businessman's *indifference to moral principles.*

**Excess of tenderness**-too much of care of the feelings of others or too much of leniency. *Excess of tenderness* in our treatment of the children can spoil them.

**The whole community**-all the people of the country. *The whole community* benefits from the acts of an able and wise ruler.

**Prudent**-careful ; acting only after careful thought or planning. *Prudent* wives save up a lot from what their husbands give them for the house needs.

**Ostensibly**-seemingly, only outwardly. *Ostensibly* she is angry with you, actually she is happy—it is love in anger.

**The Title : Machiavelli's Methods of Exercising Authority (OR) Machiavelli's Advice to Rulers.**

## EXERCISES

**Q. 1. Answer the questions asked at the end of the following :**

Pakistan is one of those developing countries which constitute (form) "a great part of Asia and Africa, most of Latin America and some of Europe, having two-thirds of the world's population." Our mutually (common, joint) great problem is how to have democracy and rapid economic development (progress) at the same time. Democracy has very often been without 'rapid economic development'. The fact is that real and true democracy has nearly always been associated (connected) with slow and gradual economic development. In fact democracy is the product of the western capitalistic system. Now efforts are being made to combine democracy and socialism. Socialism can of course cause quick economic growth. But it means State or governmental control of most of the big industries and farms of the country. It means much less individual freedom than can be found in capitalism. In capitalistic democracy we have political equality more than economic equality In socialistic democracy we would be having much less of political equality in contrast to economic equality.

(*a*) What is the common problem of the developing countries of the world ? (*b*) What connection does the writer try to show between democracy and economic development ? (*c*) What does the writer say about 'equality' in capitalistic and socialistic systems ? (*d*) Would you like to have capitalistic democracy or socialistic democracy if you think that the writer's description of the two systems is correct ? (*e*) What title would you like to suggest for the passage ? Give reasons for your choice.

**[The Title : Democracy and Economic Development].**

**Reason.** *The title is suitable because it applies to the theme or subject of the passage. Secondly, it is complete—it covers the main*

*aspects (facets) that the writer discusses, that is, democracy and economic development (progress), the relation between them.*

A suitable title is one which tells all that the writer talks about.

**Q. 2. Read the following passage and answer the questions :**

Educated people can easily understand their rights and duties in society, and can act for the good of others and also of themselves. For example, a well-educated driver will not like to break a rule of traffic when he reads it on a road-crossing. He will realize that if he breaks the rule knowing it to be very much there, others looking at him would also like to do so, and it might result in dangerous accidents. Educated people follow (understand) the programmes of political parties in general elections and rather vote wisely and properly. They cannot easily be deceived (misled) by clever politicians. They generally vote as they think is in the best interests (benefit) of the country and the nation, and thus elect the most suitable candidates for their assemblies. Educated people, by and large, work efficiently in factories and on farms. They learn easily how to work new machines increasing the production of things of daily use and foodgrains. We should, therefore, try to educate our people as early as possible. It would surely be beneficial to have adult education on a massive scale in our cities, towns and villages. If our resources permit, we may also introduce compulsory universal education (education for all the people) up to Matric.

(*a*) Briefly tell the benefits of education. (*b*) What should we do to educate our people ? (*c*) Make a precis (summary) of the above passage, and suggest a title for it.

**[The Title : The Benefits of Education]**

**Q. 3. Read the following passage and answer the questions :**

A great nation faces many kinds of difficulties when it is *in the making*. It is, therefore, no suprise that Pakistanis are also facing these. The *verdict* (decision) of time will be in their favour if they *overcome* them as good nations have done *in the course of* history.

The people of all the provinces of Pakistan follow the same religion and have common aims. They struggled (made great efforts) together against the English and the Hindus to win independence. They decided to live together in a separate country of their own. They wanted to develop their own Islamic culture. Now it is their aim to remove all forms of evils from the society and to keep it free from all troubles. They want to have happiness and satisfaction all over the country, in its smallest village and the largest city. It is, therefore, certain that Pakistanis are going to remain united. The efforts of the enemies of our country will fail to bring disunity into our ranks. Rather, their efforts to harm us will make us more active to defend ourselves and to work for national unity. It is the *need of the hour* to work hard as true Pakistanis with definite (exact and clear) aims whatever our rank or position might be. **(About 208 words)**

(*a*) How does the past of our people living in different provinces show that they had common aims ? (*b*) What are the common aims of our people today ? (*c*) Make your own comments on the ideas expressed in the passage. (*d*) Explain the meanings of the words and phrases *in italics* and use them in meaningful sentences. (*e*) Make a precis of the above passage and suggest a suitable title for it.

**Q. 4. Read the Passage and answer the questions :**

"*All the world's a stage.*" So wrote William Shakespeare, the world's greatest dramatist. Shakespeare went on to say that all of us are actors on this stage. We are, indeed, actors in the great drama called *history*, which is written by the deeds of mankind. Suppose you were an actor in an infinitely lesser drama, a play written by one man or woman. Let us suppose also that you appeared on the stage for the first time in the middle of the second or third act. In that case, you would be well ware of the fact that to do a good job of acting, you would need to know what other performers who had appeared on the stage in earlier scenes had said and done. In other words, you would need to know the story up to the time of your entrance. The same is true of this most important of all dramas—the one played by mankind. You were born in the midst (or middle) of the "play". Much went on before you stepped into the present scene. In order, therefore, to play your part intelligently and well, you must know what men have been doing up to your time.

Just as the actor does not play his part alone, but with other actors, so you are taking part in a scene with the rest of mankind... you must know what has gone on in the past, and what is taking place on the stage of the world as you play your part. This, then, is the reason for studying *history*, the drama in which you are a member of the cast (the actors in the play).

(*a*) How will you explain Shakespeare's sentence : "All the world is a stage" ? (*b*) What does the writer of the above passage ask us to do in order to play our part well in the drama played by mankind ? (*c*) Write a summary of the above passage and suggest a suitable title.

**[The Title : We as Actors on the World's Stage]**

**Q. 5. Read the passage and answer the questions :**

Films are a great entertainment (amusement) when they please us well and do not affect our habits, manners and ideas badly. It is no use seeing films which give us a lot of joy but spoil our habits. Now-a-days a great many of the films we make can easily spoil our ideas and thoughts and lead us (show the way) into bad ways of life. It is better to have some other enjoyment than to go to the cinema halls or to watch TV. In fact we waste much of our time and money by watching harmful films. When we see a good and harmless film after seeing bad and harmful films again and again, we call it

"boring", "without fun" and "too plain" and "flat (dull)". Most of our people do not know how to read and write. They have not read anything fine in life. They have not had very many experiences of life. They have also not passed their time in the company of well-read or able people. They are not wise and able at the same time. So they do not know a good from a bad film. They like films which are full of noise, quarrels and matters of love. Our film producers make films in Urdu, Punjabi, Sindhi and Baluchi which mostly please our uneducated people. Students and educated people often see these films as they cannot find any better ones. It is only seldom (rarely, not often) that we find a good and useful film that can really be worth seeing.

(*a*) What kinds of films would the writer like us to see ? (*b*) Why, in your view, do we not find a good film to be interesting after seeing bad and harmful films again and again. *You have to think out the answer to this question.* (*c*) Why do most of our people like films which are noisy and deal with matters of love, and are of a low standard ? (*Give the reasons briefly and in order.*) (*a*) Make a precis.

**Q. 6. Answer the questions below the passage :**

Caste is a way of life which has divided Indian society into small, local groups each living in a rather different way from the rest. There are hundreds of these castes and each of them is broken up into sub-castes. Each sub-caste is associated with a particular activity or occupation so that the system provides, among other things, a framework of organization for a complex division of labour. Most of the important relationships of life, above all marriage, take place within the caste and all relationships between castes are subject to a battery (a group or number of) of rules based on the idea of pollution (making dirty). It is the fear of pollution that limits social contacts outside one's caste. Higher castes are polluted by contact with members of lower castes and sometimes even by their mere (very) presence. It is the degree to which they pollute high castes (particularly rules concerning who may give and receive water to and from whom) which to a large extent determines the hierarchical standing (organizational structure) of lower castes. The rules on such matters are exceptionally strict and falling foul of (getting into trouble with) them requires religious purification.

(1) Make a precis suggesting a title. (2) What does the Indian caste system result in ? Explain. (3) What is it that restricts social contacts of one caste with another ? (4) Do you think a caste-system like the one described here can be proper for social or democratic progress ?

**[The Title : The Indian Caste System]**

**Q 7. Answer the questions at the end :**

Trade unions as they exist in societies like Britain are best understood as a response to the basic *conflicts of interest* between

employers and employees. They are formed to protect and further (promote) the interests of a particular occupational group against the interests of their employers, or sometimes those of other occuptional groups. In any industrial society where there is in any sense a free labour market, individual employees (persons employed for wages) are in a very weak *bargairing position* ; the employer normally acts from a position of much greater strength. Only if employees combine with others in *negotations* (talks or discussions) with employers and take collective action to improve the terms of the employment contract is some sort of parity (equality of position) possible. Thus *trade unionism* can be seen as the product of what is sometimes called the *market sitution* of the workers in a society in which their livelihoods (means of living ; ways of earning money) depend on the bargain they can make selling their labour to an employer.

(1) What is the aim of trade unions ? (2) What is the normal position of individual employees in a free labour market ? (3) How can employees improve their position as against their employers ? (4) Make a precis suggesting the title. (5) Use the following in meaningful sentences of your own : *Conflicts of interest* ; *bargaining position* ; *negotiations* ; *trade unionism market situation.*

**Q. 8. Answer the questions at the end :**

Public opnion does exist and does exert its force. The voices that sometimes call it "vague" (indistinct, not clear) or even "non-existent" (*i.e.*, not present) are growig feebler (weeker). As man lives in society and comes into contact with his fellow beings, he develops (forms) certain opinions. These opinions are open to modification (or change). As the ideas of the best informed or understanding (intelligent) people in a society are made known, the individual (personal) opinions of the people are affected by those ideas. Often, with the passage of time, the best ideas in the best interest of the people become public opinion. Private opinions of individuals are sometimes different from public opinion, but there is not much ground (cause) for clash (*i.e.*, contradiction between private and public opinion). Public opinion exerts itself on a few controversial (on which there is a lot of public discussion) or important subjects. If the *opinion of a few* comes to dominate (control) public opinion it cannot do so for long. Consider the ban on liquor (wine or drinking) *in the U.S.A.* It could not be maintained (could not be kept up) becanse the public didn't want it.

(*a*) What sort of ideas in society become publlc opinion with the passage of time ? (*b*) Does public opinion have force to oppose and defeat the strong opinions of a few powerful people ? What example does the writer give to clarify his point in this connection ? (*c*) Make a precis and suggst the title.

**Q. 9. Answer the questions below the passage :**

The French Revolution was not caused by the philosophers, but by

the conditions and evils of the national life and by the mistakes of the government. Nevertheless (however) these writers were a factor in the Revolution, for they educated a group of leaders, instilled into them (introduced to them gradually) certain decisive doctrines (beliefs and teachings) furnished them with phrases, formulas, and arguments, gave a certain tone and cast (mould ; shape) to their minds, imparted (gave) to them certain powerful illusions (false ideas), encouraged an excessive hopefulness which was characteristic of (represented) the movement. They did not cause the Revolution, but they exposed the causes brilliantly, focussed attention upon (drew it to) them, compelled discussion, and aroused passion.

(1) Summarize the passage providing a suitable title. (2) What caused the French Revolution ? (3) What was the role of the philosophers in the Revolution ?

**Q. 10. Answer the questions asked below the passage :**

The knowledge of economics is as essential (necessary) as the knowledge of politics for every man and woman in our times. This does not mean that everyone of us should study the subject of economics or political science in a formal way like a student in a class-room. It actually means that we should know in a general way how the principles of economics and political science work in society. The principles of economics, for example, tell us that when the supply of goods reduces (becomes less), their prices rise. The principles of political science tell us that democracy cannot come into being (come into existence ; be born) without general elections in the country, held ofter regular intervals. These principles can easily be learnt by reading newspapers, by listening to the radio, or by talking to those who know something about them, by observing the events (happenings) in society, and through experience.

(*a*) What kind of knowledge of economics and politics should all of us have ? (*b*) In what ways can we obtain the knowledge of economics and political science ? (*c*) Make a precis and suggest the title.

**Q. 11. Answer the questions below the passage :**

While the ideas of Machiavelli were bitterly criticized, and a distorted (false ; twisted) understanding of his doctrines (beliefs and teachings) brought his name into reproach (disgrace or discredit) lasting to the present day, the importance of his contribution to political thought can scarcely (hardly) be overemphasized. He brought political theory again in touch with practice. The medieval (of the Middle Ages-about 1100—1500), method of building up a system of philosophy, entirely dissociated (disconnected) from actual conditions, was gradually destroyed by the appeal to observation and experience which was the foundation of Machiavelli's method. He abandoned (gave up) the generally accepted idea of natural or God-given law and conceived of (i.e. thought of) law as a positive rule,

created by the ruler and maintained by physical force. He made the distinction between public and private morality an issue which survives to this day in practical politics and in international relations. His argument in favour of conquest and expansion had far-reaching results in the international contests and colonial ambitions of the European states ; and his principles of practical politics were exemplified in the policies of the European monarchs and in the practices of diplomacy.

(1) What change did Machiavelli bring about in political philosophy ? (2) What was his understanding of law ? (3) How did his ideas affect the policies of European rulers ? (4) Make a precis and suggest a title. (5) Explain or use the following in meaningful sentences of your own : *bitterly criticize* ; *bring into reproach* ; *bring in touch with* ; *dissociate from* ; *far-reaching results*.

**Q. 12. Answer the questions at the end of the passage :**

Nationalism, then, unites the members of one society in opposition to members of other societies. It does not, however, eradicate (destroy, put an end to) other forms of connection with the country and loyalty to it. Where nation-state formation has led to the integration or unification, within the same political community, of people with different cultural traditions, there are opposite or counter-balancing influences. Separate cultural traditions may persist (continue), perhaps in the form of a distinct language, a different legal or educational system, or a whole host of customs and values (moral standards). These may then form the basis of regional loyalties which persist within the broader political community. In Wales, for example, the Welsh language and distinctive customs survived in the rural areas and provided a centre or focus for the Welsh Nationalist movement. In Scotland, a separate legal system supported by different educational and religious traditions has helped to maintain the sense of a distinctive Scottish identity.

(1) Summarize the passage and provide a title. (2) What does nationalism do to society ? (3) How do counter-balancing influences exist within a nation-state ?

**Q. 13. Answer the questions below the passage :**

Besides dealing with political activities within societies politics also concerns relations *between* nations. Here the situation is very different. In the first place there is no effective machinery at the international level for enforcing decisions. No single group or organization has a monopoly (exclusive control) over the use of force : each national government sees itself as the highest authority. Consequently disputes are settled, and decisions enforced, by trials of strength and ultimately by armed conflict, and many nations are bound to each other by mutual fear and hostility (unfriendliness). It is this fear that other states may attempt to damage the national interest that gives rise to defensive alliances and pacts such as the North Atlantic Treaty Organization and the Warsaw Pact. The existence of such alliances

in turn tends to perpetuate (cause to continue) insecurity and the fear and mistrust that each group of nations has of the other.

(*a*) Make a precis providing a title. (*b*) What are the difficulties of maintaining (keeping up) proper relations between nations. (*c*) Why do defensive pacts come into being and with what results ? (*d*) What is your opinion of relations between states ? Has the UNO helped in improving these relations in some way ?

**Q. 14. Answer the questions below the passage :**

Napoleon won ascendancy (power ; controlling influence) over the soldiers with the same lightning rapidity. They had been long inactive, idling through meaningless manoeuvres (movements or exercises). He announced immediate action. The response was instantaneous (came at once), He inspired (filled them with) confidence and he inspired enthusiasm. He took an army that was discouraged, that was in rags, even the officers being almost without shoes, an army on half rations. He issued a bulletin which imparted (conveyed) to them his own high feelings, his belief that the limits of the possible could easily be surpassed, that it was all a matter of will. He got into their blood and they tingled (stirred) with impatience and with hope. "There was so much of the future in him," is the way Marmont described the impression. "Soldiers," so ran this bulletin, "soldiers, you are ill-fed and almost naked ; the government owes you much, it can give you nothing. Your patience, the courage which you exhibit in the midst of these crags, (rough rocks), are worthy of all admiration ; but they bring you no atom of glory ; not a ray is reflected upon you. I will conduct you into the most fertile plains in the world. Rich provinces, great cities will be in your power ; there you will find honour, glory, and wealth. Soldiers can it be that you will be lacking in (be without) courage or perseverance (steadfastness) ?"

(1) What was the condition of the soldiers and what did Bonaparte do to change it ? (2) What was the response of the soldiers to Napolean ? (3) What did Napolean tell them in his bulletin ? (4) Make a precis and suggest a title. (5) Explain and use in meaningful sentences the following : *to win ascendency over* ; *lightning rapidity* ; *a matter of will* ; *to get into one's blood* ; *worthy of admiration* ; *perseverance.*

**[The Title : Napolean and His Soldiers]**

**Q. 15. (*a*) Summarize the following passage and suggest a title (*b*) Make your comments on the views expressed in the passage :**

One of the major concerns (worries) of modern governments is that education should be closely related to the economy (economic system), in particular by providing a training which fits young people to take their place easily in the world of employment thereby making a substantial contribution to economic productivity and development. It has generally been held that education plays a key part in determin-

ing economic growth ; certainly this has been the expressed opinion of many practising politicians. The experience of industrial countries is often mentioned (or referred to) to suggest that educated personnel are needed to further (promote) the process of industrial development and that therefore expenditure on education can be a form of investment—investment in manpower. Without such an investment, it is argued, industrial developments will prove unattainable.

**[The Title : Education and Economic Development]**

**Q. 16. Answer the questions below the following passage :**

Mill supported democracy as the best form of government, on the grounds (for the reason) that any work is done best by those whose interests are immediately involved (intimately connected), and that active political life develops the moral and intellectual faculties (powers of the mind or the reason) of those taking part. At the same time, Mill feared that the growth of democracy and the expanding legislative powers of the state tended to reduce individuals to a common type and to swamp them in (drown them in) the tyranny of collectivism (cruel force of joint ownership or control). He believed that social progress depended upon giving to each individual the fullest opportunity for free development. Accordingly, Mill favoured freedom of thought, speech, and action. He believed in toleration of opinions and unhampered (unhindered) freedom of discussion. He had confidence that truth would survive in the strugggle of ideas.

(1) Why did Mill support democracy ? (2) What was Mill's fear of democracy ? (3) What does social progress depend on, according to Mill ? Explain. (4) Why did Mill favour free discussion ? (5) Make a precis and suggest a suitable title.

**Q. 17. Answer the questions below the passage :**

Even as the Third World struggles to industrialize, there are prophecies (statements about the future) that the world as a whole is moving out of the industrial era (period)—that a combination of energy shortages and technological developments based upon the application of modern science to industry is transforming (changing) the advanced industrial societies Moreover, such a transformation is widely viewed as necessary to the solution of the current economic problems of the world. No longer is orthodox (generally accepted) industrialization seen, as it was up to the 1960s, as the vehicle of the economic salvation (saving) of humankind. At the same time has come a new appreciation of some of the problems which large-scale and widespread industrialization has brought—for example, environmental pollution, the rape of the earth's resources of fossil fuels (fuels formed by hardened animals or plants in the earth), the overcrowding of major cities and its associated troubles—which has created a certain amount of wishful thinking (thinking without reasoning) about 'the death of industrialism'.

(1) How is the world moving out of the industrial era ? (2) What has caused the wishful thinking about "the death of industrialism" ? (3) Do you think the world can do without industry or industrialism ? (4) Write a summary providing the title.

**Q. 18. Answer the questions below the passage :**

Under the present system of mass education by classes too much stress is laid on teaching and too little on active learning. The child is not encouraged to discover things on his own account. He learns to rely (depend) on outside help, not on his own powers, thus losing intellectual independence and all capacity to judge for himself. The over-taught child is the father of the newspaper-reading, advertisement-believing, propaganda-swallowing, demagogue-led-man (led by political agitators)—the man who makes modern democracy the farce (empty show) it is. Moreover, lessons in class leave him mainly unoccupied (mentally free), and therefore bored. He has to be coerced (forced) into learning what does not interest him, and the information acquired mechanically and reluctantly (unwillingly), by dint of (by means of) brute (stupid) repetition, is rapidly forgotten. Third, the child, being bored and unoccupied, is also mischievous. A strict external discipline becomes necessary, unless there is to be chaos and pandemonium (noisy disorder). The child learns to obey, not to control himself. He loses moral as well as intellectual independence. Such are the main defects in the current system of mass education. Many others could be mentioned ; but they are defects in detail and can be classified under one or other of the three main categories of defects—sacrifice of the individual to the system, psychologically unsound methods of teaching, and irrational methods of imposing discipline.

(*a*) How is "active learning" not stressed in the present system ? (*b*) Why does the child learn to obey and not to control himself ? (*c*) Try to explain in your words the three main defects of the mass education system. (*d*) Make a precis and suggest the title.

**Q. 19. Answer to questions at the end of the passage :**

To encourage research is, as I have said, one of the functions of a university. Contemporary universities (those existing at the same time) have been taking this part of their duties too seriously. They have encouraged research, not only in those cases where research was worth making, but on all sorts of entirely unprofitable subjects as well. Scientific research is probably never completely valueless. However silly and insignificant (meaningless) it may seem, however mechanical and unintelligent the labours of the researchers, there is always a chance that the results may be of value to the investigator of talent, who can use the facts collected for him by uninspired (dull) but industrious (hardworking) researchers as the basis of some fruitful generalization (drawing a general conclusion or making a general statement). But where research is not original, but consists in the mere rearrangement of existing materials, where its object is

not scientific, but literary or historical, then there is a risk of the whole business becoming merely futile (of no use).

(*a*) Summarize the passage providing it the title. (*b*) When is research useful ? (*c*) When is research not useful ?

**Q. 20. (*a*) Summarize the following passage suggesting the title :**

**(*b*) Do you agree with the writer's views ? Explain your views.**

In all societies there are shared ideas about how people ought to behave. These ideas form the morality and the customs of the society—sometimes called norms Each generation passes these ideas on to the next ; they are preached in churches and 'problem pages' of women's magazines and are part of most of our everyday conversation, in our literature, in our art and even in the very language we speak. They vary considerably in the extent to which they are held to be important, from the most deeply felt and central ones—like the norms forbidding acting against the country and the taking of life—to the more trivial (unimportant) customs of the society—ideas about etiquette, proper dress, cating habits and so on. It is often difficult, especially in complex or rapidly changing societies, to assess (value or evaluate) the importance of any particular norm.

**Q. 21. Answer the questions below the passage :**

An essential feature of a 'race relations' problem is the fact that members of the groups involved tend to adhere (stick fast) strongly to misstated, often totally erroneous (incorrect), beliefs about one another. They also tend to explain that whatever differences there are between themselves and other groups as having been inherited physically. The inquirie of modern science, however, suggest very strongly that behavioural and social differences between human groups—for example, in intelligence, temperament (nature) and customs—are learned : the only group differences that are known to be transmitted physically are differences in physical qualities such as skin colour, eye colour, hair form, lip and nose shape. It follows that 'racist' beliefs have a strong imaginary basis and that they, and the patterns of social relations to which they correspond, have to be explained in sociological terms (words used to express definite ideas about society).

(*a*) How do members of racial groups generally explain the differences between them ? (*b*) What do the inquiries of modern science suggest ? (*c*) Make a precis of the passage and suggest the title. (*d*) Use the following phrases in meaningful sentences of your own : *adhere to* ; *erroneous belief* ; *behavioural and social differences* ; *racist beliefs* ; *sociological terms.*

**Q. 22. Answer the questions at the end :**

The terms used to describe the poorer world are several. The most common is Third World, an example of an adopted and misused label. The term means a third force, a political force, in a world

where the North Atlantic community represented the first force and the communist bloc of the Soviet Union, eastern Europe and China a second force. It was a distinction based upon philosophic aims rather than conditions of economic attainment. In the latter sense the inclusion of China would have been evidently (clearly) improper. This origin (starting-point) appears to have been forgotten and later, in the early 1960s, Third World came to mean countries less economically developed than those of the industralized nations of North America, Europe and the Soviet Union and so the Third World came to incorporate (include) China. The situation has been further complicated (made complex) by the current usage of the terms North and South. To anyone with any degree of geographical understanding they are terms which can only be regretted when India and China are allocated to the South and Australia and New Zealand to the North. Other terms such as undeveloped, under-developed, least developed, less developed, have all appeared and been used by bodies such as the United Nations. Underlying all these labels is a distinction of differences in poverty and wealth and a belief that there is a process called development during which the condition of poverty is replaced by one of comparative affluence (weath).

(1) What is the Third World as compared to the other two forces ? Does it include China ? (2) On what idea are the terms undeveloped, less developed and others based ? (3) Summarize the passage suggesting the title.

**Q. 23. Answer the questions under the following passage :**

Rousseau's principal work was his *Social Contract*, one of the most famous and in its results one of the most influential books ever written. Opening with the startling (highly surprising) statement that "man was born free and is everywhere in chains," he proceeded to outline a purely ideal state, which was in complete contrast to the one in which he lived. Rousseau repudiated (refused to accept ; rejected) the representative system of government and demanded that the people make the laws themselves directly. Government must be government by majorities. Rousseau's state made no provision for safeguarding any rights of the minority which the majority might wish to infringe (violate). The harmful feature of his system was that it rendered possible a tyranny (cruel rule) by a majority over a minority (the smaller number or part ; smaller group) quite as complete and odious (hateful) and unrestrained (unchecked) as any tyranny of a king could be.

(*a*) How will you explain the opening statement of "Social Contract" ? (*b*) What did Roussean demand ? Do you agree with what he demanded ? (*c*) How was Rousseau's system harmful to the interests of the minority ? (*d*) Make a precis suggesting the title.

**Q. 24. (*a*) Summarize the following passage suggesting the title :**

**(*b*) Comment on or criticize the views expressed in the passage.**

Perhaps the major problem of economic growth in Latin America, Asia and Africa is a shortage of national capital for investment in power projects, factories, the modernization of agriculture and so on. Money spent on educational developments is money diverted from such directly productive investment. In the past it has been considered to be a praiseworthy diversion—an investment in manpower which, while reducing the immediate benefit, would pay ample dividends (produce enough advantages) in the long run. Excessive investment in education, however, may actually retard (slow down) economic development by using up a disproportionate amount of the available capital. In some countries, for example in Western and Eastern Nigeria prior to 1965, up to 40 per cent of all government expenditure has been on education. Many economists are now of the opinion that in purely economic terms direct investment in industry produces higher returns at this level of industrial development than a similar investment in education. Of course, it is necessary for the educational systems of theses countries to turn out enough educated persons to man the commercial and industrial sectors of the economy ; it is as inefficient to produce factories with nobody capable or running them as it is to produce managers, foremen and semi-skilled workers with nothing to run.

**Q. 25. Make a precis of the following and suggest a suitable title :**

That every human being should be in his place – this is the ideal of the aristocratic as opposed to the democratic state. It is not merely a question of the organization of government, but of the organization of the whole of society. In society as it is organized at present enormous numbers of men and women are performing functions which they are not naturally suited to perform. The misplacement (putting in the wrong place) of parts in the social machine leads to friction and consequent waste of power ; in the case of the individuals concerned it leads to many varieties of suffering. The man of poor ability who is set to perform a function too difficult for him not only does the work badly, thereby diminshing (reducing) the total efficiency of the society in which he lives, but himself personally suffers (if external pressure or his own conscience compels him to take his work seriously) from a chronic anxiety and sense of strain, which may and frequently do result in physical breakdown (failure of the body to function properly). The man of good ability doing work that is too easy for him is also diminshing the total efficiency of society, by wasting the major portion of his powers. The consciousness of this waste of powers breeds (causes) discontent, bitterness, and a kind of cynicism (doubt of everything) most disagreeable (painful) to the individual himself, and very dangerous to the society in which he lives.

**Q. 26. Answer the questions below the passage :**

The difficulties that arose for Napolean were numerous and notable. One was his youth and another was that he was unknown. The Army of Italy had been in the field three years. Its generals did

not know their new commander. Some of them were older than he and had already made names for themselves. They resented this appointment of a junior, a man whose chief exploit (brave or successful act or deed) had been a street fight in Pairs. Nevertheless when this slender, round-shouldered, small, and sickly-looking young man appeared, they saw instantly that they had a master. He was proud, commanding, reserved with them, "It was necessary," he said afterward, "in order to command men so much older than myself,' He was only five feet two inches tall but, said Massena, "when he put on his general's hat he seemed to have grown two feet." He questioned us on the position of our divisions, on the spirit and effective force of each corps, prescribed the course we were to follow, announced that he would hold an inspection on the morrow, and on the day following attack the enemy."

(*a*) Write a summary and provide the title. (*b*) What difficulties did Napolean face? (*c*) What was necessary for Napolean to do in order to command men older than he? (*d*) Sum up (give the main points of) Napolean's character.

Q. 27. **Answer the questions at the end :**

Owing to the improvement in the means of communication, geographical situation is less important than it used to be ; and owing to imperialism (policy of extending a country's empire or influence), the important States have less need of external (foreign) trade than they formerly (in earlier times) had. The important form of economic power, in international relations, is now the possession of raw materials (natural materials from which articles are made) and food : and the most important raw materials are those required in war. Thus military and economic power have become scarcely distinguishable (whose difference cannot be felt even in a small way). Take oil, for example : a country cannot fight without oil, and cannot own oil. fields unless it is able to fight. Either condition may fail : the oil of Persia was useless to the Persians because they had no adequate (suitable) armies, and the armed forces of Germany will be useless to the Germans unless they obtain oil. A similar state of affairs (set of conditions) exists in regard to food : a powerful war-machine requires an immense (very large) diversion (turning side) of national energies from food production, and therefore depends upon military control of large fertile, *i.e.* highly productive areas—*Bertrand Russell.*

(*a*) What does the economic power of a country depend upon? (*b*) What is the importance of oil? (*c*) Write a summary and suggest the title,

# PART IV. LETTER WRITING—CORRESPONDENCE

**1. Two Classes of Letters :** Letters may be divided into two classes :

(*a*) *Business and Official Letters*, which include **applications**, letters to business companies, newspapers, **letters of order**, request, recommendation, etc.

(*b*) *Personal (or Private or Social) Letters*, which include letters between friends and relatives, notes of invitation, etc.

**2. Official Correspondence Proper :**

*Official Correspondence proper may include* :

(*i*) letters written by one official or government servant to another in his official capacity ;

(*ii*) letters written by an official to someone on some official business.

An "official" may be a government servant or employee of a society, public corporation, etc.)

**1. BUSINESS AND OFFICIAL LETTERS, APPLICATIONS, etc.**

**STEPS :**

(*a*) Write *your address and the date* on the right hand top corner of the page.

It is the **Heading**. (The modern practice is not to put commas and full-stops at the end of lines in the heading.)

(*b*) Write the *designation* (*the post*), *department, etc.*, of the person you are writing to. In business letters write the designation of the official of the firm, company, etc. you are addressing. You can write the name of the firm or business to whom the letter is addressed.

(*c*) Then *begin and end* your letter or application thus. (The **Salutation** is the **Greeting**—Dear—, Dear Sir, etc. The **Ending or Closing** is Yours faithfully, Your sincerely, etc.) :

| | |
|---|---|
| (*i*) To the Principal of a college, Head of the Department, professor or teacher, or Vice-Chancellor of a university—from a student. | *Begin* with **Sir** and *End* with **Yours obediently** or **Your obedient pupil** or **Yours respectfully** (Also note the very modern practice of beginning with **Dear Sir/Dear Madam, Dear Mr. —, Dear Mrs. —Dear Miss**—and ending with **Yours faithfully** or **Sincerely yours.**) |

| | |
|---|---|
| (*ii*) Junior officials to their seniors in offices. | *Begin* with **Sir** and *End* with **Yours obediently.** |
| (*iii*) Applications to senior government officials, heads of departments, etc. for employment. | *Begin* with **Sir or Dear Sir** and *End* with **Yours faithfully.** |
| (*iv*) To public officials like Post Office Masters, Railway Station Masters, District Health Officers, Police Officers, etc. making requests, complaints, etc. | *Begin* with **Dear Sir** and *End* with **Yours faithfully** or **Very faithfully yours** or **Yours truly** or **Very truly yours.** |
| (*v*) To managers of firms (partnerships), companies, banks etc. on business purposes. | *Begin* with<br>**Dear Sir,**<br>**Dear Sirs,**<br>**Gentlemen,**<br>**Dear Mr.—,**<br>**Dear Mrs.—,**<br>[Note : (*a*) When you do not know the name of the person in the firm or company you are writing to, write **Gentlemen** or **Dear Sirs.** Use "Gentlemen" when you write to a firm managed by men and women or only by women.]<br>(*b*) Write only **Gentlemen..** never "Dear Gentlemen" and *End* with **Yours faithfully** or **Very faithfully yours** or **Yours sincerely.** |
| (*v*) To editors of newspapers and magazines, managers of radio and T.V. stations, etc. | *Begin* with Sir and *End* with **Yours etc.** or **Yours truly.** |

**Note** : Do not write the name of your city or place and your name while taking the University examination. Instead write : AB Road, city ABC, etc. Try to provide a separate paragraph to each of the points you want to write about.

**About the Parts of a Letter and Punctuation** :

Technically all letters are divided into these parts :

(1) **The Heading.** It gives the writer's address : house number, street, city, date.

(2) **The Salutation or the Greeting. Dear, Sir, Dear—, etc.**

(3) **The Body.** It is the main part. It should have a good start, development and conclusion, and should be divided into paragraphs.

(4) **The Ending or Closing.** Yours sincerely, Respectfully yours, etc.

I. LETTERS TO PUBLIC OFFICALS, MINISTERS, etc.

**1. Write a letter to the Registrar of the University of Karachi requesting him to send you the letails of the subjects being taught at the university and a form for admission.**

Examination Hall,
ABC.
December 20, 1987

The Registrar,
The University of Karachi,
Karachi.

Dear Sir.

Kindly send me the following at your earliest :

(*a*) Details of the subjects being taught by different teachers at your university in the form of prospectus.

(*b*) A form for admission.

I have passed the B.A. examination of the Sind University just a week ago. Now I intend to study for M.A. Economics at your university.

I shall be very grateful if you let me know all the conditions of admission to your university and of staying at one of your hostels.

Yours faithfully,
XYZ

**2. Write a letter to the Dean, faculty of English literature, at the University of London, requesting him to admit you to the department.**

Examination Hall,
ABC.
January 1, 1988

The Dear,
The Faculty of English Literature,
The University of London,
London.

Dear Sir,

**Subject:** Admission to the Department of English Literature.

I wish to study the M.A. courses in English literature at your university after passing the B.A examination of the Karachi University in Karachi, Pakistan. I seek admission to your faculty (department)

of English and present the following facts for your kind consideration

(*a*) At present I am studying English language and literature at the C.D. College, Karachi.

(*b*) I am very much interested in English literature whose special class I attend regularly at my college.

(*c*) I have always passed the literature and language college examinations obtaining more than 60 per cent of the total marks.

A certificate confirming the above is attached to this letter.

I am going to complete my B.A. studies at the college by May this year. I understand there will be plenty of time with me until I start my M.A. studies. I would like to be advised by you as to making use of this for preparation for admission to your classes.

I shall like to get your advice as well as your prospectus and forms for admission.

Hoping to get a reply soon,

Yours faithfully,
ABC

**3. Write a letter to the office incharge (the divisional engineer) of the telephone exchange of your area to give you a telephone connection soon as you had applied for it quite some time ago.**

Examination Hall.
ABC.
March 1, 1988

The Divisional Engineer,
A.B. Telephone Exchange,
ABC.

Dear Sir,

**Subject :** New Telephone Connection.

I wish to draw your attention to my application for a new telephone connection, Receipt No. M-1218 dated February 25, 1986, submitted to you about two years ago.

I inquired from your office three months ago when I might be given a new telephone connection. Your office told me that my turn for the connection would come two months later as my name on the list was 15th. Now three months have passed since that time and I have not heard about my connection from the Telephone Department.

I would request you to look into the matter and try to provide me the telephone connection at the earliest.

I hope to hear from you soon

Yours faithfully
XYZ

**4. Write a letter to the electricity company in your city complaining about power (electricity) failures in the area where you live. Ask the compyny to take immediate action in this connection.**

1313, A.B. Street,
ABC.
November 15, 1987

The Electric Supply Company,
ABC.

Gentlemen :

**Subject** : Frequent (often happening) Power (Electricity) Failures in and around X.Z. Street.

I wish to draw your attention to the frequent power failures in and around my street. These days it has become a daily experience for all the residents here (those living here) to pass two to three hours in complete darkness.

The people are faced with extreme hardship (serious trouble) on account of the power failures. What to speak of homes, the streets are dark at night. The lights can go off any time between 6 p.m. and 12 midnight. There have been at least two serious accidents in our street, one between a rickshaw and a cyclist and the other between two cars, in the darkness.

I hope you will immediately look into the causes of the power failures and take steps to remove them.

Yours faithfully,
XYZ

**5. Write a letter to the Chairman, Railway Board, drawing his attention to some of the problems railway travellers face.**
**(Pun. Uni. B.Sc. 77)**

12, A.B. Street,
ABC.
December 12, 1987

The Chairman,
Railway Board,
ABC.

Dear Sir,

**Subject** : Problems of Railway Travellers.

I wish to draw your attention to some of the problems being faced by railway travellers. I also like to make suggestions for their solution :

(*a*) Most of our passengers find it very uncomfortable to wait for trains. They do not find proper benches to sit on. They also do not find enough fans in the summer and feel very hot.

Comfortable benches and seats should be provided at railway platforms to waiting passengers. There should be fans and shade over them.

(*b*) Passengers find it difficult to get clean drinking water, especially in the summer.

Arrangements should be made to provide clean and fresh drinking water on trains.

(*c*) The seats of the lower class compartments are not comfortable.

It is suggested that the seats be made comfortable and soft. There should be better sleeping facilities for long distance travellers.

(*d*) Railway travellers often do not get food of good quality. The prices of whatever they get to eat and drink on trains and at stations are rather high.

It is suggested that better arrangements be made to provide good quality food at proper (suitable) prices.

I hope that you will kindly consider all these and other problems of our railway passengers.

Yours frithfully,
XYZ

**6. Write a letter to the Food Minister about food adulteration (making it impure) in the country.**

1313, A. B. Road,
ABC.
January 3, 1988

The Honourable Central Minister for Food,
Islamabad.

Sir,

**Subject**: Food Adulteration.

With due respect I would draw your attention to the present situation regarding food adulteration in the country. I hope you will take the necessary steps to check this evil (harmful practice).

Most sellers of essential food items like milk, butter, ghee, spices etc. adulterate them (make them impure by adding something cheap). This is very harmful to the health of the people. It particularly (specially) affects the health of those living in the cities as they find it really difficult to obtain pure food.

The main cause of food adulteration is the fact that pure food is in short supply. The prices of pure food are high. The sellers adulterate it and then sell it at cheaper prices and in greater quantities to earn more money.

I make the following suggestions for a better supply of pure food at lower prices .

(*a*) Food production should increase through better and modern methods. We should have more farm animals for a greater supply of milk and butter.

(*b*) There should be more and better facilities for transporting food from villages to market-places. It is necessary to have more trucks and goods trains, more roads and railway tracks.

(*c*) There should be effective special courts to punish the dishonest traders who adulterate food.

It is hoped that this letter will receive your careful attention.

Yours faithfully,
XYZ

**7. An insurance company has invited applications from young, energetic and active graduates to work as insurance agents. Write an application in reply to the announcement.**

1919 A.B. Road,
ABC.
October 11, 1987

The General Manager,
K.B.C. Insurance Company,
Lahore.

**Subject** : Appointment as an Insurance Agent.

Dear Sir,

According to yesterday's "Down" you want an active graduate to work as an insurance agent. I submit the following facts for your kind consideration :

(*a*) I passed the Intermediate examination from the C.D. College, EFG in the second division in 1983. The subjects I studied in F.A. were English, Urdu, Economics and history.

(*b*) I passed the B.A. examination in English, Economics and history from the same college in a high second division in 1985.

(*c*) I wrote articles for my college magazine from time to time both in English and Urdu. I was one of the most successful debators in the college, and won prizes in debates held on provincial and national levels.

(*d*) After passing the B.A examination, I worked for a year as a columnist for an Urdu daily. In my writings I discussed social problems.

(*e*) I am a young man of 23, in good health.

I am very much interested in the insurance profession. I am ready to go through a training course in your company once I am selected to work as an insurance agent.

At the start, I would like to serve your company as an insurance agent Then, if I succeed in promoting (or expanding) your business, I might like to do some managerial work.

I look forward to the pleasure of an interview with you.

Yours faithfully,
XYZ

**8. Give a reply to the following advertisement :**

"**Situation Vacant**—In the Pak Ghee Manufacturing Compauy, ABC : Efficient Chemist. Apply giving particulars (details) and terms to the Manager.,'

Examination Hall,
ABC.
18th, Janurary 1988

The Manager,
The Pak Ghee Manufacturing Company,
ABC

Sir,

**Subject :** Appointment as a Chemist.

According to the "Dawn" of the 15th Janurary 1988, you want an efficient chemist. Kindly consider :

(*a*) I passed the B.Sc. examination in Chemistry and Physics from the Islamic College, ABC in the first division, in 1984. Then I passed the M.Sc. examination from the Department of Chemistry of the Karachi University in a high second division in 1986.

(*b*) I did some further research work in Chemistry in the laboratories of the Karachi University from 1986 to 1987.

(*c*) I have a thorough knowledge of the chemical processes of manufacturing vegetable ghee. I have gained theoretical as well as practical knowledge in this regard.

(*d*) I am a young man of 25 years in good health. I have been a devoted student and research scholar (have been studying with loving care) during my stay at the college and university.

(*e*) I shall be prepared to work as a chemist at the pay of Rs. 4, 000 per month with an yearly increment (amount of rise in the pay) of Rs. 200. I shall also cesire to have a house from your company for my residence. Or I shall have house-rent (along with the pay) which may be at least Rs. 1,500 per month.

I am submitting attested copies of my degree and character certificate.

I assure you that if I am appointed as a chemist, I will satisfy you with my work.

With my best regards,

Yours obediently,
XYZ

**9. Write a letter of application for a position in which you have at one time or another taken an interest. State the qualification in that you might have by the time you are ready to apply for the position in earnest (in a serious way).**

351, A.B. Road,
ABC
November 12, 1987

The Manager,
Pakistan Television Corporation,
ABC.

Dear Sir,

**Subject** : Application for the job of programme producer.

I understand that you need capable programme producers from time to time. I have long been interested in the work of a programme producer, and want to take it up soon after graduation. Here I submit the following facts for your kind consideration :

(1) I passed the Intermediate examination from the Government College, ABC in 1983 with English, History, Civics and Urdu in a good second diviston. In 1985 I got admitted to B A. in the same college and took up English, history and political science.

Now I have taken the B.A. examination of the Karachi University and expect to pass it getting a good grade.

(2) I have been an active member of the Government College, ABC Dramatic Club. I have played leading roles in some of the plays staged by it. Details on the attached sheet and the certificate from the Principal confirm this.

(3) For several years I have been writing articles in Urdu and English for the Government College magazine and other literary magazines of the city. Copies of some of these articles are attached to this application.

(4) For two years, 1983 to 1985, I remained in England with my father. There I studied a special course in dramatic art and got a diploma.

(5) I am a young man of 25, in good health.

It will be a plesasure to discuss my plans for the improvement of the T V. programmes, especially plays, with you in an interview. I am looking forward to getting my B.A. result after which I will again approach you.

I expect to have an interview with you.

Yours faithfully,
XYZ

**10. Write a letter of refusal in connection with some business contact that you can imagine yourself being engaged in after your graduation from college.**

351, A.B. Road,
ABC.
Janurary 1, 1988

The Manager,
Pakistan Television Corporation,
ABC.

Dear Sir,

**Subject** : Appointment as a Programme Producer.

Kindly refer to my interview with you on November 25, 1987 and your letter to me No AP-10 dated December 2, 1988 offering me the post of programme producer.

I regret to say that I am not able to work as a programme producer witn you as I have to enter export business soon after my graduation. My father in England has asked me to give up all my plans to get employed anywhere in Pakistan. He is already in export business and needs my help urgently.

Please accept my gratitude for offering me such a good job at your T.V. Station.

Yours faithfully,
XYZ

**11. Write a letter to the Principal of your college requesting her to let you arrange a special debating contest in the college.**

31, C.D. Hostel,
ABC.
December 3, 1987

The Principal,
Government Islamia College,
ABC

Madam,

With due respect I submit that I am a student of B A. Part II of your college. I am a regular debator, and have represented our

college at some important inter-collegiate debates. I am the Vice-President of the college debating society.

I have an idea, which many students have supported, of holding a special debate between students and teachers on the subject "Ways of Teaching and How to Improve Them". This debate, if held, will give a chance to student-speakers to discuss the problems and difficulties of our students in class-rooms and to present some solutions for them. The teachers can also present their problems and suggest better ways of teaching and of understanding their lectures. Those teachers who have visited foreign countries can compare ways of teaching here with those abroad. They can also discuss the conditions in which these ways of teaching can be successful.

There can be judges at the debating contest to give away prizes to the best speakers.

I hope you will kindly permit me and other debators to make arrangements for holding this debate. Your views at the debate will be specially valued.

Yours obediently,
XYZ,
BA II,
Vice-President Debating Society.

## II. LETTERS ABOUT SALE AND PURCHASE BUSINESS

**12. Write a letter to a firm ordering some goods to be sent to you by rail or by truck.**

312, AB Road,
ABC.
February 2, 1988

The CD Fan Manufacturing Company,
CDE.

Dear Sir,

Please send me the following by rail or by truck, at the earliest :

(1) 2 table fans—Airex—Rs. 650.00 per fan according to you printed rates.

(2) 2 ceiling fans—Airex—biggest size—Rs. 850.00 per fan.

I am enclosing a draft for Rs. 3,000. All the other charges will be paid by me on the receipt of the fans.

Yours faithfully,
XYZ

**13. Write a letter to the manager of a firm about the defective goods sent to you by it, asking it to return or exchange them.**

795, A.B. Road.
ABC.
December 7, 1988

The Manager,
Khyber Spinning Company,
CD Road,
CDE.

Dear Sirs,

I received 100 metres green cotton cloth for curtains, 50 metres yellow velvet sofa cloth and 15 bed-sheets of blue velvet from you three days earlier against my order dated November 15, 1988. I got your receipt No. KS 350 dated November 25, 1988 for Rs. 5,000, the price of all these items.

I regret to say that the cloth for curtains is defective. Its green colour at places is faded (has lost its colour). At some places it is very thin.

I am returning the 100 yards of curtain-cloth to you. I would request you to please pay back their price or exchange it for cloth which is free from defects.

Yours faithfully,
XYZ

## III. LETTERS OF RECOMMENDATION

**14. Write a letter of recommentation for a friend who is applying for a job with a company. Give as much information about him as necessary. State your opinion of his character, personality, ability etc. You may imagine yourself to be a sort of manager in another company.**

C.D. Insurance Company,
32, A.B. Street,
ABC.
January 5, 1988

Mr. Salahuddin Ahmad,
General Manager,
F.F. Insurance Company,
GHE.

Dear Mr. Ahmad,

I understand that Mr. Irfan Alam has applied for employment with your company in the capacity of Assistant Area Manager.

Mr. Alam worked with us as an insurance agent for three years. During his stay with us he always did his work carefully and efficiently. He is honest and direct in his dealings. He has an

impressive personality and pleasing habits and ways. He always co-operated with the other workers (employees) in our offices.

Mr. Aslam is leaving our company himself to get a better job with yours. I feel pleased to recommend him to you.

Yours faithfully,
Akram Sethi,
General Manager.

## IV. LETTERS FROM ONE OFFICIAL TO ANOTHER

**15. Write an official letter from the Principal of a college to the Executive Engineer, Highways Department, for repairs to be done to the road from the city to the college.**

Reference No. 415 Dated : January 5, 1988

From

The Principal.
Government C.D. College,
ABC.

To

The Executive Engineer,
Highways Department,
ABC.

Dear Sir,

I wish to inform you of the urgent need for repairs to be done on the road from the city to the college. The students and the staff find it very inconvenient to travel along a broken road.

It will be very proper if you please inspect the road before ...ving the orders.

I expect to hear from you soon.

Yours faithfully,
XYZ,
Principal.

## V. LETTERS TO NEWSPAPERS

(*a*) Put the address and date on the left hand at the bottom of the sheet against the signature or on the right hand top corner.

(*b*) **Begin** the letter with **"Sir"** and **end it with "Yours etc." or "Yours truly".**

**16. Write a letter to the editor of a newspapers about the un-hygienic (bad for health) conditions in your locality (area) and suggest**

**measures (steps) to improve these conditions.**

The Editor,
The "Jang",
ABC.

Sir,

Anyone who visits my locality can see for himself the extremely unhygienic conditions. There is an urgent need to make arrangements to keep the area clean. I would make the following suggestions to the Municipal Corporation in this connection :

(*a*) The trucks of the Municipal Corporation should carry away the rubbish from the streets regularly. If there are not enough trucks, the Corporation should buy new ones or should at least get horse-driven carts for the removal of the rubbish.

(*b*) The Corporation should make proper arrangements for the drainage of dirty water from the streets. It should construct drains (channels) on both the sides of the roads.

(*c*) The people of the locality should co-operate with one another and with the Corporation in keeping the locality clean. They may set up a "cleanliness society" of students, housewives and working people to take practical steps to make and keep the place clean.

January 12, 1988 Yours truly,
31, A.B. Road, XYZ
ABC.

**17. Write a letter to the editor of a newspaper suggesting how "zakat" can become really useful (or more productive for poor people).**

**(OR) Express your opinion on a current topic. (Kar. B.A. I 85)**

The Editor,
The daily "Dawn",
Karachi.

Sir,

I have some suggestions to make to the government and the people for making "zakat" really useful and productive :

(*a*) The big amounts of money collected under "zakat" should mostly be invested in a few big industries in the cities and in small, cottage industries in the villages. The money got from these industries as profit should then be distributed among the poor or "mustahiqeen".

(*b*) More and more poor people who get "zakat" should be employed in the industries set up with zakat funds.

The government and the people should make efforts to increase (add to) production in the country through investment of the zakat

money. It will benefit all, especially the poor. Besides, it will add to (increase) industrial production.

I invite others to take part in a national discussion on this subject.

January 2, 1988<br>1020, A.B. Street,<br>ABC.

Yours etc.,<br>XYZ

**18. Write to the editor about the rising prices of things of daily use or inflation.**

Examination Hall,<br>A.B.C.,<br>18th April, 1988

The Editor,<br>The daily "Dawn",<br>Karachi.

Sir,

**Subject** : Rising Prices (OR) Inflation.

For the last few months the prices of things of daily use have been rising steadily. The income of common people does not match the rise in prices. Here are a few suggestions to arrest the growing inflation :

(*a*) *Firstly*, the latest methods of production in factories and on farms should be employed to increase industrial and agricultural production. The more the quantity of things for sale, the lower the prices.

(*b*) *Secondly*, the distribution of the things produced should be quick and proper. There should be metalled roads between villages and between villages and cities. Villagers should be able to find big trucks to shift their agricultural produce. The truck charges should be suitable.

(*c*) *Thirdly*, the government and social organizations should put pressure on shopkeepers to sell goods at the right prices. Blackmarketeers should be given heavy punishments.

(*d*) *Lastly*, we should take the right steps to check our growing population. If our population continues to rise at the present rate, it will be very difficult to provide things of daily use to all the people in proper quantities.

The government should take care that it does not print too much currency. If it does so, the people will have more money to pay, and prices will go up.

Let us hope the government and the people will act together to bring prices down.

Yours truly,<br>XYZ

**19. Write a letter to the editor of a newspaper about acts of terrorism or bomb blasts in the country**

Examination Hall,
ABC.
21st February, 1988

The Editor,
The "Pakistan Times",
Lahore.

Sir,

**Subject** ; Terrorism (or Bomb Blasts) in our country.

Terrorism or the illegal use of force for political or criminal purposes should be checked. A typical form of terrorism *here* is bomb blasts by terrorists at important public places. It is the result of the situation in Afghanistan and the Middle East. I would make the following suggestions :

(*a*) First of all, we should be as neutral or non-attached in world politics as possible. We should try to have friedly relations with all the big powers.

(*b*) We should keep all the Afghan and other refugees within the areas of their camps. Fresh lists of the new and old refugees should be kept.

(*c*) The government should take possession of all the arms with the refugees. It should make arrangements to stop all fresh supplies of arms to them.

(*d*) Inside the country, the identity cards, places of stay and contacts of all doubtful people should be checked.

(*e*) The arms illegally possessed by our people should be taken back. Arms licences should be issued after careful consideration. Arms production in the N.W.F.P. should be controlled.

(*f*) We may have the co-operation of the United Nations and other world agencies in catching foreign terrorists and our terrorists having foreign contacts.

(*g*) Secret service policemen should keep a watch on important public places like railway stations, market centres, public parks, etc.

(*h*) The terrorists should be given the heaviest punishments.

The people will surely co-operate with the government in its efforts to deal with terrorism on the above lines.

Yours truly,
XYZ

**20.** Write a letter to the Mayor of your city about the slackness (inactivity) of the Councillor in doing welfare work in the area.

Examination Hall,
ABC
20th August, 1988

The Mayor,
The Karachi Municipal Corporation.

Dear Sir,

**Subject** : Your Councillor's Slackness (carelessness in work).

I wish to bring to your kind notice the way your councillor of the AB area of this city is performing his duties.

Mr. Asif often comes late to his office and leaves it at noon. He does not look interested in his work. He does not try to finish the work that he has on his hands. This week I went several times to him to bring him to my street. The road here is broken although it was constructed two years ago. I wanted to show him its condition. The Councillor says he has more important things to do than inspecting broken roads.

The above Councillor does not take quick action on most of the applications that people bring to him. Thus he does not attend to matters connected with cleaning the area, providing water for the grass and plants on the sides of the roads, etc. Only his secretary does some work in his place in matters relating to divorces and family problems.

The people here want to know what this Councillor has done with the medical grant for this area. The government had sanctioned five lakh rupees for a new dispensary for the people two years ago. The construction of the dispensary building started a year ago.

It will be in public interest if you consider this letter seriously. The people of the area would like to have a new, active councillor.

I look forward to a quick reply from you.

Yours faithfully,
XYZ.

## VI. PERSONAL OR PRIVATE LETTERS

| How to address | How to end |
|---|---|
| (*a*) *Relatives* ; | |
| Dear Father, (or My dear Father), | Yours affectionately, (OR) |
| Dear Brother, Dear Sister, Dear Uncle, Aunt, Cousin, etc. (Or the names of yours younger brothers, sisters cousins, etc.). | Your affectionate *or* loving son, daughter, brother, nephew, etc. |

(*b*) *Friends* :

| | |
|---|---|
| Dear Kausar,<br>(or My dear Kausar,)<br>Dear Friend, etc. | Yours sincerely, (OR)<br>Very sincerely yours, (OR)<br>Yours most sincerely, (OR)<br>Your most sincere friend, (OR)<br>Yours always, (OR) Yours ever, |

(*c*) *Acquaintances* (persons known to us) :

| | |
|---|---|
| Dear Miss Nasim, | Yours sincerly, (OR)<br>Sincerely yours |

(*d*) *Strangers* :

| | |
|---|---|
| Dear Mr. Nazir, | Yours truly, (OR)<br>Cordially yours, |

**21. Write to your father requesting him to permit you to go with college friends and teachers on a tour to the northern areas of your country.**

New Hostel,
Government College,
ABC.
February 5, 1988

Dear Father,

I was very glad to read your kind letter that I got just a few days ago. It is very good that your health has improved and mother is quite all right.

My studies are going well. I expect a high grade in the B.A. annual examination. As you had advised, I play football regularly. Now I am in good health.

Here I want to tell you something interesting. Some of our college teachers and quite a few of our students have planned to visit parts of the N.W.F.P. and Azad Kashmir during the spring holidays this year, in April. I have been asked to give in my name if I want to go with them.

Before giving in my name to the college society that is arranging the tour, I want to have your permission. If you kindly permit and also give me Rs. 800 later, I can see the beautiful N.W.F.P and Azad Kashmir. It will be possible for me to gain a valuable experience.

Please also talk to mother and let me know what she thinks of my request.

Give my love to children.

Yours affectionately.
XYZ

**22. Write to your brother telling him how you propose (intend) to spend your vacation (B.Sc. 84)**

Examination Hall,
ABC.
12th March, 1988

Dear Brother,

Thank you for your kind letter which I received just yesterday. I am happy to know that you are better now.

You have asked me about my programme for the summer vacation. This year I intend to stay in Karachi to learn something of sea-life. You know my friends who work on a ship as junior officers. I shall be their guest for a few weeks and may sail to some other countries with them.

My friends have asked me to observe their work and life on ships. I may think of joining the merchant navy if I come to like naval life.

I may visit Sri Lanka, India, Bangla Desh, Burma, Hong Kong, China and Japan. When I, return I shall be bringing several presents for father, mother, sister, and you.

You will be happy to know that I work with an advertising firm in my free time. I have already saved up fifteen thousand rupees. I shall have a little more money next month and that will help me to cover all my expenses on the sea.

Give my regards to everybody at home.

Your loving brother,
XYZ

**23. Write to your brother who is joining the first year class, advising him how to behave in college. (B.Com. 83)**

Examination Hall,
ABC.
12th October, 1988

Dear Brother,

I was very happy to read your letter that I received last week. You told me about your new college. That is surely famous for its studies and games.

Your first year classes are going to start next week. I hope you will do well in college.

College life is quite free. The teachers guide you and tell you how to study your books. You have to study them mostly with your own effort. If you have any problems in understanding them, you may take your teachers' help. But study regularly at home and do whatever the teachers say.

You will have lots of chances of making new friends and of moving around with them. Select those students as your friends who are good at studies and whose character is also good. If you ever have bad friends, remember they will only waste your time and will misguide you.

Try to play a game of your choice in the afternoon. If you can do it in college, so much the better. But don't play too much for you will then be tired for studies at night.

Respect for teachers is as important as respect for elders at home. Teachers give your knowledge and make your career. They should be obeyed. respected and loved.

Tell me again what you are doing.

Yours affectionately,
XYZ

**24. Write to a friend about the problems faced by you while learning English.**

Examination Hall,
ABC.
10th February, 1989

Dear Razia,

I have not *heard* from you for a long time. Two months earlier we exchanged a few letters and then you kept quiet. What is the matter that you always expect me to start the dialogue ? Perhaps you are not the in the habit of greeting others, you like to be greeted. Anyway please write to me soon now as I am faced with some problems in English studies and I need your advice.

It is not easy for me to frame sentences in English. Thoughts do come to me crowding like customers in a shop, but I can't express them well. Firstly I don't know how to put the different parts of a sentence in the right places in the right way. Then words fail me, and I run to catch them without success. Please tell me how I can learn to write well and how I can improve my word-power (vocabulary). If you can suggest a book or two for this purpose, I shall be obliged further.

I remember you were so good at English in school. You always understood difficult poems and essays easily which I can't do at ease. If possible we may stay together for a few weeks during the summer vacation. I shall enjoy your company and shall help you with your Urdu while you will help me with my English I hope.

How is auntie and children and your father ? Please convey to them my regards and love.

Yours sincerely,
XYZ

**25. Write to your father explaining why you prefer to continue studies after graduation or about your future career. (P.U. 86)**

Examination Hall,
ABC.
20th January, 1989

Dear Father,

I hope you will be in the best of health and spirits. I was overjoyed to receive your letter yesterday in which you have written so much about my studies and my future career. You have asked me what I shall like to do after graduation.

Father, it is my greatest desire to become a civil servant or a C.S.P. officer. You know the C.S.S. (central superior services) examination is difficult and demands a high level of understanding, knowledge and ability. The B.A. studies are clearly not enough for the purposes of the C.S.S.

For my M.A. I want to study political science. It is interesting as well as useful. It will give me a good knowledge of the working of different systems of government like socialism, British and American democracy, Islamic democracy, and so on. It will also enable me to understand and discuss international relations in different periods of history.

If I succeed in the C.S.S. exam, I shall like to join the Foreign Service. It will be my effort to promote Pakistan's relations with all countries especially with those whose national aims are the same as ours. I shall tryto make our noble and high national aims clear to the countries opposed to us. I shall see the world moving from country to country and from city to city. After several years of my work as a foreign service officer, I may be able to become Pakistan's ambassador abroad. Then Imay write a book on foreign affairs.

I hope you will kindly permit me to continue my studies after B.A. on the above lines.

Hoping to hear from you soon,

Your loving son,
XYZ

**26. Write to a friend thanking him for a gift he has sent you. (B.A. 84).**

Exaination Hall,
ABC.
15th June, 1988

Dear Suraiyya,

I am really very happy to have your lovely gift of the painting near me. The more I look at it, the more it makes me remember you

You have sent me something which I like so dearly, I wanted to have a painting of a lonely house near a hill. I find it in this painting. The colours are so very real that I can't say this is the work of a human hand. The hills, the trees, the grass and the animals look like nature itself. The small house stands beautifully in the setting and invites me to stay there. May be, some day you and I will find time and chance to stay in a house like this for a long, long time.

I don't have words to express my thanks for this valuable gift of yours.

Please tell me about your studies in college and at home. Also tell me about the music that you had started to learn.

Yours very sincerely,
XYZ

**27. Write to a foreign friend or a friend in another city inviting him to visit some of the historical places in Pakistan. (B.A. 83 ; B. Com. I 84).**

Examination Hall,
ABC.
19th November 1988

Dear Akram,

I am very happy to receive your letter. You have told me you have not been feeling well for some time. I hope you will be much better now.

It will be very good indeed if you come to me for a change. I am going to be free during the December holidays for about ten days.

We may go on a tour through some of the historical cities of the country. We may go sight seeing to some beautiful areas of Karachi like Clifton and the famous markets. Then we shall make a programme of visiting Mohenjodaro, a ruined ancient (very old) city in Sind. Then, from there we may start for Multan in the Punjab which nas some historical forts, gates and buildings. Our next place of visit may be Harappa, another ruined ancient city near Sahiwal. Lahore may be our next stop. There are several mosques, gardens and buildings of historical importance. Lastly, we may visit Taxila in the Frontier province.

It will be a very useful and instructive tour through the country. We both shall remember it perhaps as long as we live.

Tell me about your activities these days.

Yours sincerely,
XYZ

## VII. COMPLAINTS, NOTES, LETTERS OF APPOINTMENT

**28. Write a letter to the Traffic Manager, Pakistan Railways, about the loss of some parcels on their way from one station to the other.**

1313, AB Market,
Lahore.
November 13, 1987

The Traffic Manager,
Pakistan Railways,
Lahore.

Dear Sir,

**Subject :** Loss of Parcels on their way from Karachi to Lahore.

I would bring to your notice the loss of three parcels of cloth sent to me by rail by Mr. Hasan Sheikh, 1401 Saddar, Karachi, on October 10, 1987. The railway receipt number for the parcels is R-184-51 on which the number of the parcels and their weight is clearly written. I am attaching a copy of the railway receipt to this application.

I have gone to the Lahore railway station stores several times and have failed to find any of the lost parcels. The manager of the stores has confirmed their loss.

Now please look into the loss of my parcels which never reached Lahore. They have perhaps been lost on the way.

If the parcels are not found, please make arrangements to pay me for my loss which comes to around Rs. 3,500.

I hope to hear from you soon.

Yours faithfully,
XYZ

**29. Write a letter to the Inspector General Police expressing your concern (worry) about the lawlessness in the area you live in.** (B.Sc. 83).

Examination Hall,
ABC.
20th January 1988.

The Inspector General of Police,
ABC.

Sir,

**Subject :** Lawlessness—absence of law and order in the E.H. Area.

I submit for your kind consideration the following facts regarding the worsening law and order situation in and around my street :

(*a*) You must be knowing the area I live in is quite close to the main bus-stand. The street is crowded most of the time during the day. All kinds of bus passengers, workers and noisy people walk through it. At times groups of people begin fighting and hitting each other. This disturbs the people resting and the students studying in there homes.

There is only one policeman on duty at the bus-stand, and he is sometimes absent. There is a need to have at least two policemen on duty in and around my street. These policemen should check the noisy and troublesome people and stop them from gathering in groups and from fighting.

(*b*) The streets in this area are highly dangerous at night for lonely men and women. Just a week earlier two motorcyclists took away a woman's purse by force at 11 at night. Three days earlier a man riding a rickshaw was also robbed in the street next to mine.

It is necessary to have armed policemen in fast vehicles on duty at night. They will catch robbers and also terrorists in action.

I would request you to visit and observe this area personally.

Yours faithfully,
XYZ

**30. Write a letter to the General Manager, Pakistan Television Corporation of your city, suggesting some ways of improving the TV programmes.**

1141, A.B. Road,
ABC.
December 1:, 1988

The General Manager,
Pakistan Television Corporation,
ABC.

Dear Sir,

Subject : How to make your programmes better.

I watch most of the programmes telecast from your station. Here I make some suggestions for their improvement :

(*a*) I would suggest that there should be more interesting plays in Urdu and other languages from your station. The culture of our cities and villages should be presented more interestingly. New writers should be given more chances of writing on new subjects.

(*b*) Effort should be made to improve the taste (ability to choose the best) of the people through music programmes.

(*c*) There should be better and more discussions of our national problems on our TV by people from all walks of life (or from all professions).

(*d*) The local news from TV should be more complete and of a longer duration.

(*e*) Educational programmes should be presented more often. We need special programmes about modern scienific progress.

I understand that your programme producers are doing well in presenting programmes that are useful. However, they can do better if they take notice of the suggestions that I have made above.

Yours faithfully,
XYZ

*A letter to the General Manager, Pakistan Broadcasting Corporation can be written in the same way for the improvement of radio programmes. Use "broadcast"* in place of "*telecast*".

**31. Write a note (or brief letter) to a doctor asking for an appointment (arrangement for a meeting).**

1821, A.B. Street,
ABC.
January 17, 1988

Dr. A.R. Fazli, M.B., B.S.,
AB Street,
ABC.

Dear Sir,

I shall like to consult you at your clinic in connection with a stomach ailment (disease).

I shall be obliged if you will inform me at the earliest by telephone or by post the time and day when I can consult you.

Yours faithfully,
XYZ
(Telephone : 998877)

**32. Write to the Medical Superintendent of a main government hospital regarding the absence of proper medical facilities and the non-availability of suitable drugs.**

Examination Hall,
ABC.
15th April, 1989

The Medical Superintendent,
Government Hospital,
ABC.

Dear Sir,

Sub. : Absence of proper Medical Facilities and Non-Availability of Suitable Drugs.

I wish to bring to your kind notice the following facts regarding the conditions prevailing in your hospital :

(*a*) The medical, surgical and dental departments do not have the latest equipment and instruments to examine and treat patients. Some doctors happen to be careless enough not to use the available equipment properly.

(*b*) The indoor departments do not have proper bedding and clothes for the patients. The cleanliness arrangements leave much to be desired.

(*c*) The medicines prescribed by the doctors are more often than not non-available. We have heard the government has provided sizeable amounts for the purchase of medicines to the hospital.

It is expected you will tone up the general administration and working of the hospital.

Yours faithfully,
XYZ

## VIII. LETTERS OF CONGRATULATIONS

*These letters are like common friendly letters, but more brief and formal.*

**33. Congratulations on the marriage of a friend.**

A.B. Road,
C.D. City.
31st May, 1988

My dear Sabeena,

It was a great pleasure for all of our family to learn of your marriage to Captain Hussain.

I am sure that you will be very happy with the captain. He must be a smart army officer. Give him my regards.

With many good wishes,

Yours sincerely,
XYZ

**34. Letter in reply to the above.**

E.F. Road,
G.H. City.
5th May, 1988

My dear Salma,

Thank you very much for your congratulations on our marriage. You have rightly imagined that I am very happy.

The captain, my husband, is a kind, jolly person. He says that I should invite you here for a few days.

With our best wishes,

Yours sincerely,
BFG

*Other letters of congratulations can be written in the same way according to the subject. For example :*

**35. Congratulations on getting a job.**

1221 Main Bazar,
ABC.
13th June, 1987

Dear Zubair,

It is a matter of great pleasure that you have got a job with the A.B. Ghee Industries. The job of sales assistant will provide you chances of quick promotion. The field of your work is very wide indeed.

I wish you every success at your job.

I look forward to hearing from you soon.

Yours sincerely,
XYZ

**36. Congratulations on winning a prize bond.**

A.B. Road,
C. D. City.
14th September, 1988

My dear Mahnaz,

I am extremely happy to learn that you have won a prize-bond. These twenty thousand rupees will help you a great deal in your studies. I remember you wanted to get admitted to M.A. only if you got enough money. Still you must be having some new plans. Please let me know.

Please also accept the congratulations of my brother, father and mother.

I expect to hear from you soon.

Yours sincerely,
XYZ

**37. Letter in reply to above.**

E. F. Road,
G.H. City.
20th September, 1988

My dear Kanwal,

Thank you very much for your warm congratulations. It was God's will, and I won the prize-bond. I think God has always been very kind to me.

I want to tell you how I am going to spend this prize-bond money. Right now I am putting thirteen thousand aside for my M A. studies. I am giving five thousand to my younger brother and sister for their studies. The rest I am spending on my clothes and shoes.

I wanted to give some of the money to my father who is ill. He refused to take it.

My brother, sister, father and mother remember you very much.

Your sincerely,
XYZ

### 38. Congratulations on Success in an Examination

A.B. Street.
ABC
15th April, 1988

My dear Shakeela,

I am very happy to learn that you have passed the B.A. examination in the second division. You have really done very well.

Please tell me about your future plans. I want to discuss them with you before you take the next step.

Please accept my sister's congratulations too.

Yours sincerely,
XYZ

## IX. LETTERS ON ILLNESS, DEATH, FAILURE, ETC.

*Try to express your feelings naturally. Be brief.*

### 39. ON THE ILLNESS OF MOTHER OR FATHER

1791, Chauburji Park,
ABC.
April 3, 1988

Dear Anwar,

I am really very sorry to learn of your mother's illness. I know how painful it must be for you to see her lying ill.

Your father and you must have made good arrangements for the treatment. If one doctor's medicines are not effective, other doctors can be consulted.

Please let me know about the progress of your dear mother's health.

If I can be of some help to her, I shall be prepared to come to you. In case you take her to the hospital and keep her there, I can take medicines and food to her.

I hope that your mother will recover soon without having to be admitted to the hospital.

Hoping to hear from you soon,

Yours sincerely,
XYZ

## 40. ON THE DEATH OF A PERSON

1222 A.B. Street,
ABC.
July 18, 1988

Dear Parveen,

The news of your father's death has shocked us greatly. When I heard it I could not believe it. Your father was outwardly quite healthy.

It is a most sad occasion for all us here. My father, mother, brothers and sisters all are very sad. When we met your father last he was in his usual good mood. How can we forget him ?

As all say it is the will of God. and we have to accept it. Death is a fact of life May God give you courage to face the death of your dear father !

Yours sincerely,
XYZ

## 41. REPLY TO THE ABOVE (Acknowledgment)

112, C. D Street,
DEF
July 30, 1988

Dear Hameeda,

We feel very much consoled by your letter. It is friends like you who feel the troubles of others so keenly.

With regards,

Yours sincerely,
XYZ

## 42. ON FAILURE IN EXAM

204 A. B. Street,
ABC.
August 3, 1988

My dear Arif,

The news of your failure in the B A. Exam. has no doubt pained me very much. I rather feel suprised. You were quite a good student in Intermediate with me.

As friends have told me, you have failed in English and Encono-mics. I think you could not study these subjects well. It is perphaps because of your father's transfer from Hyderabad to Sukkur that upset you so much.

Please prepare for the exam again. Whatever the reasons for your failure, you stand every chance of passing next time. With your intelligence and understanding you can get a very good grade on the exam

Whenever you have time write to me in detail. If you need any books let me know

Yours sincerely,
XYZ

## 43. ON AN ACCIDENT

121, AB Street.
ABC.
4th November, 1988

My dear Kamal,

The shocking news of your accident reached here just today morning. I could never imagine you would ever meet with such a serious accident.

All of us in the house feel very sorry about the accident. I hope your leg that got hurt will be better now. The doctors must be taking full care of it. I can't say it must be the fault of the car driver who hit your motor-cycle as you always drive carefully.

I shall be visiting you in the hospital as soon as possible.

My parent and brother and sister all are praying with me for your early recovery.

Yours sincerely,
XYZ

## EXERCISES

### LETTERS TO PUBLIC OFFICIALS

1. Write a letter to the General Manager of the Bus Service of your city drawing his attention to the problems bus travellers have to face in the overcrowded buses.

2. Write to the Superintendent Traffic Police about the ways in which rickshaw and taxi drivers trouble passengers requesting him to take the necessary action.

3. Write to the Divisional Engineer Telephones or Electricity asking him to provide you with a connection for which you had applied several months earlies (or on some other matter).

4. Write to the General Manager, Sui Gas Department for a new connection for the house you have just constructed.

5. To the Rent Controller against the misbehaviour of the owner of your rented house (the landlord).

6. To the Ombudsman (*Waqafi Mohtasib*) requesting inquiry (*a*) into undue delay in your appointment to a job for which you have been selected by an official agency; (*b*) into the corruption being practised or injustice being done by some public official or department.

7. To the General Manager, Pakistan Television Corporation about the programmes you generally watch and your suggestions for the improvement of some of them. (*Similarly* write to the General Manager, Pakistan Broadcasting Corporation.)

8. To the Education Minister about the problems faced (*a*) by the students trying to get admitted to new classes in colleges ; (*b*) by those studying in colleges or universities.

9. To the Health Minister suggesting how our hospitals can provide better service and medicines.

## APPLICATIONS

10. To the Vice Chancellor, requesting him to give you admission in a post-graduate class as a late student.

11. To the Principal (*a*) for remission of fine ; (*b*) for leave to attend a marriage or to go somewhere, etc. ; (*c*) for sick-leave ; (*d*) for leave to take a certain exam. ; (*d*) for leave to attend to the construction or repair work in progress at home ; (*e*) for leave to meet a close friend or relative returning from or leaving on a long tour (P.U. 85) ; (*f*) for changing a subject ; (*g*) for migration to another college.

12. To the Director of Education for the post of school teacher or college lecturer.

13. To a private college (in response to an advertisement by it) offering to teach a subject and stating the minimum salary acceptable.

14. To the Principal requesting him : (*a*) to permit you to lead a group of debators or players to take part in a debate or match in another city ; (*b*) to have more facilities in the college library or cafetaria or hostel or in another part needing improvement ; (*c*) to improve the working of the college office ; (*d*) to permit you and some other students to go on a study tour to other cities or to visit a hill station, etc. for a few days ; (*h*) to allow a group of students to make a trip to the Kaghan valley or Swat or Hunza or Azad Kashmir...... **(P.U. 87)**

15. To the General Manager of a firm for the post of accountant-typist or clerk.

## LETTERS TO NEWSPAPERS

16. Write to the editor of a newspaper on these subjects : (*a*) The need for having better arrangements for bus-travel in the city (*b* Qualities of films produced in the country, suggestions for their improvement. (*c*) Our examination system and how to improve it. (*d*) Our education system and ways of making it better. (*e*) Need for having more and better libraries in our town or city. (*f*) A particular radio or TV programme, its good and bad points. (*g*· The Afghanistan situation. (*h*) Our relations with other Muslim countries, need for Muslim unity. (*i*) Indo-Pakistan relations, Indian attitude towards Pakistan's foreign or defence policy. (*j*) Improving our village roads and the roads connecting the villages and villages and cities. (*k*) Fashions among students. (*l*) The importance of atomic energy. (*m*) How to make the United Nations Organization more

effective or useful. (*n*) How to make village life more attractive (OR) How to stop villagers from settling down in cities (*o*) How to check corruption in our offices (*p*) How to provide better facilities in our hospitals. (*q*) Students and politics (*r*) The Iran-Iraq War. (*s*) We should be able to do without foreign aid (*t*) Supporting or opposing the views of a correspondent that instruction in swimming should be made compulsory in all our schools. **(Kar. B.Sc. 85)**

17. Write to the Accountant General, Karachi for the post of stenographer or typist.

18. Write to the General Manager of a factory for the job of store-keeper or sales representative or a junior executive **(P.U. 85)**

19. Write a letter refusing an offer of a job.

20. Write to the Principal for a scholarship reserved for poor students.

21. Write to a big bookshop offering to work as a sales-man or sales-woman.

22. Write to the election commissioner of Pakistan for the post of election officer. [*An election officer helps in arranging general elections, in the preparation of electoral lists, in putting the procedures of elections into practice, etc.*]

## ABOUT SALE & PURCHASE BUSINESS

23. Write a letter to firm or company ordering some goods to be sent to you by train *or* by truck.

24. Write to a firm selling biycles or something else to send you two news ones whose payment you are making by cheque or draft.

25. Write to the manager of the above firm complaining about the defective bicycle supplied by it. Ask for their return or exchange with bicycles free from defects.

26. Write from a firm or shop to another shop or to a customer to make payment for the goods supplied earlier.

## PERSONAL OR PRIVATE LETTERS

27. Write to one of your close relations about the annual college sports in which you or your friends have taken part.

28. Write to a friend in another city or a foreign country to send you a few books on a subject of your choice. (OR) Thank a friend who has sent you a number of books. **(Kar. 84 ; P.U. 85)**

29. Write to your friend in another city about your relations with your neighbours. **(P.U. 85)**

30. Write to your brother or sister or cousin what he or she should read in free (leisure) time.

31. Write to your father or mother about the profession you wish to adopt asking for his or her advice.

32 Write to a friend about ; (*a*) your bobby or hobbies ; (*b*) your college teachers ; (*c*) your experience of visiting a new city.

33. Write a letter of sympathy to a friend who has failed to get a job after a written test and interview.

34. Write to your friend in another country how he likes being there. (OR) To one who is ill or is in a hospital. **(Kar. B.A. 82 ; B.Sc. 85)**

35. Write to a friend who is very upset because most of the city colleges have refused him admission. Also write a reply from him to you. (OR) To one who has written to you several letters without hearing from you.

36. Write to a friend congratulating him on getting a good position in the Central or Provincial Services examination or on getting a job or a scholarship. **(P.U. 85)**

37. Write to a friend who has won the first prize or a trophy in a tournament or debate or who has won a lottery.

38. Write to a friend apologizing for not meeting him at an appointed time or for not keeping an appointment. **(P.U. 87)**

39. Write a letter of condolence (expressing sympathy) to one of your friends one of whose close relations has died.

40. Write to a friend inviting him to join you on a trip to the hills on foot. (OR) To a friend or teacher congratulating him on his marriage or engagement.

41 Write to a friend in another country about the political or economic situation in your country.

42. Write to a friend in a foreign country asking for information about admission in a university of that country. **(P.U. 85)**

43. Write a note of invitation (invitation letter) to a tea-party or dinner (to any of your friends). Also write the reply.

44. Write to your father or mother or friend explaining why you have failed the exam and what you are going to do next or about your preparations for your exam. **(Kar. B.A. 84)**

45. Write to a relation thanking him for the film you saw with him and the tea you took at his house. (OR) For a present. **(Kar. B.A. 85)**

46. Write in reply to a friend who has asked about your illness, your present condition and the medical treatment you are receiving.

47. Write to your father or mother or guardian about your plans to do M.A after B.A.

48. Write to your friend asking him to stop smoking explaining its dangers to health. (OR) To one who has not written to you for a long time.

# PART V. DIALOGUE-WRITING

A dialogue is a "conversation betwen two or more people". Ordinarily we take it as a talk between two people.

Writing a dialogue should not be difficult as it demands *short sentences, common everyday speech and very brief expression of ideas or description or narration of experiences.*

While writing a dialogue : (*a*) Write *naturally* what the persons in the dialogue feel and think in their positions or capacities. (*b*) Write according to the subject of the dialogue. (*c*) See that the dialogue is a kind of dicussion in which the two persons are presenting their own points of view on some subject. (*d*) Also see that the dialogue is neither very long nor very short, but a rather satisfactory discussion of the subject within the given space. (*e*) Try to speak like the persons (*e.g.*, *a* doctor, a lawyer, a student, etc.) in the dialogue would speak.

The tense should be used as the talk damands, but carefully and correctly.

**Note** : I'd=I would. Isn't=is not. Wasn't=was not. Aren't=are not. Can't=cannot. I'm not=I am not (We can't say "I'm" without any word following it.) Doesn't=does not. Don't=do not. Shouldn't=should not. Ough'nt=ought not, *and so on*.

1. **Dialogue on the difficulties of learning English** :

*Hasan* : You joined this college last year, didn't you ?

*Siraj* : Yes, I did. You have also been here, heven't you ?

*Hasan* : Yes I have. By the way, how are you getting on in English ?

*Siraj* : Oh, I find it rather difficult. Do you think why ?

*Hasan* : I think you find it difficult to write correctly and well.

*Siraj* : Exactly (precisely). When I write I make many mistakes and can't get a good grade on the exam.

*Hasan* : That is because you aren't doing what I've (I have) done, Listen carefully. Learn some rules of writing correctly, and then write, write, write...

*Siraj* : Write, write, what after all ?

*Hasan* : O my boy. essays, stories, dialogues, and...and jokes—you know plenty of them, for example, about your Samu Chacha, about Mullah Nasruddin of Iran and Mullah Dopiyazah of...

*Siraj* : And some about you too !

*Hasan* : No joking. I'm serious! And don't forget getting corrected some of the matter you write, by your teachers and your Abbaji.

*Siraj* : All right I'll (I will) do all this. Of course learning new words is also very important. I've already started learning new words and their use from story books and dictionaries.

*Hasan* : That's really great. I had forgotten to tell you about that.

*Siraj* : Let's (let us) also decide to speak English at times when we meet.

*Hasan* : I would (I'd) love to do so.

*Siraj* : Let us go to class. The long break is over.

*Hasan* : Let us run, our sweet English teacher must be waiting.

2. **Dialogues between two women about doing something.**

*Rubina* : How are you, Shabnam ? I haven't (have not) seen you for quite some time.

*Shabnam* : Several times I tried to come to you, but my new job stopped me

*Rubina* : What new job ? Are you working somewhere in the city ?

*Shabnam* : Oh no dear, in my house. You can't (cannot) think of what I am doing these days. Listen ! I am making dolls for children and selling them at shops ?

*Rubina* : Well done Shabnam. I also want to do something but my husband stops me. I need more money for children.

*Shabnum* : I know for sure you sew clothes very well. Why not sew garments for women and children ?

*Rubina* : What a good idea ! I shall ask my husband to get me an electric sewing machine and I will start making clothes.

*Shabnam* : I shall tell your husband how useful it is to work at home when you can't (cannot) work outside. You get money to give better food to your children, and perhaps also better education.

*Rubina* : And when you work in this way you increase (add to) production in society and help others.

*Shabnan.* : But first you help yourself.

*Rubina* : Thank you very much for your good suggestion.

*Shabnam* . O that's (that is) all right.

3. **Dialogue between two old school friends who have met after years :**

*Amir* : Do you remember those old faces of our dear friends moving around in school ?

*Tahir* : In those good old days when we used to forget the passage of time. And do you remember that time ?

*Amir* : Dear Tahir ! It pains me to remember it. Those teachers and those students of that time are still in my mind.

*Tahir* : Let's (let us) try to remember the best of them. A, the Maths teacher, always asking us about homework and B, the Urdu teacher always talking of Ghalib's love with a girl whom he could never marry.

*Amir* : And was B himself married ?

*Tahir* : Don't you know it ? He was a 'confirmed bachelor'.

*Amir* : What a pity ! He was really a nice teacher.

*Tahir* : Our friend C who always troubled every teacher and always got punished is in Faisalabad these days.

*Amir* : What is he doing ?

*Tahir* : He runs a big shop with his father, sells TVs and VCRs.

*Amir* : What about D, the best hockey player in school ?

*Tahir* : He has joined the navy.

*Amir* : It needs hours to talk about the old friends and teachers. Let's go to our dear school some time next week.

*Tahir* : O, for sure, next week, on Satuarday when both of us are free.

*Amir* : I shall be waiting for you in the morning to go there. Please come home on your motor-bike.

*Tahir* : All right. Good luck.

4. **Dialogue between two friends on the choice of a profession :**

*Sohail* : Have you ever thought of your future profession ?

*Rafi* : Yes ; I have. But I can't decide what I should be—a lawyer or a magistrate.

*Sohail* : Better be a magistrate because a magistrate has a lot of authority and also a high place in society.

*Rafi* : I don't much agree with you. A successful lawyer has a better income and more freedom and perhaps fame too.

*Sohail* : The difficulty is in becoming a 'successful' lawyer,

*Rafi* : I agree. I think I can be successful more easily because my father is a senior lawyer. He can help me a lot.

*Sohail* : I personally don't like to be "helped" by anyone. I hate this. Even though your father is a lawyer you will sooner or later work on your own.

*Rafi* : Then tell me what you have decided to do ?

*Sohail* : I will like to be a teacher first. I will study hard, and then I may try to get a doctorate (Ph. D) in my subject.

*Rafi* : Everyone has his own idea of a profession.

*Sohail*: It's (it is) fine. All professions are good. I can't understand people who say one profession is better than the other.

5. **Dialogue between two friends on fate :**

A : Do you think we are controlled by fate ?

B : No I don't. We make our fate ourselves as we shape it according to our powers and capacities (abilities).

A : But sometimes we can't do anything against happenings like wars, earthquakes and floods and they destroy us. It is said after the destruction that it was our fate to suffer.

B : Here you are right. And I'll (I will) add to the happenings you have described—the facts of disease and death. Then there are chances like winning lotteries or races or bets. These are surely matters of ill luck or good luck.

A : Then how can you say that we control our fates ?

B : I tell you dear that we can generally progress and prosper (can become successful and rich) if we work hard and honestly and follow the right principles. Sooner or later, we succeed and our efforts are liked by others.

A : You may be right in a limited way (to some extent) only. You know there are thousands of people who cannot progress because they are too poor or who are living in small villages in an outdated social system. Isn't it their fate to suffer ?

B : It is, then, for leaders or social reformers to change the condition of these people or to change the system. It is the leaders like Ataturk who can determine (control) their fate or situation in life.

A : Let us look for and follow such leaders. Good-bye.

B : Good-bye.

6. **Dialogue on health :** (P.U. 87)

A : How are you, my friend ? Today you don't look very happy.

B : I don't feel well today. My health is a problem now.

A : It shouldn't be a problem in any case. If we attend to our health properly, we can't normally fall ill.

B : How can we attend to health in your opinion ?

A : We should try to be happy and satisfied first of all. Whatever our engagements, we should try to take exercise every day for some time at least. We should eat simple but healthful food and as much of fruit as possible.

B : You are right. Whenever I remain worried or feel upset I begin feeling unwell. And when I don't exercise the body for long I don't feel fit enough although I always eat fine food.

A : A busy person like you can jump and run for a few minutes in the morning or can walk fast from one place to another.

**B** : Now I'll (I will) try to walk and run whenever I can. Health is after all the greatest wealth. Thanks for your advice.

7. **Complete the following dialogue on a cricket match** :

*Ali* : Didn't you see the cricket match between Pakistan and England on TV ?

*Shabnam* : Yes, I did. Don't you think our batsmen failed us ? They weren't that smart this time.

*Ali* : No, I don't think so. It was our fielders that were to blame......

8. **Dialogue on trying to commit suicide** :

**A** : It is a crime to try to commit suicide.

**B** : Yes, it is. But we shouldn't punish a person trying to take his own life.

**A** : I think he should be punished. He sets a bad example.

**B** : He tries to kill himself, not anybody else.

**A** : Yes, but he tries to finish a life that only God can take.

**B** : Aren't we masters of our own lives ? Isn't my life in my own hands ?

**A** : No, it isn't. We come into the world by God's will and leave it by His will.

**B** : I think a person who is seriously ill and cannot get well may take his own life.

**A** : Then you will say that a person who is too poor or who has lost all hope may also kill himself.

**B** : In some cases, yes.

**A** : I don't agree with you. Please don't think of killing yourself if you fail in love.

**B** : I am not a film actor, mind you.

**A** : And I am not a dry reformer either.

9. **Dialogue between a young man (who represents the new generation) and an old man (who represents the old generation)** :

*Mr. Akbar* : Hellow Karim, how are you ?

*Karim* : Fine thanks, Sir.

*Mr. Akbar* : Boy, I wanted to tell you earlier too, your trousers and boots look much too fashionable.

*Karim* : What's the harm, Mr. Akbar ?

*Mr. Akbar* : To be too fashionable is of no use.

*Karim* : I think you say that because religion says we should be simple in our dress and ways of life.

*Mr. Akbar* : Yes, I believe religion says so. We should be religious—not irreligious like the so many young people today.

*Karim* : But I think religion is one's private affair. Don't try to tell others how they can be religious.

*Mr. Akbar* : You don't understand. It's all right if you discuss religious principles which are the same for everybody.

*Karim* : By the way, how would you apply religious principles to TV programmes ?

*Mr. Akbar* : Only those TV programmes are good, in my opinion, which do not have any immoral (evil) meaning or purpose.

10. **Dialogue between two friends on working overtime :**

**A** : Don't you think working overtime is proper ?

**B** : I think it is. Workers without enough resources can increase their incomes.

**B** : But they don't work well after their regular working-hours.

**B** : Some of them don't. But most of them try to work hard.

**A** : Perhaps you haven't seen people working overtime in factories and offices. They shouldn't be allowed to work overtime.

**R** : You might have seen some tired workers. Still there are people who can work for hours on end without getting tired.

**A** : Let us go together and find them.

**B** : O.K. let's try.

11. **Complete the following dialogue on Pakistani movies :**

*Zarina* : Haven't you seen a movie recently ?

*Sahira* : No, I haven't. I don't like to see an Urdu or Punjabi movie.

*Zarina* : Do you like to see an English one ?

*Sahira* : Yes, I do. I like an English movie better them a Pakistani one.

*Zarina* : Why ?

*Sahira* : I like English movies for their artistic qualities—their fine photography, acting, music, dances, and so on.

*Zarina* : But personally I like to see a Pakistani movie because they are related to our society and culture and our everyday lives.

*Sahira* : We should rather see the best of artistic American, English, Russian, Chinese, German and Japanese movies besides our own for comparison.

12. **Expand the following into a meaningful dialogue :** (*The subject is 'agricultural and industrial development'*).

*Husna* : Our country is mostly agricultural, isn't it ?

*Kabir* : Yes it is, but I think it should be industrtalized fast.

*Husna* : I think agriculture should be developed more than industry.

*Kabir* : You see, we are living in an industrial world. We had better (it will be better if we) develop our industry more.

*Husna* : But why ?

*Kabir* : Because we have to import (bring into the country) so much machinery each year. Shouldn't we make this at home ?

*Husna* : Before we start making it, shouldn't we produce more food and export it (send it out to other countries) ?

13. **Dialogue on "Preparation for war is necessary to avoid war" :**

**Example** : A : I say you must become strong so that others may not attack you You must make and buy more weapons.

B : And I say that the more the weapons you make or buy the more the enemy makes or buys.

A : Let it be so. Others will not attack you if you are very strong.

B : ......(*Now complete the dialogue*).

14. **Dialogue between two female neighbours on something one of them has said to others against the other :**

*Nuzhat* : Didn't you tell Shama that I once stole a lot of money from my husband's pockets.

*Iffat* : Who has said this ? In fact I had said that your son had taken out the money.

*Nuzhat* : But two other women had told me the same story......

15. **Complete the following :**

(Try to know the subject of the dialogue from its beginning—here it is *Students and Politics*)

*Mahnaz* : I think students shouldn't take part in politics.

*Gulshan* : I think they should.

*Mahnaz* : Why ?

**Completed Dialogue**

*Read after the above* :

*Gulshan* : Students should take part in politics because they are the most active members of society.

*Mahnaz* : Don't you think students should study their books more closely ?

*Gulshan* : Do you think political activity of any kind is harmful to them ?

*Mahnaz* : Yes, I do (think so). When students take part in politics, they can't attend to their studies at all. They think of politics and nothing else.

*Gulshan* : Then you think students may take part in politics after their studies are over ?

*Mahnaz* : Yes, of course.

## EXERCISES

**Write a dialogue between two persons on : (The essays in the book can be helpful)**

1. The benefits and possible harms of co-education.

2. The medium of education—English or Urdu or both ?

3. Military training for students.

4. Which is more enjoyable or useful—cricket or hockey ? (*b*) tennis or football ?

5. Family planning or population control.

6. (*a*) Capitalism and socialism, which is better ? (*b*) Islamic system and socialism or capitalism.

7. Smoking, one favouring and the other opposing it.

8 The uses of : (*a*) "Juma Bazars" ; (*b*) industrial fairs ; (*c*) trade fairs ; (*d*) village fairs ; (*e*) book or painting exhibitions ; (*f*) music shows ; (*g*) stage plays ; (*h*) TV or radio educational and science programmes ; (*i*) the VCR. (*j*) libraries. (*i*) horse and cattle shows : (*i*) city or national parks.

9. Democracy and dictatorship.

10. (*a*) The Islamic system. (*b*) 'zakat' and 'ushr'. (*c*) the Afghanistan situation. (*d*) bomb blasts in the country. (*e*) terrorism.

11. (*a*) Our modern civilization. (*b*) village life and city life.

12. Capital punishment (punishment of death) -*whether there should or should not be capital punisnment for serious crimes—whether lighter punishments like life imprisonment or reformative punishment for the education and reform of criminals won't be better.*

13. Whether we should buy foreign goods or not.

14. Strikes—their uses and harms.

15. The uses and abuses of TV.

16. Pros and cons--good and bad points—of hostel life. **(P.U. 84)**

17. Between two neighbours on (*a*) the loud noise of the radio of one that disturbs the other very much. (*b*) the question whose house is better and more impressive.

18. Between two friends one of whom believes in hard work and the other in luck.

19. Between father and son, the father advising the son leaving on a long journey to another country.

20. Between mother and fashionable daughter, the mother advising the daughter to be simple and less fashionable.

21. Between two persons on whether a separate university for women is needed or is desirable.

22. Between a lawyer and his client on a certain case.

23. Between two gentlemen on bribery or corruption in offices or in society.

24. Between two persons on how much the national language or religion can promote national unity or national integrity.

25. Between two students on the advantages and disadvantages, of : (*a*) reading poetry or essays or stories or novels ; (*b*) watching horror or sensational films or TV programmes *connected with crime, cruelty, very strange or unusual events, happenings or experiences.*

26. Between two students about : (*a*) the problems they are facing in their studies ; (*b*) about the forthcoming examination.

27. Between a father or mother and a son or daughter (*a*) going to perform Haj ; (*b*) leaving for another country for higher studies.

28. Between a police officer and a speeding motorist or motor-cyclist.

29. Between two learned men on the usefulness or uselessness of art or painting or music or sculpture or literature.

30. Between two drivers who have had an accident.

31. Between a car driver and a motor-cyclist on whether a car or a motor-cycle is more useful.

32. Between (*a*) a shopkeeper who sells things at high rates and an angry customer (buyer) ; (*b*) a shopkeeper and customer who wants to return or change the goods bought earlier.

33. Between two women on "purdah".

34. Between master and servant, the master demanding more work and the servant demanding better wages.

35. Between two students on : (*a*) the present examination system ; (*b*) the education system ; (*c*) how to teach English in schools or colleges.

36. Between two old Pakistani friends who have met in another country by chance.

37. Between two friends on honesty and corruption or on moral and material values (standards of thought and behaviour).

38. Between a police officer and a person who reports to him about : (*a*) a theft ; (*b*) a road accident.

39. Between the winner of a lotterie or a big prize on a prize-bond and one of his friends.

40. Between two teachers on : (*a*) the best ways of teaching English ; (*b*) whether the students careless in studies should be punished ; (*c*) how to reform bad students ; (*d*) how to bring Urdu to the level of English.

41. Between two students on their future professions.

42. Between two actors on : (*a*) whether films or stage plays are more useful ; (*b*) whether the radio or TV is more effective.

43. Between two passengers on a defective plane soon going to make a forced or emergency landing or soon going to crash.

44. Between two thinkers on : (*a*) whether religion or worldly success gives us real satisfaction ; (*b*) whether the pen or the sword is stronger ; (*c*) how we can have better discipline in colleges ; (*d*) economic equality is more important than political equality or democracy ; (*e*) whether marriage is useful and necessary ; (*f*) whether the Third World War or a nuclear war is unavoidable (inevitable) ; (*g*) whether women should work at home or outside with men ; (*h*) whether patriotism or nationalism is a positive or negative force ; (*i*) whether foreign aid is useful or harmful for a country ; (*j*) material values or standards —whether efforts to become rich and powerful is better they trying to be religious and spiritual...

45. Between two passengers on the discomforts of bus-travel or train travel.

46. ...on the uses and abuses of non-alginment or non-attachment in world politics. (See the essay in outline.)

47. Between a minister (recently appointed) or a member of Parliament (recently elected) and a friend or admirer congralùtating him.

48. ...on what we should depend on—luck or hard work ?

49. Between two persons on a film or a play.

50. ...on the role of our politicians in national politics.

51. ...on whether advertisements on TV or in newspapers are more effective.

52. Between a candidate for a post and the interviewer.

53. ...on arranged marriages and love-marriages.

54. ...on a public leader or a film star or a famous player.

55. Between two persons on : (*i*) Progress in the modern world. (*ii*) Space Travel or Outer Space (*iii*) The role of a youngman in society. (*iv*) The Shape of the Earth. (*v*) Social effects of Poetry. **(P.U. 85)** (*vi*) Hope. (*vii*) Liberty. (*viii*) Good behaviour.
**(P.U. 87)**

# B.A.

# English Simple Grammar & Composition

## PART VI. SUPPLEMENT ON PAPER A

## I. "An Anthology of Living English Prose"

### 1. THE LIBERATOR (*By G. Allana*)

**The title of the Essay.** *The Liberator* refers to the Quaid-i-Azam, the founder of Pakistan. He liberated parts of India for the Muslims —won independence for them from the English in 1947.

I. **Introduction**—G. Allana has written a lot on the Pakistan movement. The present essay is taken from his book "Qauid-i-Azam Jinnah : Story of a Nation" in which he describes in detail the struggle (great efforts) and achievements (great deeds) of the Quaid-i-Azam. "The Liberator" is about the personality of the Quaid, about his devotion to (deep love for) work and about his democratic ideas.

II. SUMMARY. (A) **The Quaid-i-Azam's Failing Health. His Hard Work and Determination (firmness of purpose)—His Personality.** The Quaid's health was poor, but he worked hard. His doctors advised him rest, and he answered them with hard work. He did so even in his advanced old age because he had a high aim in view. He had decided to win independence from the English for the Muslims. He had also decided to face the Hindus bravely who wanted the whole of India for themselves.

The Quaid had a strong determination, "a gaint's strength" in doing what he aimed at. His mind was always active and restless with high aims before it. He was determined to lead his people to success, to bring them independence. He faced all the problems and difficulties of political life that a leader like him has to face. And, he faced these with a failing health. His political activities increased (became more) very much during the last ten years of his life.

Ever since the Pakistan Resolution (decision to get Pakistan) of 1940 the Quaid went on working for the Muslims. He stuck to this decision without having a good health and many organized followers.

The Quaid travelled and worked continuously. He travelled to distant (far off) places in India without always protecting himself from

wind, rain and bad weather. He had his worries (mental problems) all the time.

The Quaid was the leader of millions of Muslims "at a difficult period of their history". He was the only Muslim leader who could bring independence to the Indian Muslims. He really did his best. He started his work early in the morning, listened to requests, tried to solve difficult problems and took important decisions. Thus, he continued to work for several years.

The Quaid always preferred work to rest. He first thought of his duties and then of anything else. This shows how selfless (or unselfish) and devoted he was. G. Allana rightly asked us all : "How could a person, leader of a hundred million people at a difficult period of their history, enjoy such commonplace luxuries as sleep, rest and leisure ?"

**(B) The Quaid in Karachi.** The people welcomed the Quaid in Karachi on the 7th August 1947 on his arrival from Delhi. They cheered (raised shouts of joy for him) on his success in winning independence for the nation. They could not understand how sick he was. He had come as a victor, yet he did not show any pride and looked humble. He understood his duties fully.

**(C) The Quaid-i-Azam in the Constituent Assembly (that was to frame the Constitution) and His Speech—The New Role of the Constituent Assembly.** The Constituent Assembly of Pakistan met in Karachi for the first time on the 11th August 1947. It elected the Quaid-i-Azam its President. In his presidential address he explained the role that the Assembly was to play. He talked about the creation of Pakistan and the evils (bad practices) Pakistanis should avoid (keep away from).

The Quaid said in his speech that the Constituent Assembly had two main functions. The *first* function was to frame the constitution of Pakistan The *second* was to work as a fully independent legislature (law making body) of Pakistan.

The Quaid forcefully condemned bribery, corruption, black-marketing and favouritism or nepotism. He condemned jobbery or gaining some private advantage in dishonest ways. These social evils are still weakening the foundations of our country. The Quaid said "That really is a poison. We must put it down with an iron hand. This evil must be crushed". He declared that he would always follow the principles of justice and fair play.

The Quaid spoke of full religious freedom for all the citizens whether they were Muslims or Hindus or Christians or followers of any other religion. These words of his are famous now : "You are free to go to your temples, to your mosques ..or to any other places of worship." He wanted to have complete religious tolerance (allowing differences of opinion to exist).

**(D) The Quaid's State Drive with Lord Muntbtatten—The Quaid-i-Azam's Courage.** On the 5th August 1947 Lord Mountbatten, the Viceroy of India (the British King's representative governing it) warned the Quaid that some Sikh leaders planned to kill him at the Independence Day celebrations. The Quaid heard all this without showing any fear. He said that he would drive in state (as the head of the new State), and he did so on the 14th August, with Miss Fatima Jinnah in the same coach as it drove from the Airport to the Assembly Building.

After the Assembly ceremonies the Quaid and Mountbatten sat together in the coach going back to the Governor General's House. The Quaid knew that there was serious danger to their lives, but he showed great courage in not giving up the State drive.

## IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Why did the Quaid-i-Azam ignore (did'nt care about) his failing health ? What impression do you gather about his personality from this fact ?

(OR) "Nature had gifted him with a giant's strength in so far as his determination was concerned but it had clothed that will in a frail (thin and weak) body, unable to keep pace with his restless mind." (G. Allana)

Ans. Please read Part (A) of the **Summary**.

Q. 2. Discuss the Quaid-i-Azam's address to the Constituent Assembly of Pakistan. Give your own views about it.

Ans. In his presidential address in the Constituent Assembly the Quaid-i-Azam described its two main functions. The *first* function was to frame (make) the Constitution of Pakistan.

Framing the Constitution was the first important step to be taken. It was so because the constitution is the basic law of a country. It gives the form of government or tells what kind of government the country must have. It tells whether it must have the President or the Prime Minister as the main head of State. It tells whether it should be American (Presdential) or British (Parliamentary) form of government. It tells whether it should be some other form.

The Constitution also describes the powers and duties of the central and provincial governments. It can give all the necessary directions about holding general elections and about the working of Parliament. So framing a suitable constitution for the country is rightly the first duty of any Constituent Assembly.

The *Second* function of the Constituent Assembly, as the Quaid said, was to work as a fully independent legislature (law-making body) of Pakistan. It means that the Assembly has to make laws for the whole country. The members of the Assembly have an important

responsibility (duty) to perform in this connection. They have to make laws to help the people to live peacefully and well. They have to make laws to check crime and harmful social activities. They have to frame laws to provide better social facilities. They have to bring the provinces and the people closer and promote national unity. All this is to be done very carefully and honestly.

The Quaid-i-Azam rightly pointed out the two main functions of the Constituent Assembly. He knew that the country needed a proper constitution for steady or balanced progress in the political, economic and social fields. He knew that the Assembly had to function as a useful law-making body to promote peace and prosperity.

Q. 3. Write a note on the character and personality of the Quaid-i-Azam.

**Ans.** The Quaid-i-Azam made supreme efforts for the Indian Muslims to win them independence.

**A Man of Strong Determination (firm intentions).** The Quaid had a strong determination. He continued to fight for his aims until he achieved (got) them. He did not think or care about his poor health while struggling (making determined efforts) to achieve Pakistan. He was serious only about his aim, that is, to win independence for the Indian Muslims.

**Had Exceptional (unusual or extraordinary) Qualities as the Greatest Muslim Leader of His Day.** The Quaid was the greatest Indian Muslim leader before Partition. He had exceptional qualities of leadership.

The Quaid worked hard for his nation although his health was failing. He liked his people and served them with devotion (doing his duty). He was so conscious of (awake to) his duties that he did not care to have enough sleep, rest or leisure (free time). As a leader of the Indian Muslims, he realized (understood well) that he could not live in comfort and enjoy leisure. He travelled to far-off places in India without even protecting himself from wind, rain and bad weather.

**A Great Orator (public speaker)** The Quaid was a great orator. He spoke effectively and impressed his listeners. He discussed all the important aspects or facets of the subject in his speech. Thus when he spoke in the Constituent Assembly he discussed its functions quite completely and impressively.

**A Wise Stateman (able and wise politician).** The Quaid-i-Azam was no doubt a wise statesman, a man of ability and foresight (ability to plan for the future). He was familiar with the art of politics, and so he discussed the demands of the Indian Muslims with the British and the Hindus successfully. His arguments or discussions forced the English to accept the demands.

**A Man of High Principle—Perfectly Honest.** In all his dealings and in his work the Quaid-i-Azam was thoroughly honest. He advised others to be honest in their work. In the Constituent Assembly he spoke against corruption in different forms. He spoke the truth and led others along the right lines.

The Quaid worked selflessly (unselfishly) for the Muslims. He got them independence through his high principles which he actively followed.

## 2. THREE DAYS TO SEE (*By Helen Keller* 1880-1968)

**The Title.** Hellen Keller, a blind writer and traveller, imagines (thinks as possible) that she is to gain her sight for three days. This essay is about her activities during these three days.

I. **Introduction**—Helen Keller talks of the importance of sight, the ability to see. She (as a blind woman) tells those who have eyes that they do not see and understand what they should see wisely. She imagines that she is going to gain her sight for three days. Then she tells what she will like to see and do during these three days. Thus she tries to show how we "seeing people" can use our eyes for better purposes.

II. SUMMARY. (A) **How Most "Seeing People" do not use their eyes properly. What Helen Keller feels in Nature and they do not see. How they can see better.** Those who have never faced any problem in seeing and hearing do not make the fullest use of these powers. They look at things and hear sounds without much attention and without trying to understand or appreciate them (feel their value).

Helen Keller gives an example of her friend visiting the woods (small forests). Keller asked her what she had observed there. Her friend replied that she had seen nothing of great interest. This is how seeing people have often answered Keller about their observations in Nature.

Keller says that even though she does not have eyes she finds hundreds of things in Nature that interest her. She enjoys them only by touching them. Thus she feels the soft and beautiful surface of trees. She feels the perfect arrangement of different parts of a flower. Sometimes she feels the pleasing movements of a bird, shaking in a tree and singing. She enjoys sitting or standing on leaves of pine trees or on soft grass. She feels the pleasure of the seasons through the fingers or her body. Those who have eyes do not usually (commonly) observe and enjoy all the pleasures in Nature that Keller does.

Those who have eyes appear to see little. They do not think about and try to understand the scenes of Nature and the colour and action filling the world. So the seeing (those who have eyes) see little.

If each human being becomes blind and deaf for a few days in early adult life, he will understand the importance of sight and hearing better. Darkness will make him feel how important "seeing" is.

Silence will make him feel the value of hearing. We do not feel the importance of the things we have until we come to lose them.

Keller also says that as the president of a university she will establish a course "How to Use Your Eyes". She will make the professors show their pupils how they can see and understand things better. She will thus awaken the pupils' sleeping powers of seeing and hearing and their other sleeping senses (feelings).

**(B) What Helen Keller will like to see and enjoy if she were given her sight for three days—Her imaginary (in ideas only) Three Days of Sight.** Helen Keller tries to tell the seeing people how they can use their eyes better. She imagines or supposes that she is going to get her sight back just for three days. She wants seeing people to note carefully all she will like to do during these three days.

**(1) Her First Day of Sight.** On her first day of sight, Keller will like to see the people who have been kind to her and whose companionship has made her life worth living (or enjoyable). She will like to watch closely her teacher's face. She will study it to feel in it the signs of her sympathy and kindness for others and of her other good qualities. She will try to feel the signs of her patience or love with which she had educated her.

Keller will try to understand her friends, their personalities by looking into their eyes and at their faces. She has been trying to know her friends by touching their faces. But now she will watch them and their feelings and thoughts in different circumstances (conditions). She will see her friends to find how their outward charm shows their inward (inner) beauty of character. She will look at the face of a baby to feel its basic simplicity.

Those having eyes do not see well the things around them. They only try to take notice of what is new or surprising.

Keller, on the first day of her sight, will see even ordinary (common) things closely. She will look into the eyes of her dogs. She will see carefully the small simple objects of her home like rugs or carpets, pictures on the walls, etc. which make it comfortable. She will look at the special books read by blind people through touch. She will read other books too.

On the afternoon of that first day of sight Keller will take a long walk in the woods (small forests). There she will enjoy looking at the beauties of Nature. While returning home she will watch a farm to see horses ploughing (working in the fields) and the satisfaction of villagers living close to the earth.

After sunset Keller will enjoy seeing things in the electric light man has provided himself.

**(2) Her Second Day of Sight.** On the second day of her sight, Keller will awake early to see the dawn (daybreak) and the change of night into day.

Keller will like to see the world, its past and present condition. She will first visit the New York Museum of Natural History (botany and zoology). She has earlier gone to that museum and touched the objects (things) there. But now she will like to see them. She will see the ancient animals of olden times, their dead bodies, animals which are not found on earth now. She will try to understand how man has passed through different stages of growth. She will see the different instruments man has made through the ages (different periods of history) to make himself secure (safe) and comfortable.

Next Keller will go to the central museum of art. She will try to study the ancient civilizations (تمدن) of Egypt, Greece and Rome through their art. She has already gone there and felt the different statues (figures in stone, wood, etc.) with her hands. But now she will *see* them. She will see the statues of the gods and goddesses of ancient warriors, fighters, of the ancient blind Greek poet Homer, etc.

Keller will see famous paintings by ancient painters. She will also see the paintings by modern artists. She will try to understand the spiritual (or inner) meaning of these paintings.

She will see the objects of art from different ages, for example ancient Greek vases (beautiful flower pots) and medieval (of the period between 1000 and 1500) wood carving (shapes cut on wood).

Keller will spend the evening of her second day of sight at a theatre or at the movies (cinema). She will see Shakespearean tragedy and comedy. It will be difficult for her to select plays (dramas) to see out of so many. Seeing one play will help her imagine the actions of many other plays she has read with her fingers by touching raised letters.

At night Keller may not be able to sleep well remembering the great figures (personalities) of dramatic literature.

(3) **Her Third Day of Sight.** On her third day of sight, Keller will again wake up early welcoming the dawn. She will spend the day in the ordinary world of common people in New York. She will watch their activities and the common things around.

In the morning she will go across the East River in New York watching the boats moving on the water. She will look at the tall towers and their shining tops. She will go to the top of one of the tallest buildings, the Empire State Building. From there she will look down at the busy city.

Then Keller will begin going round the city. She will try to understand the lives of common people. She will share (take part in) their joys and sorrows. She will feel proud of their determination (firm intentions) to achieve their aims.

Keller will walk along Fifth Avenue watching all kinds of colours mixed together. She will not like to look at the styles of other women's dresses, as women like to do. She will do a lot of window shopping (looking at things put in shop-windows or cases). She will enjoy watching the beautiful things or articles for sale.

Keller will make a kind of study tour of the city. She will go to Park Avenue, to parts where poor people live in dirty streets, to factories and to parks where children play. She will observe all kinds of common people, their happiness and sorrows, their work and their ways of living.

On the evening of this last day of sight, Keller will see a funny comedy in a theatre.

(C) **Back to Blindness.** Keller will again be blind after the three days of imaginary sight (in ideas only). This will happen at mid-night when the new day starts.

We like to see those things very carefully which we have never seen before. If we are given a chance to see what we can never see again we shall use our sight well, like Helen Keller. Keller says we should make full use of our eyes as if we would be blind tomorrow. So also we should use our other four senses of hearing, touching, tasting and smelling in the best ways thinking we may lose them tomorrow.

## IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** How do normal people, according to Helen Keller, miss the beauty of persons and things they find around them and in Nature ?

(OR) What does Helen Keller say about "seeing people" seeing little in "Three Days to See" ? How, in her opinion, can they see better ?

**Ans.** Please read Part (A) of the **Summary.**

**Q. 2.** If Helen Keller gets three days to see, what does she want to see ?

(OR) Describe Helen Keller's three days of imaginary sight after your reading of *Three Days to See.*

**Ans.** Please read Part (B) of the **Summary.**

**Q. 3.** What are the things which Helen Keller will like seeing people to see carefully ? What criticism does she make of (comments does she makes on) seeing people ?

(OR) Helen Keller says that people value their time and gifts only when they run short of them. Why ? Explain.

(OR) Write a **Critical Summary** or **Appreciation** of *Three Days to See* by Helen Keller.

**Ans.** Helen Keller says that most "seeing people" do not pay proper attention to the things they see and to the sounds they hear. They do not think about and do not try to understand the scenes of Nature and the colour and action filling the world.

Seeing people do not understand the importance of the power of seeing and hearing and their other senses because they think they will never lose them. They should make the fullest use of all these senses. They should use them as if they would lose them a day later.

On the first day of her imaginary sight, Keller will look closely at her teacher's face and her friends' faces to understand their personalities and ideas. Thus we, seeing people, should try to understand others.

Helen Keller will look at books closely. Seeing people should notice and read all kinds of good books.

Keller will take a long walk through the small forests. She will enjoy looking at the beauties of Nature and village farm life. Keller criticizes well all the people who have eyes and do not observe Nature.

Keller will visit the museums of natural history (botany and zoology) and of art. She will see the dead bodies of ancient animals. She will observe man's life in the past ages. She will study the ancient civilizations of Egypt, Greece and Rome through their art. Thus we too should visit museums and try to understand world history.

Keller will watch the life of common or poor people in the dirty city streets. She will like to share their joys and sorrows. We should also observe the lives of common people and feel their joys and problems.

Thus Helen Keller advises seeing people to move around and keep their eyes open and see everything carefully.

She rightly says that we do not understand the importance of the things we have until we lose them or fear losing them. If each human being becomes blind and deaf for a few days when he grows up he will understand how useful eyes are.

Keller's essay shows how much sympathy she had for others from the heart. She felt sorry for the seeing people who do not *see* and *feel* well. They is why she advises and criticizes them. She feels the joys and pains of common people, and desires to see them, perhaps to help them more.

**Q. 4.** Write a note on the character and personality of Helen Keller as you understand her after your reading of *Three Days to See*. What kind of woman was she ?

**Ans.** Helen Keller, as a blind and deaf woman, felt strongly that seeing people did not use their eyes properly (suitably). She knew she could not get her sight. Yet, out of sympathy, she advised others how they might use their eyes.

**A Woman of Broad Sympathy**. Helen Keller had great sympathy for others. She knew that seeing people had the greatest blessing (God's favour) on earth, that is, the power of seeing. She felt sorry when she found that others did not make proper use of this blessing.

Helen Keller felt the joys and sorrows of common people. She wanted to have eyes to see their joys and sorrows. Perhaps she wanted to get closer to common people in order to help them more.

**Had Great Imaginative Power**. Heler Keller was a woman of strong imagination (thinking). She shows this by imagining the things she will do if she gets her sight for three days.

Keller describes all her activities during these three days of sight. She takes us with her to small forests, to tall buildings of New York, to different avenues (wide streets) and roads, museums, and so on. She wants us to know about ancient (very old) and modern history, art and literature. She wants us to share her experiences in Nature. She does all this with the help of her imagination.

**Had Great Knowledge of Books and the World**. Though blind and deaf Helen Keller was a woman of great knowledge. She had knowledge of the world as she had travelled widely and had tried to learn while travelling

In the present essay Keller shows her knowledge of history, art and literature in a very effective way.

**Spiritually (inwardly) Strong**. Helen Keller tries to feel the spiritual meaning of art. She goes to Nature to look at its beautiful scenes and to feel the greatness of God in them. Only a spiritually strong person can have the feelings and ideas that Keller expresses when she is with the objects (things) of Nature and art.

All this shows that Helen Keller had a very noble attitude towards (outlook on) life. She was so much kind in her feelings that she wanted others to use their eyes and ears with full benefit although she herself could neither see nor hear. She felt sorry for her blindness and deafness. But more than this, she felt sorry for others who did not use their sight and hearing and other senses to their full benefit. She was selfless and unselfish. She was living for others in many ways. We wish we were surrounded by well-wishers of humanity, great social workers and philanthropists (helpers of poor people) like Helen Keller.

## 3. SHOOTING AN ELEPHANT (*By George Orwell*—1882-1949)

I. **Introduction**—Orwell, an essayist and novelist, describes and discusses his experiences in Burma as a police officer before Burma became independent. He observed British rule in Burma closely and came to dislike it. He came to dislike British imperialism (سامراجیت) in other eastern countries as well.

Orwell describes the attitude of the Burmese towards the Englishmen and Europeans in Burma. He describes the way the Englishmen treated the Burmese. He discusses the realities about British imperialism.

The greater part of the essay is a description of how Orwell killed a "must" or mad elephant. But this description contains a critical study of the role Britishers were playing as rulers in Burma and in other Eastern countries. The essay is a successful sociological study of the Burmese society by a member of the ruling class. It goes to his credit that he has impartially (without favouring one side more) described the wretched (very poor) condition of the natives (the people of the country) as poor, backward, ignorant or uneducated and uncultured. Their backwardness was the result of the selfish rule of the Britishers who were working in Burma to further (promote) their own interests more than those of the common people.

II. SUMMARY. (A) **Orwell's Attitude towards the British Empire and Imperialism.** Orwell was a sub-divisional British police officer in a Burmese town, Moulmein. He was young and sensitive (felt everything strongly). He observed the behaviour of the Burmese towards the English who were ruling over the country.

Orwell found that the Burmese in general were against the British. If a European woman walked through the bazars alone some Burman would spit betel juice over her dress. The people passed insulting remarks at Orwell. While he played football a Burman would make him fall on the field and the crowd of Burmans would make fun of him. Young Burmans smiled at him in hatred. People shouted insults at him when he was not near and could not catch them. All this upset him very much.

The young Buddhist (بدھ) priests (پادری) were the worst of all. They would stand on street corners and would pass remarks at Europeans making fun of them.

As a police officer, Orwell could observe British imperialism closely. In principle and secretly he was in favour of the Burmese, and against British rule. He thought the British were their oppressors (cruel rulers). He felt sorry for the miserable prisoners sitting together (in great trouble) in police station prisons. He felt very sad to look at the criminals who were passing through long-term punishments. They had been whipped with bamboos. The writer felt guilty (at fault) of sharing the government of the British in Burma.

Orwell felt the cruelty and bad government of the Britishers so much that he desired to give up his service in Burma. He saw closely the dirty work of the British government, and did not like to work for it. He could not speak openly about his ideas as every Englishman working in the East was forced to be silent. He was young and not well-educated, and so could not understand that the British empire was dying.

The writer hated the British empire and had sympathy with the Burmese. He hated the cruel British government in Burma. But the Burmans did not understand him, and hated him. He, on his part, did not like this. He did not like the Buddhist priests at all who made fun of him and other Britishers. All these feelings of his were the result of imperialism (political and economic control of a country or countries by another country or group of countries).

**(B) How Orwell Killed a Mad Elephant—His Experience as a British Police Officer.** Orwell's experience of shooting a mad elephant in Moulmein helped him to understand the reality about British imperialism.

One day the sub-inspector of a police station at the other end of the town asked Orwell by telephone to do something about an elephant which was destroying the bazar.

Orwell got on a small horse and started for the place where the elephant was. He took a rifle with him. It was a tame (trained and controlled) and working elephant gone "must" or mad. It had broken up its chain at night and had escaped. Its "mahout" or driver had gone after it, but had taken the wrong direction. In the morning the elephant had reapeared in the town. He was destroying huts and things and killing animals.

Orwell went to the place where the elephant had been seen. He asked the people about the elephant, but could not get any definite information. *This is how people in the East behave. They do not give definite information about anything they see or know about.* Suddenly Orwell heard loud cries a little distance away. The people were frightened. Orwell went around a hut and found the dead body of an Indian coolie in the mud. The mad elephant had killed him. Orwell got an elephant rifle from a friend's house.

Orwell marched down the hill towards the paddy (or rice) fields below. Almost all the people of the place went after him. It was the rainy season and the ground was soft, and the fields were wet. The elephant was filling his mouth with grass.

The writer did not like to shoot a 'working' elephant. He wanted to watch it and wait.

*Orwell felt the uselessness of the white man's rule in the East.* He felt as if he were a foolish puppet being controlled by the thousands of native people (people born in the country) around him. They wanted him to kill the elephant, and he had to do this to satisfy them. The white man, thus, had to impress the people whom he ruled. In a way he was a slave to their wishes. By being cruel to them he got nothing. He only spoilt his own freedom in trying to do something impressive all the time.

Orwell felt that if he left the place without killing the elephant the crowd would laugh at him. The white man in the East went on trying not to be laughed at by the natives.

He was a 'working' elephant. So Orwell did not want to kill him. Secondly, he was against killing a large animal. Thirdly, he was not sure what the elephant's owner would say if he killed him. A living elephant is much more valuable than a dead one. Yet he had to act quickly. He had to show that as a white man he was brave and capable of killing (able to kill) the elephant.

Orwell was a poor shot (couldn't shoot well). If the elephant attacked him and he missed shooting him, his death was certain. He thought that some of the Burmans would laugh at him if he got killed. So he put the cartridges into his gun and lay down on the road to kill the elephant.

Now the Burmans were going to have "their bit of fun".

At last Orwell shot at the elephant. The bullet hit him, and every line of his body changed. He started looking very old and weak and sank down. Soon Orwell fired his second shot. This time the elephant rose up on his feet. Orwell fired again, and after some struggle (serious efforts) and after giving a loud cry he fell down never to rise again. Later Orwell fired shots into his heart and throat and left the place. The elephant died half an hour later.

There were long discussions about the shooting of the elephant. The owner was very angry. The older Europeans thought Orwell had done the right thing by killing the elephant. The younger Europeans thought it was shameful to shoot an elephant for killing an Indian coolie. Legally Orwell was right in killing him because he was mad and had killed a coolie.

Other people did not understand that Orwell had killed the elephant just to avoid looking a fool (just not to look a fool).

## IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Give reasons for the dislike Orwell had for his job and for British rule over Burma. (OR) Write a **Critical Note** on the essay.

**Ans.** Orwell disliked his police job in Burma for these reasons. First of all, he was a young, sensitive police officer. He observed everything carefully and thought about it deeply. Whatever he disliked pained and troubled him for a long time. He observed the behaviour of the Burmese towards the English, and of the English towards the Burmese. All his observations and experiences made him think about his own work and position in Burma. They set him thinking why and how he was part of the oppressive (unjust) British ruling class that was keeping the Burmans backward. When he found that he was quite helpless to change the power structure of society he became hopeless. He inwardly desired to see the natives satisfied and happy but didn't have the power to make them so.

Orwell found that the Burmese were against the British. In bazars they would spit betel juice over the dress of a European

woman. They would pass insulting remarks at Orwell. While he played football a Burman would make him fall on the ground and the crowd of Burmans would make fun of him. Young Burmans showed their hatred of him. They shouted insults at him when he was not close by. The young Buddhist priests stood on street corners and passed insulting remarks at Europeans. This upset Orwell very much. and he did not want to stay in Burma He felt the cultural difference between his society and the Burmese Society and inwardly desired to be in his own country. He was finding it difficult or painful to adjust himself to the Burmese conditions.

Orwell was also very unhappy about the behaviour of the Biritish towards the Burmese. He saw how the English were oppressing (cruelly ruling) the people. Miserable (very unhappy) Burmese prisoners sat together in police station prisons without hope. Criminals passing through long term punishments were whipped with bamboos. The writer felt guilty of (at fault for) taking part in the government of the British in Burma. He disliked the imperialism of western countries in the East.

Orwell observed the dirty work of the British government, and did not like to work for it. He, like other Englishmen, could not speak openly about his ideas. The Englishmen in the East were forced to be silent. This made him feel very uneasy or upset It shows the existence of generous, liberal and kind Englishmen in the administration. They unfortunately (unluckily) could not affect the policies of the British Parliament in London which later granted independence to Burma in 1947, two years before Orwell's death. No doubt he was ahead of his times in his thought and behaviour.

**Q. 2.** Why was the writer expected to kill the mad elephant ?

(OR) Why did Orwell shoot the elephant against his will. Why did he feel that he had to kill it. (Mul. 85)

**Ans.** Orwell shot the mad elephant against his will. In fact the Burmese people around wanted him to kill it. They expected this of him because he was part of the white administrative machine.

*First of all*, the Burmans knew that Orwell was an English police officer. He was a 'white' officer taking part in the rule over Burma by the British. They thought no one except him should kill the elephant. He was in a position to do this. It was his job to do such things. He was a "sahib", and he had to act like a "sahib".

*Secondly*, the Burmese crowd thought it could have good fun if Orwell killed the elephant. The people wanted to see a white man act before them. He had a rifle in his hand, and now was the time to see him in action. They expected him to do all he could to please them in that dangerous situation.

*Thirdly*, the Burmese people expected Orwell to shoot the elephant without any fear. They wanted to see him to go close to the animal

to kill it. Perhaps they thought that Englishmen were very brave and fearless. It was this idea about their rulers that made them think that Orwell would surely kill the animal. The world of the whites to them was superior, magnificent, grand.

So Orwell decided to kill the elephant. He knew that if he did not do so the people would laugh at him.

Q. 3. What do you learn of British rule over Burma after your reading of *Shooting on Elephant* ?

(Or) Talking about the white man, the writer says : "He wears a mask, and his face grows to fit it". What does it mean ?

**(OR) Write a Critical Summary or Appreciation.** **(P. U. 87)**

**Ans.** The British rule over Burma was of no use. It was oppressive (cruel and unjust) for the Burmans and also painful to the British rulers. The British were forced to wear a mask to pretend (to make a show) that they were really able and brave. They tried to hide all their fears and weaknesses from the people.

Orwell did not want to shoot the animal. He knew that it was a working animal and was afraid its owner might be angry with him if he killed it. He was also afraid that if the elephant killed him, the Burmans would make fun of him. But he hid all these feelings and showed to others that he had no fears at all and that he was going to kill the elephant soon.

The white man's life in the East was a long effort to appear (look) impressive to the people he ruled. He went on trying to show that he was better than the people, superior (better) in power of the body and in all qualities of character. This was only an empty show. The fact was that Englishmen like Orwell had all the weaknesses the Burmans might be having. Orwell himself was trying "to avoid looking a fool" by killing the elephant. He was trying to do this just to impress others and to look brave.

The British rule over Burma and other Eastern countries like India was a fraud. The rulers were trying to befool the Burmans in many ways. They tortured (pained and troubled) the people and kept them backward. They showed all the time that they were a superior race, and had a right to rule. That is why police officers like Orwell tried to *make a show* of their physical power and courage before the people. The essay sets forth the 'appearance and reality", of British rule quite effectively (or convincingly).

The British ruling class was not blind to the social situation in Burma and other colonies as the thoughts and behaviour of Orwell indicated (showed). But it was interested more in exercising its powers as rulers than in improving the lot (condition) of the common people.

## 5. HUNZA VALLEY (*By Donald King*)

I. **Introduction**—Donald King, a tourist and mountaineer, visited the former Hunza state. He describes his experience of visiting Hunza in detail. He writes about his long journeys through the Hunza Valley. He decribes the natural scenes and the people he saw and met. He also talks about the customs (old ways) and social habits and pastimes (hobbies) of the people of the valley.

Hunza was a state with a ruler before 1976. In this year the Central Pakistan Government merged (combined) it with the Gilgit agency. Now the old state, together with the Gilgit agency, is called the Gilgit district.

II. SUMMARY. **Brief Account (Description) of Donald King's Long Journey through the Hunza Valley. (*a*) Journey startad at Gilgit—towards Nomal.** King started his journey through the Hunza Valley at Gilgit which ts surrounded by the high mountains of the north-western Himalayas. There the owners of donkeys quarrelled over the loads they wanted to carry and over the big wounds (injuries) found under the saddles (leather seats) of the small horses. This delayed the departure of King and other travellers along the narrow path (track).

The first stage of King's journey was along the sandy grounds around the passage between the mountains to the village of Nomal.

The mountains around were rough and there was no vegetation (greenery) on them. So the sun made them very hot, and made them shine brightly to the trouble of the eyes. There was no shade. The travellers had to go to the river to drink water.

**Entrance into Nomal.** King's journey during the day ended at the village of Nomal. It is pleasant to stay in the village with the wheat and rice fields around. The nullah Noltar Gah is famous for wild goats for hunting. The chowkidar at the Dak Bungalow made efforts to get chickens, eggs and other things for King and party. At night they set up a tent to stay in.

(*b*) **From Nomal to Chalt.** King's sixteen miles' journey from Nomal to Chalt was difficult as it was over barren (not producing food) and desolate land (where no one lived). The sight of the surrounding mountains was very dull and boring. The writer and party saw merchants taking fruits to the Gilgit Bazar or returning from there on donkeys. Coolies were bringing large blocks of ice down from mountain tops.

The writer saw a swing-bridge across the river to the small village of Garesh. This bridge was made of ropes and branches of trees.

There are cultivated (farmed) lands around Chalt village. One can see the tall and beautiful Rakaposhi mountain top from here.

This grand snow-covered mountain top looks very beautiful during the remaining (rest of the) journey to Hunza.

The villages around have very many fruit trees which give a lot of fruit in the fruit-season. Extra apricots are dried and stored for winter. The people make a special wine from grapes.

The whole valley in which Chalt lies is full of green fields. One can see the beautiful snowy mountain tops as one comes close to Chaprot village. One can also see glaciers (big masses of ice) slipping down the mountain tops (peaks).

(*c*) **Chalt to Maiun.** It was much cooler as the writer went up beyond Chalt. He felt refreshed as the track (path) passed through fruit trees and other trees on both sides. At Maiun he felt very pleased to see the snow-covered mountain-tops around. Huge glaciers extended (stretched) from the mountain-tops to the nullahs. Under the glaciers were streams of water falling over rocks like water-falls. At some places were artificial (man-made) channels connecting the streams to the fields in the valley for irrigation (supplying water by means of rivers or water-channels).

(*d*) **Arrival at Hasanabad**. The difficult journey continued until King and party arrived at Hasanabad. They were delighted to see the grand scene in the fertile valley (which produced much food). The capital of the old State of Hunza is in this valley. There were beautiful fruit trees on the slopes (rising or falling ground) of the valleys. Behind the valleys were the tall Karakoram and Rakaposhi mountains. The villagers and small boys gather there to welcome Europeans or "Sahibs" like King. It is like an ancient (olden) world of peace (quiet) and goodwill (good feelings for others) and great natural beauty.

(*e*) **Journey North of Hunza.** North of Hunza there is an old trade route, a narrow path through the Karakoram mountains. It is possible to cross the streams of water on the way in the early morning or late evening. During the day the mountain snow melts into streams and fills them so much that it is impossible to cross them. Beautiful scenes lie behind tall rocks.

**At Sarat.** The writer spent the first night out from Hunza at Sarat. A large number of people there were suffering from malaria.

**Beyond Sarat to Pasu**. Beyond Sarat there are narrow dangerous tracks around the high mountains. The tracks are dangerous as they are built on wood pushed into the rocks or made on high rocks. The writer's party lost a horse (which was used for carrying loads) near Gulmit as it fell into the river.

As King came closer to Pasu he reached the desert of the valley. Some miles ahead were the Karun Pir and Hindu Kush mountains which are boundaries between Azad Kashmir, Russia and China.

**Pasu to the End of the Upward Journey.** King left Pasu in the morning along a narrow track. The party went up a big rock, several hundred feet high. Big stones fell down into the valley as they went over them The summer sun was shining brightly, and it was very hot. There were grand snow-covered mountains and glaciers around. Beautiful trees, plants and flowers added to the beauty of the scene. There was the Batura Glacier, the fourth largest mountain glacier in the world.

The writer and party felt very much tired in the evening, especially by the lack of oxygen (less than it was needed) at such a great height. At night they stayed in a hut. The servants gathered ice from the rock to heat it for making tea. There were wild animals around for hunting.

The night beyond Pasu was cold and refreshing. However, King felt difficulty in breathing because of lack of oxygen. He was also disturbed by dampness (slight wetness) and earth smell and by fleas (insects that live on blood).

The writer and party went around Pasu Glacier into the valley. There was constant danger from stones falling from the mountains out of the melting ice. They walked with difficulty across Pasu Glacier. The borders of the Glacier were dirty, but near the centre the ice was quite clear with a yellowish blue colour.

The writer and party stayed near the Glacier Pasu Gah, and slept. The noises of the cracking ice in the glacier and of the stones falling near their camp disturbed them.

After all this long upward journey King and party began their downward journey.

## IMPORTANT QUESTIONS AND ANSWERS

**Note** : *For this essay, the following questions and answers should be read carefully, being more helpful than the Summary.*

**Q. 1.** Describe the life of the Hunza people, their activities and the conditions of living in the valley. .

**Ans.** All the people in the Hunza valley live in villages. Even the c pital of the old state is made up of villages, with a population of only a few thousand. The villages lie along the Hunza river.

It is a mountainous area, very cold in winter and dry and hot in summer. The valleys are covered with snow in the winter months. The villagers then are forced to rest in their small stone and mud houses. There they make their winter clothes and look after farm animals.

In summer when it is hot and dry the snow in the valleys melts and the water fills the rivers. The villagers irrigate (provide water to) their fields and work hard to grow their crops and to gather fodder (dried food for animals) and firewood for the next winter.

The villages are full of fruit trees which give plenty of fruit. Different fruits are available (can be got) in big quantities when it is the season. The villagers keep dried fruits for winter.

The Hunza Valley at the peaks of about 7,000 feet is cooler. It is surrounded by snowy mountain-tops (peaks) and beautiful trees. Huge glaciers (huge masses of ice) hang down from the mountains. Under these glaciers are streams (of water). The villagers have built small aqueducts (high artificial channels for supplying water) at some places to take water from the streams to their fields. Thus they have enough water for irrigation. Most of them are farmers and both men and women work together in their small fields. The children graze the animals on the common grassy lands. They live in small mud or stone houses.

The traditional (old and historical) game of the Hunza people is polo. Each village has a long and narrow piece of land for the polo ground. The villagers play it riding their ponies (small horses). At polo matches bands play music and the villagers watch the game with great interest.

The people of the Hunza valley are Muslims, of the Mulai sect (religious group).

Their main profession is farming. Some of the people earn through gold-washing (getting gold from sand by washing it) but this is not thought to be an honourable profession. Trade is also the profession of some. The women do fine embroidery work (decorative needlework), but not to earn money.

There are old-fashioned flour-mills which work with the water-pressure of fast-moving rivers The rivers can be used for producing power (electricity) on a large scale.

Life in the Hunza valley is no doubt difficult. The people have to work hard for their living as explained above. They do not enjoy many facilities of modern life. Yet they enjoy living in natural surroundings and in the open, fresh air. They grow their own food and eat as much fruit as they like. They are usually (generally) very healthy and strong. For all this they need to develop themselves on modern lines.

Q. 2. What do you learn of the ideas (outlook or attitude) and life of the people of the Hunza Valley after reading *Hunza Valley* ?

**Ans.** Donald King found the people of the Hunza Valley to be traditional (lovers of old ways). They like their old ways of living and are perhaps not very ready to change them. They seem (appear) to think that what they have is the best and may not be changed. They do not try to see things as they really are. The writer started his journey at Gilgit along the Hunza river valley. The people there thought the water of the Hunza river to be "very good". They

thought that it was fine and superior. The fact is that it has a lot of sand and mud which is bad for the health. This is one small example of how the people do not see the facts clearly.

The valley people have maintained (continued to have) their ancient sports. They play them with interest, and perhaps do not think of playing new games in their place. Their traditional sport is polo, and they still play it riding their ponies (small horses). They play it the same way as they used to play it in olden times. At polo matches they have bands playing music as the game continues.

The valley people are religious and have full faith in God.

The main profession of the people is farming. Although some people do gold-washing to earn money this profession is not liked. This shows how the people have the same ideas about their professions as they used to have earlier. They are not ready to change their pattern of life.

The people happily graze their farm animals in open fields. They go out in search of firewood as their forefathers (or ancestors) used to do.

The women do fine embroidery work, but not to earn money.

The valley people live an agricultural kind of life in the villages. They have enough to eat in the form of fruits and foodgrains. They are happy with the kind of life they live. They do not have most of the facilities of modern life, and they are not unhappy about this. Only at Sarat out from Hunza did the writer find ill people (suffering from malaria).

The people of the Hunza Valley live close to natural scenes. They live a natural kind of life and feel satisfied. This satisfaction is a great blessing (God's favour) for them. No doubt they do not enjoy most of the material comforts of modern life. They are, however, mostly satisfied at heart (free from the competitions and contests for worldly progress at the cost of health and inner happiness. This is the secret of their excellent health and long life-spans (periods of their lives).

Q. 3. Describe the difficulties that Donald King faced during his long upward journey through and above the Hunza Valley.

**Ans.** King started his upward journey at Gilgit. The first difficulty that he faced at the start was the delay in his departure because of the quarrel between the owners of donkeys over the loads they wanted to carry and over the wounds found under the saddles (leather seats for riders) of the small horses.

The journey began along the sandy grounds in the mountain passage to the village of Nomal. The mountains around were rough

without any vegetation. So the sun made them very hot, and also made them shine brightly. The bright light troubled the eyes. The travellers had to go to the river to drink water.

King's journey from Nomal to Chalt was long and difficult. It was over barren (not producing food) and desolate land (where no one lived). Even the sight (or scenery) of the surrounding mountains was dull and boring.

The journey after Nomal, up to Hasanabad in the old Hunza state, was not so difficult or troublesome. It was rather pleasant.

The journey north of Hunza was again quite troublesome. It was a long and old narrow trade route through the Karakoram mountains. It was not possible to cross the streams on the way at any time except in the early morning or in the late evening. During the day the streams could not be crossed as in the heat they were too full with water.

Beyond Sarat there were narrow dangerous tracks around the high mountains. It was dangerous to travel along them as they were built on wood pushed into the rocks or made on high rocks. The writer's party lost a horse near Gulmit as it fell into the river.

The last part of the writer's journey from Pasu upwards was also full of difficulties. King and party left Pasu in the morning along a narrow track. They went up a big rock several hundred feet high. Stones fell into the valley as they walked over them.

There was lack of oxygen in the air (less than it was needed) as the writer and party were at a great height. So they were feeling much tired. As they continued the journey, they felt difficulty in breathing. They stayed in a goatherder's hut (of the person who looks after goats). At night they were disturbed by dampness (wetness) and earth smell and by fleas (small wingless insects that live on the blood of human beings and animals).

The writer and party went around Pasu Glacier into the valley. There was constant danger from stones falling from the mountains out of the melting ice. They slept at night near the glacier (huge mass of ice) Pasu Gah. The noises of the cracking ice in the glacier and of the stones falling near their camp disturbed them.

These were the troubles that the writer and party experienced (had to face) during their upward journey.

Q. 4. Describe the natural beauty of the Hunza Valley after your reading of the essay by Donald King.

**Ans.** The Hunza Valley is famous for its natural beauty. Donald King observed the beauty of the valley in its different forms during his long journey through it. He started his upward journey at Gilgit. Gilgit is surrounded by high impressive mountains of the

north-west Himalayas. High and grand mountains can be seen from almost all places along the route of the writer's journey. Wherever snow covers the tops (peaks) of the mountains, they look more beautiful. A mountain covered with snow is a most beautiful sight. For example, there is the high and beautiful Rakaposhi mountain top. This grand snow-covered mountain top can be seen during the journey from Chalt village to Hunza.

The green fields in the Hunza river valley are very beautiful to look at. The wheat and rice fields are part of the natural scenes. One can also see beautiful fruit trees in the villages of the valley. Different fruits hanging by these trees add to the beauty of the scenes. Then there are green grassy grounds where farm animals graze (eat the grass). Surrounded by mountains with snowy peaks (tops) these grounds look really lovely.

Beyond Chalt one feels the beauty of Nature all the more as the track (path) passes through fruit trees and poplars. The snow-covered mountain tops lie behind other lower mountain heights covered with thick pine forests. Then there are slopes (parts of rising or falling ground) where green cultivated (farmed) fields can be seen. Before these fields are tall rocks from which the river flows out. All this is extremely beautiful.

Around the capital of the old Hunza state can be seen colourful fields and tall fruit trees on the slopes.

As travellers move north of Hunza, they find it difficult to cross the streams flowing all around. Yet the streams must add to the natural beauty of the valley.

The glaciers (huge masses of ice), like the great Batura Glacier at the highest points, look very grand and beautiful. The big masses of snow slipping down from these glaciers along the rocks making loud noises must make us feel the grandeur (glory) of Nature.

Parts of the glaciers where the ice is clear are pale blue in colour. The cracks and open spaces in the glaciers shine beautifully in the sun. Clear streams fall down into the openings to join the larger streams which flow under the ice making noise.

Travellers are much impressed by the beauty of the Hunza Valley. Donald King makes us feel as if we are also travellers on a trip to Hunza. We joyfully feel and "see" the beauties of the mountains and valleys with the writer. Not visiting Hunza amounts to depriving ourselves of (preventing from having) the paradisiacal pleasures offered by the glorious land.

## 5. THE MUSLIM COMMUNITY (*By Allama Muhammad Iqbal* 1887-1938)

1. **Introduction**—The Muslim Community (ملت اسلامیہ) is part of a lecture given by Allama Iqbal. In this lecture Iqbal explains the basic principles of Islamic nationality (قومیت). He also explains the difference

between the Muslim community (all Muslim people) and other communities. Further he talks about Islamic culture and the Muslim type of character.

The ideas explained in this lecture are in fact the basis of the demand for a separate or independent country for the Indian Muslims.

II. **SUMMARY—(A) The Islamic Conception (idea) of Nationality—"Islam Abhors (hates) all Material Limitations (Checks)".** The basic difference between the Muslim community and other communities lies in the Islamic conception (idea) of nationality.

Iqbal means to say that the basis of western conception of nationality is the unity of language or country or economic interests. It means that the people get united as a nation when they have the same language or the same country or the same economic problems and aims.

Nationality in the west is limited to space, to the area of a particular territory. It is limited to worldly existence (life).

Islam is concerned with (is about, applies to) this world as well as above it and all space. It is limitless in its scope (range).

In Islam the idea or conception of nationality is very wide. It is not based on the sameness of language or country or economic interests of the people. The Muslim people are members of the society established by the Holy Prophet (may peace be upon him). The Muslim nation is in fact not limited by language, country or economic interests. The Muslim people may have any language, they may live in any country and may have any economic activities, they are members of the Muslim nation. They all are members of the same nation because they have the same ideas about the universe (philosophy of the universe). They have the same historical traditions (old ideas and beliefs) of religion.

Thus the Muslim nation is free from material or worldly limitations. Islamic nationality is based on a philosophic idea. This idea is expressed in the form of persons united as a nation, not one particular people but all Muslim people everywhere.

**(B) Religion and Rationalism (treating reason as the best authority)—the meaning of Islam in this connection.**—Religion covers or includes all that we have in life, in the universe. Its history shows all that has been happening in the universe, all its growth and progress.

It can be asked if the philosophical and religious (metaphysical الہیات) basis of the Muslim community is not unsafe before the progress of modern knowledge. Modern knowledge is based on methods of rationalism (use of reason and criticism). Iqbal tells how we can make our religious basis secure (safe) before the progress of modern knowledge.

Modern men of knowledge are making use of reason and critcism to understand everything. They are also trying to understand religion with their help. So Muslims should gain worldly knowledge, of reason too, to meet the demands of modern knowledge and to explain their religion.

Renan, a French philosopher, wrongly thought that Islam was going to lose its position to guide the world morally and intellectually (through ideas). He perhaps thought that Islam did not have anything to do with reason.

Modern nation-States are not based on religion or spiritual principles. So rationalism cannot affect them. Rationalism is the enemy of religion or spirit (soul), which is the basis of our communal or social life.

Our *ummat* or Muslim Community is based on religious ideas. Rationalism or rational analysis (effort to understand through reason) tries to destroy this basis. It wants to harm the combination of different social groups in Islam.

We can answer the arguments (or ideas) of those who use reason (mind) against religion through *reason*. But for us it is completely useless to change religion into a system of theoretical knowledge (of principles). Our common faith or religion has national importance. It has made the Indian Muslims into a nation. It does not have much intellectual importance in the political situation (conditions). The aim of religion is not thinking about life. Its aim is to build up a regular social system for the improvement (betterment) of life.

Religion is a philosophic system about spiritual matters. It presents to our minds a new universe and a new type of character. It also has a particular national meaning. Our social life is connected with our understanding of Islamic principles. Islam tells us what we should do in this world. It also tells us about our life in the other world. It covers all our existence (life here and in the hereafter, the other world).

(C) **The Uniformity (sameness) of Islamic Culture.** Our social life depends on the unity or sameness of our religious faith or belief. This religious belief is made more meaningful by the uniformity of Islamic culture.

To take part in the life of the community (the people as a whole) the mind of the individual (person) must pass through a complete change. It must understand the needs and importance of general life of all the community, its common problems and troubles.

The Muslim community is above all racial or ethnological (نسلیاتی) differences. It includes all races (نسلیں) and peoples (nations). Therefore, Islamic culture is universal (applicable to the whole world).

The growth and development of Islamic culture does not depend on the ideas and work of any one particular people or nation. Islamic culture develops as different peoples and groups add to its treasure in their own ways. Islam is for the whole world, and so it covers all cultures only if they do not go against its basic principles.

Basically the Muslim civilization is the result of the mixture of Semitic (of the races speaking Hebrew عبرانی , Arabic, Ethiopic, etc.) and Aryan ideas. It got its softness, politeness and beauty from Aryan culture. It got its excellence from Semitic culture. The Muslims conquered Persia in the 7th century A.D. and learnt a lot from Persian culture. The Muslims also gave a lot to Persian culture. Without the help of Persian culture Islamic culture would have been without variety and diversity. It would have been "one-sided" or of one kind.

Thus Islamic culture, as it is today, is the result of the combination of different cultures under the influence of Islam. The basic principles of Islam shaped different cultures into a universal Islamic culture. Islam has the capacity of absorbing (ability to absorb or adapt) new cultures and ways of life.

The individual in the Islamic community must absorb Islamic culture. He must have a firm belief in his religious principles. The members of the Islamic community should have common standards of thinking and behaviour by understanding and accepting the culture of Islam.

The aim of understanding and absorbing the culture of Islam is to give common standards of thinking and behaviour to the people. Then all the Muslim nation will get unified and will have common aims and ideals (aims).

**(D) Qualities (characteristics) of the Muslim Type of Character.** Iqbal describes briefly what type of man was admired in different societies as they developed with the passage of time. Then he describes the Muslim type of character.

Iqbal says that in a very ancient (olden) society the struggle for existence (effort to exist or continue) was great. Those who took part in this struggle made use of their physical powers. The brave man who showed bodily power was liked. When society developed and the struggle for good living became less, the place of the brave type of man was taken by the social, jovial (friendly) kind of person. This

persyn was liberal and generous (helpful and kind). With time the third type of person, serious and having self-control, took the place of the social, jovial type.

In Muslim history the Moghul ruler Babar combined in him the brave and social types of Muslim character. He was a brave and wise ruler, and he did much for his Indian society.

The Moghul King Aurangzeb Alamgir gave signs of the third type, the serious and thoughtful type. He was a deeply religious and scholarly (very learned) king. His character is ideal (perfect) for Muslims. The aim of our education should be to develop (promote) this type of character. Iqbal is, thus, in favour of a religious and moral kind of education.

It should be our aim to produce a type of character which accepts all that is good in the other types of character (the brave type of man and the social, jovial type). But it should reject all that is against its good traditions (old ways and beliefs).

Iqbal wants the Muslim type of character to be morally and religiously strong. The person with this character can learn and accept all that is good and useful. But it should not let anything affect its basic principles.

The Muslim type of character should maintain (keep up) all the good qualities got from tradition, from the past. It should accept outside qualities slowly and without losing any of its basic qualities.

## III. MAIN POINTS

1. In Islam the conception (idea) of nationality is very wide (comperhensive). It is not based on the sameness of language or country or economic interests. The Muslim people may have any language or country or economic interests, they are members of the Muslim nation.

2. The basis of western conception of nationality is the unity of language or country or economic interests.

3. The Muslim nation is free from material and worldly limitations or checks. Islamic nationality is based on an idea expressed in the form of Muslim people anywhere in the world.

4. Modern men of knowledge are making use of reason (mental power) and criticism to understand everything. Muslims should gain worldly knowledge, of reason, to explain their religion and to meet the demands of modern knowledge.

5. Modern nation-States are not based on religious or spiritual principles. So rationalism (use of reason) cannot affect them. Our

*ummat* or Muslim community is based on religious ideas. Rationalism or rational analysis (mental examination) wants to destroy this basis. It wants to harm the unity of the different social groups in Islam.

6. We can answer the arguments of those who use reason against religion through *reason.* But we should not change religion into a system of theoretical knowledge. Its aim is to build up a system for the improvement of life.

7. Islam tells us what we should do in this world. It tells us about our life in the other world. It covers all our existence (life here and in the hereafter). It presents to us a new universe (or world) and a new type of character.

8. The Muslim community is above all racial or ethnological (نسلیاتی) differences. It includes all the races and peoples. So Islamic culture is universal. It develops as different peoples (races, nations, etc.) and groups add to its treasure (of knowledge, ideas, etc.) It covers all cultures only if they do not go against its principles.

9. The Muslim civilization is the result of the mixture of Semitic (of the races speaking Hebrew عبرانی , Arabic, etc.) and Aryan ideas. It got its politeness (or softness and sweetness) and beauty from Aryan and its excellence from Semitic culture. Persian culture gave it variety and diversity. Thus Islamic culture is the result of the combination of different cultures.

10. The aim of understanding and absorbing the culture of Islam is to give common standards of thinking and behaviour and common aims to the people.

11. In ancient (olden) society the struggle for existence was great. Those taking part in this struggle used their physical power. The brave man showing physical power was liked. When society developed and the struggle became less, the second type, the social, jovial type was liked. With time the third type, serious and having self-control, took the place of the second type.

12. In Muslim history the Moghul ruler Babar combined in him the brave and social types of Muslim character. The Moghul king Aurangzeb Alamgir showed the qualities of the third type, serious and having self-control, serious and thoughtful. He was deeply religious and scholarly (learned). His character is ideal (perfect) for Muslims. The aim of our education should be to develop this kind of character.

13. It should be our aim to produce a type of character which

accepts all that is good in the other types of character (the brave type of man and the social, jovial type).

14. The Muslim type of character should accept all the good qualities outside its traditions slowly and without losing any of its basic qualities.

## IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** What is the Islamic conception of nationality according to Iqbal ?

(OR) What does Iqbal suggest when he says that "Islam abhors (hates) all material limitation"?

**Ans.** Please read Part (A) of the **Summary.**

**Q. 2.** What does Iqbal say about religion and rationalism (treating reason or the mind as the last authority) ? What is the meaning of Islam in this connection ?

(OR) How, according to Iqbal, can we make our religious basis secure (safe) before the progress of modern knowledge ?

**Ans.** Please read Part (B) of the **Summary.**

**Q. 3.** What is the true basis of the uniformity (sameness) of Islamic culture ?

(OR) What does Iqbal say about Islamic culture and the individual in the Muslim community ?

**Ans.** Please read Part (C) of the **Summary.**

**Q. 4.** Discuss the qualities (characteristics) of the Muslim type of character.

(OR) What are the three types of character illustrated by Muslim history. Explain the Muslim type of character in this context.

**Ans.** Please read Part (D) of the **Summary.**

**Q. 5.** Write a shorte note on the universal massage of Islam.

**Ans.** Islam is concerned with this world and also above it and with all space. It is limitless in its scope (range). It deals with our world and the world after death (the other world). It is a universal religion, for all countries and for all the people of the world.

Islam's message is for all the people to enter the *ummat* and become part of the great society established by the Holy Prophet. In Islam the idea or conception of nationality is very wide (comprehensive). It is not based on the sameness of language or country or economic interests of the people.

The Muslims may have any language, they may live in any country and may have any economic activities, they are members of the Muslim nation. They all are members of the same nation because they have the same ideas about the universe. They have the same historical traditions of (old ideas and beliefs about) religion.

The western conception (idea) of nationality is the unity of language or country or of economic interests. The people having the same language or the same country or the same economic interests make up (constitute) the nation. The people, according to western thinkers, get united as a nation when they have the same language or the same country or the same economic problems and aims. Nationality in the west is limited to space, to the area of a particular territory.

In Islam, on the other hand, the people having the Muslim faith (religion) form (make) one nation. They only have to accept God as the creater (maker) of the universe and Muhammad as the last Prophet (peace be upon him) and the Holy Quran as the last, final book of God for the guidance of all human beings. Then they become members of the Muslim *Ummat* wherever they may be.

Islam is for this world as well as above it and above all space. It is limitless in its scope (range). It tells us how to live a good life in this world and how to prepare for a happy life in the other world.

Thus Islam is a universal religion and is equally good for everyone who accepts it. It seeks (or aims) to establish a world society of Muslim brothers.

## 6. WORK (*By Bertrand Russell* 1872-1978)

**Introduction**—Here Russell, as a social philosopher, discusses different kinds of work, the aims and ways of doing it and the results of doing it. He discusses the connection between work and happiness and work and unhappiness. He describes destructive and constructive work. Thus he talks about different aspects (facets) of work.

**II. SUMMARY. (A) Work, even if Uninteresting is Useful. The Dullest Work is Less Troublesome than Idleness.** Russell says that work is not painful or troublesome if it is not too much. The dullest or least interesting work for most people is less troublesome than idleness. It is better to do some kind of work than be idle.

Most people do the work that is not interesting. However, they find it useful to do. First of all, they remain (keep) busy while doing it and do not have to decide what to do. It is very difficult to decide what work to do in order to pass one's time.

It is not easy to spend one's leisure (free time) in an intelligent way. Even rich people find it boring when they are not busy with work. They may try to pass time through different enjoyable activities

like hunting and flying. But the special joy or thrill (excitement, joyful emotional experience) they get through them is limited, especially after one's youth. So wise rich men as well as poor people go on working hard to keep themselves busy.

**Main Advantages of Work.** Through work people avoid boredom. The boredom that a person feels without work is more troublesome than the trouble that uninteresting work can give.

Work makes holidays more enjoyable when they come. Whatever work we may be doing, interesting or uninteresting, it makes us desire rest and enjoyment. If we do not work at all, we cannot feel the difference between work and rest. There is no rest without work and effort.

Further, most work, paid and unpaid, gives us chances to succeed well in life and to have high aims. We usually think that that work is more successful which brings more income. More work with more income brings us more comforts.

In the best kind of work we cannot use the standard of income to know about the success of the worker. For example, in the case of artists their art cannot always be measured through their income.

However dull or uninteresting work may be, it is all right when a person can build up his reputation through it. He does it with effort when he knows he can become famous through it.

Those men and women who work outside the home feel satisfied and happy. They become well-known or prominent (famous) for their work. They feel that their work is useful for them.

In work there is the satisfaction of killing or passing time. Work also gives us hopes of succeeeding and doing something important. When we work we feel happy and satisfied. Idleness brings unhappiness and dissatisfaction.

**(B) The Chief Elements (basic parts) that Make Work Interesting : the Exercise of Skill (special ability) and Construction.** Two main elements make work interesting : (1) The use of one's skill or special ability in doing it—exercise of skill. (2) Construction—making something, improving something (making it better).

A person who has some unusual skill (special ability) of doing something wants to make it better. He enjoys using it until he cannot improve it further.

A lot of work gives the same joy that is got from games of skill or games which need the use of special ability to do something. For example, the work of a lawyer or a politician is delightful (pleasing) like that of a player of bridge (a game of cards). This work, like this game, is based on competition and the use of skill.

When we compete with (try to do better than) others, we try to do our work better. When the element of competition is not there, we enjoy doing things in which we show great skill.

Apart from the use of skill there is another important source or basis of happiness. This is the element of constructiveness—ability to construct or make something. In some work a thing is made which becomes a monument (something that makes others remember the maker). The making of such a thing gives a lot of pleasure and satisfaction.

The satisfaction one gets from starting a new business or project (scheme) is great. Only men of uncommon ability can start a new, difficult project or work. When a person finishes doing something great, he gets unusual joy.

The work of construction, as compared with the work of destruction, brings true satisfaction and joy. The work of those statesmen (able political leaders) who change disorder (confusion) into order and bring peace to society is of the highest kind. Great artists get a lot of joy from their work in the same way.

**(C) The Commonest Cause of Unhappiness among Intellectuals (people of deep knowledge and understanding).** A very common cause of unhappiness among intellectuals is their inability to use their talents (natural powers) independently. They have to serve rich companies controlled by uncultured people. These uncultured people make these intellectuals produce harmful and useless pieces of art or writing.

Most journalists (those writing for and managing newspapers) in England or America do not accept the policies of the newspapers they work for. There are journalists who use their writing skill (special ability of writing) to earn money and to write uselessly against their own thinking. They have to do this because they depend on the money given them by newspapers. This causes a lot of unhappiness among them.

Work done against a person's thinking (ideas) and only for money makes him doubt and dislike everything around. It makes him cynical (doubting or looking at everything negatively). He cannot have sincere and full satisfaction from anything.

Without right feeling and without having respect for oneself a person cannot have real happiness. He cannot have any self-respect if he does work of which he is ashamed or which he does not like.

Russell says that he cannot speak against those men who work for money and against their own thinking because they are too poor and will starve (die of hunger) if they do not do so. But when a person can work better and has some money to live on he should do work which helps him to use his creative or original capacities (or special abilities) independently.

## III. MAIN POINTS

1. The dullest or least interesting work is less troublesome than idleness. It is better to do some kind of work than to be idle.

2. Most people do work which is not interesting. They find it useful to do. They remain *busy* while doing it and do not have to decide what to do.

3. It is not easy to spend one's leisure (free time) in an intelligent way. Even rich people find it boring when they are not busy with work. Even enjoyable activities like hunting and flying cannot help them all the time. So they like to work to avoid boredom.

4. Work makes holidays more enjoyable when they come. If we do not work at all, we cannot feel the difference between work and rest.

5. More work with more income brings us more comfort.

6. Most work, paid and unpaid, gives us chances to succeed and to have high aims. Even when work is uninteresting or dull we may be able to become famous through it.

7. In the best kind of work we cannot use the standard of income to know about the success of the worker. An example of such work is the production of works of art.

8. Those men and women who work outside the home feel satisfied and happy.

9. Two main elements that make work interesting are : (*i*) the use of one's skill or special ability in doing something. (*ii*) Construction – making something or improving something.

10. A lot of work gives the same joy that is got from games of skill or games which need the use of special ability to do something— for example, the work of a lawyer or a politician. This work is based on competition and the use of skill.

11. When the element of competition is not there we enjoy doing things in which we show great skill.

12. Ability to construct or make something is another source of (cause of) happiness. In some work a thing is made which becomes a monument (is of lasting value). This gives pleasure and satisfaction to the maker.

13. The satisfaction one gets from starting a new business or project (scheme) is great.

14. The work of construction, as compared with the work of distruction, brings true joy and satisfaction.

## IV. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. For what reasons does Russell find work, even if uninteresting, useful ?

(OR) Describe the main advantages of work.

(OR) How, after Russell, can you say that even the dullest work is less troublesome or less boring than idleness ?

Ans. Please read Part (A) of the **Summary**.

Q. 2. How do "exercise of skill" and "construction" make work interesting ?

(OR) What, according to Bertrand Russell, are the chief elements (basic parts) that make work interesting ?

Ans. Please read Part (B) of the **Summary**.

Q. 3. What is the commonest cause of unhappiness among intellectuals (men of knowledge and understanding) ? Explain.

Ans. Please read Part (C) of the **Summary**:

Q. 4. Discuss critically Bertrand Russell's views as expressed in "Work".

(OR) Write a **Critical Summary** of "Work" by Bertrand Russell.

Ans. Russell rightly says that the least interesting or the dullest kind of work is less troublesome than idleness. Permanent idleness is like a disease without cure. An ill person wants to get out of bed to work. So an idle person likes to be active with some kind of work. It is extremely difficult to pass time without work.

Games and hobbies cannot be perfect substitutes (replacements) for work. Games and other enjoyable activities are good for some time, but not as good as work which means regular activity.

Work gives value and importance to rest. Just as we like to eat and drink after hard work we like to take rest and enjoy comfort after it. It is not possible to take real rest without work and activity.

In fact regular kind of work with definite aims shows how much different we are from animals. It is the use of our brains and thinking that makes us work at regular hours with definite aims before us.

Russell has spoken of one's skill or special ability in doing one's work successfully. He has also talked of one's constructive efforts in work. A person enjoys using skill in work to do something better than others.

Russell has spoken of positive constructive work and also of negative, destructive work. He has compared the two and reached the conclusion (result) that destruction of an old thing is necessary

before a new thing in its place can be constructed. But it is very bad to destroy without having definite plans of construction. Thus, Russell discusses the different aspects (facets) of contructive and destructive work philosphically.

Russell rightly says that the commonest cause of unhappiness among intellectuals is their inability to use their talents (special abilities) independently. Many of them have to work and write and create (make something new or original) for rich companies and uncultured men. It is so because intellectuals, like journalists, do not have enough money to be able to work as they like. Russell does not give any solutions (answers) to the problems of intellectuals in this connection One of the solutions can be help of the government to deserving and able journalists, writers and artists. But there is also the danger that the government can force intellectuals to write and work for its purposes in return for its help. The real solution is to make society conscious of (make it know and feel) high standards of art and literature so that it may judge the work of intellectuals correctly.

It should also be made clear to all that all kind of work is good and noble if it is for good purposes and for the good of society. Manual work (work done with one's hands) as well as intellectual (mental) work is necessary for the progress and continuity of society.

## 7. SELECTED SNOBBERIES (*By Aldous Huxley* 1894-1963)

**Snob**—one who makes a show of something one has as a mark of distinction; one who pays too much attention to social position or wealth. **Snobbish** *(adj.)* that which suits a snob. **Snobbery**—an act of showing off one's mark of distinction in some way.

**The title of the Essay** means some snobberies in society, which the writer has chosen to criticize the snobs. Through a discussion of these snobberies he wants to make clear the harm they do to society.

I. **Introduction**—In the present essay Huxley, a social critic, discusses some common snobberies (activities making a show of position or wealth in society. He tries to make fun of the snobs (those who make a show of position or wealth) who mislead and harm society Some of the snobberies he discusses are disease-snobbery, modernity-snobbery and art-snobbery. He tries to show how society is in trouble because of the activities of snobs.

II. SUMMARY. **(A) Snobberies discussed by Huxley in the Essay**. Huxley says that all men are snobs in some ways. People want to impress others through something they have in a prominent (clear) way.

(*i*) **Disease Snobbery**. Even disease has become a snobbery these days. Disease snobbery has become quite common.

Those diseases which can impress others and are not very dangerous become marks of distinction (signs of special status). When rich persons also have these diseases people try to impress others through them.

Huxley gives examples of such disease-snobs. He has met young consumption or T.B. snobs who show they are going to die like the poet Keats or the painter Marie Bashkirtseff. So these young people who are disease-snobs try to show that they are romantic or imaginative (having strong power of thinking) like Keats and Bashkirtseff.

The end of life of those suffering from T.B. is not at all impressive or romantic. The T.B. snobs of this kind try to write romantic poetry to impress others. They write emotionally about their condition to impress others. Their end is very sad.

There are other commoner disease-snobs who have the distinction of suffering from the diseases of the rich. We do not have much sympathy for them. Rich people who make a show of their diseases may not be having them in reality.

(*ii*) **Modernity Snobbery**. Another main snobbery of our times, described by Huxley, is modernity snobbery. It means making a show of one's modern ideas or fashions or showing off how modern one is. The show of modern ideas, fashions and modern things was never as important in history as it is today.

Because of the use of modern methods of production in factories people can buy newer and more modern things easily.

Those who make a show of their modernity, the modernity-snobs, like new models of things. When they throw away an old model of a car, boot, suit of clothes, etc. they buy a new one. They help the industry in this way.

(*iii*) **Art Snobbery**. The third kind of snobbery discussed by Huxley is art-snobbery. There are two kinds of art-snobbery—the platonic (philosophic) and the unplatonic. Platonic art-snobbery means the show of one's love for spiritual and ideal or perfect artistic aims or purposes after the religious philosophy of Plato. The unplatonic art-snobbery means show of love for worldly or material aims or purposes. Those who make a show of their liking of platonic art (like abstract art) do not very much understand or like it. They only *show* an interest in it.

A collection of works of art means a collection of culture-symbols (signs of culture). It also means the collection of wealth-symbols

(signs of high status). Art-snobs collect these culture and wealth symbols to become socially important and to impress others with their monetary or material possessions.

Most art-snobs collect the works of dead artists. They think that the works of old, dead artists are better culture-symbols. Some art-snobs are modernity-snobs who like to make a show of their possessions of paintings and works of art by modern artists.

**(B) How Snobbery Stimulates (excites or rouses or promotes) Activity in Society.** Snobbery may have some value because it encourages (promotes) activity. It makes us active in some ways when we try to impress others with our powers and possessions. This is the little good that it may be doing to us. In fact Huxley says this critically. The activity that is caused by snobbery is mostly negative.

Snobberies have highly harmful effects on society. They are like fleas (insects that live on blood) which make the body of the society very weak. It is lost in its snobberies, and forgets itself. It forgets its good activities. Then society is like a person in unnatural, heavy sleep (in coma).

Those who are snobs have to work hard on their snobberies. They have to make great efforts to make a show of their powers or possessions. They spend a lot of time and money doing this. They do not spend these on other useful things. They are, thus, active in a negative way.

The social snob (one who makes a show of his powers and possessions in society) must go on doing something impressive. For example, he must hunt big, dangerous animals like lions. He must always try to have the latest fashionable things, of the latest models.

Those who make a show of their disease must go to the best known doctors. Those who make a show of their knowledge of culture, of art and literature, must get the most modern works of art. Huxley makes fun of these activities in society.

If we think all activities are good, then all snobberies are good. All activities are not good, and so most snobberies are bad.

We think that some snobbish activities in society are good, some neither good nor bad and others completely bad. We may accept and encourage the better snobbish activities, for example, cultural activities in art and literature. We should dislike those snobberies that encourage (promote) bad activities.

## III. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Define and explain "snobbery" and tell whether it is good or bad.

(OR) Write a **Critical Summary** of "Selected Snobberies" by Aldous Huxley.

**Ans.** "Snobbery" means, as it is used in this essay, an act of showing off one's mark of distinction in some way. It is the behaviour of a snob. A snob is one who makes a show of something one has in an unusual or prominant way. He is a person who pays too much attention to social position or wealth. He is a pretentious person (a person who shows off) and he imitates (copies) or stays with people of higher position. Thus a snob's behaviour and actions in society aim at impressing others. He makes a show of his qualities or possessions. His behaviour is mostly empty or without any solid basis. We call such a person or his behaviour "snobbish". He behaves "snobbishly".

According to Huxley snobbery is of different kinds with different people. Some people are disease-snobs as they make a show of their diseases. They make a show of those diseases which famous people or rich people have. Then there is modernity-snobbery which means making a show of one's modern ideas or fashions. A person tries to show how modern and fashionable he is. In this he wastes a lot of money in throwing away old things and in buying new things of fashion.

The third kind of snobbery discussed by Huxley is art-snobbery. Those who are art-snobs collect works of art (like paintings) just to make a show of them to others. They are not really interested in nor do they know much about art.

Huxley thinks that art-snobbery is somewhat good for society. It is useful when it promotes culture or things of the mind. In this sense, we may accept and like those snobberies that encourage the better activities in society, for example, cultural activities in art and literature. We should dislike those snobberies that encourage bad activities. For example, the modernity-snobbery as described above (that is, making a show of one's modern ideas or fashions) is almost totally harmful to society.

Q. 2. Describe and discuss the main snobberies with reference to Huxley's essay, *Selected Snobberies*.

**Ans.** Please read Part (A) of the **Summary.**

Q. 3. Why and when does a snobbery stimulate (excite or encourage) activity in society ?

(OR) Discuss, after Aldous Huxley, the connection between snobberies and different activities in socity.

**Ans.** Please read Part (B) of the **Summary.**

## 8. ON NOT BEING A PHILOSOPHER

(*By Robert Lynd* 1879-1949)

**The Title of the Essay.** It means Lynd's belief that it is difficult, almost impossible, to act upon the ideas of philosophers. In practice, we are not or cannot be philosophers.

**Epictetus.** Greek philosopher of the Ist century A.D. He believed in stoicism (indifference to not caring about--pleasure or pain : readiness to suffer) or stoic philosophy. He was a stoic (a person ready to suffer). He wanted all to be happy in every condition, to suffer every trouble or problem happily. He said that Zeus (or God) is the father of men, and we are all brothers. Slaves are equals of other men, in his view.

**SUMMARY. Why Lynd Finds it Difficult to be Indifferent to (not to care about) Pain and Problems of life ? How He Finds the Views of Epictetus Acceptable for Purposes of Theory (principles) but not for Purposes of Conduct (behaviour).** Once Lynd started reading a Greek philosopher Epictetus. While he read his book he accepted his philosophy. But after he had finished reading it, he was in disagreement with the philosopher. Lynd can learn philosophy and principles of conduct (behaviour) as he reads a book in comfort. But he finds it impossible to put all these into practice.

Lynd likes Epictetus because he talks about "the affairs of ordinary (common) life". He accepts nearly everything. Epictetus says about indifference to (not caring about) pain, death, poverty and other troubles of life. He agrees to Epictetus's idea that we should not mind anything we cannot control, for example, the curelty of rulers, dargers of earthquakes, etc. Yet he feels that while Epictetus is wise to hold his opinions he himself is not wise at all to hold the same. The reason is that *he* holds the opinions only in theory. He cannot in any way act upon them. He cannot accept them in practice. He cannot be indifferent to pain, death and poverty. These are real troubles and misfortunes (or failures) of life. He must feel them and surely be unhappy about them. Only when reading a book of philosophy in an armchair can we *think* that we should not mind our pains and troubles.

Lynd says that if there is an earthquake while he is reading a book of philosophy he will forget the book. He will only think of the earthquake and of the ways to save himself. He likes the ideas of philosophers like Socrates, but only in theory, only while reading them or thinking about them. When he faces some big danger or problem he finds he is weak in body and in spirit (inwardly), and forgets all philosophy.

Even in small things of life Lynd cannot have any *practical* comfort from the ideas of philosophers like Epictetus. For example, he cannot be indifferent to bad service at his meals. He feels angry when the servant or waiter does not bring him the right things. Epictetus advises that we should treat even slaves like our brothers. Lynd cannot act thus when the "slaves" or "servants" do not work properly (suitably). He cannot easily tolerate (or face) the troubles in "small affairs". How can he tolerate happily big problems or misfortunes like earthquakes ?

Lynd agrees with Epictetus in theory that we should not care about our material things and should not mind even when they are stolen. In practice Lynd cannot accept this idea. No ordinary man can be silent when his property is stolen.

If fact we would call those mad who began putting the philosophy of Epictetus (or of Socrates) into practice. We cannot live normally without valuing our property or things. Only philosophers or a few saints (holy or very noble people) can do this. We believe that philosophers were wise men but we cannot copy them in life practically.

## II. MAIN POINTS

1. Lynd can learn philosophy and principles of conduct (behaviour) as he *reads* a book. But he finds it impossible to put all these into practice (to act upon them).

2. He likes the views of the Greek philosopher Epictetus on indifference (not caring about) pain, death and other troubles. He accepts Epictetus's idea that we should not mind anything we can't control like the cruelty of rulers, dangers of earthquakes, etc. But he *cannot act upon* Epictetus's ideas.

3. He cannot be indifferent to pain, death and proverty which are real troubles and misfortunes.

4. Even in small things of life like bad service at meals he cannot see any *practical* use of the advice of philosophers.

5. He accepts Epictetus's idea that we should not much care about our material things. But this is only theoretically true (true in principle), not practically possible.

6. We cannot copy (imitate) philosophers in life. We shall call those mad who began acting upon the philosophy of Epictetus or of Socrates.

## III. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Why does Lynd find the views of Epictetus acceptable for purposes of theory but not for purposes of conduct ?

(OR) Why does Lynd find it difficult to be indifferent to the pains and problems of life like the ancient philosophers (of olden times) ?

**Ans.** Please read the **Summary**.

Q. 2. Do you agree with the writer that it is only a dream to "become wise without effort" ?

(OR) "To become wise without effort—by listening to a voice, by reading a book—it is at once the most exciting and the most soothing (comforting) of dreams". Discuss this statement by Robert Lynd with reference to his essay "On not being a Philosopher".

(OR) Write a **Critical Summary** of "On Not Being a Philosopher" by Robert Lynd.

**Ans.** Lynd thinks that the reading of a book of philosophy or listening to philosophic ideas is not enough to make us wise It is through experience and action that we can have knowledge of the world and true wisdom.

Lynd himself admits that he cannot become wise by reading thinkers like Emerson, Marcus Aurelius and others He desires to gain wisdom as much as possible. But he is not ready to make efforts to gain it like a philosopher. Rather he looks to philosophers who work hard on their ideas and then in the end (finally) give the results of their labour in the form of a book. And Lynd reads their books to learn philosophy and to develop a strong character. He reads as he sits smoking in an armchair.

Lynd is correct to say that mere (only) reading books of philosophy cannot make us wise in a real way. It is so because what we gain out of this reading is theoretical knowledge. We may learn high and noble (grand) principles and theories. But these principles and theories often go against our practical experiences in society and also against our natural tendencies or desires. As a result, we do not or cannot act upon these principles. Let us examine Lynd's own experience in this connection.

Lynd starts reading Epictetus, a philosopher, to gain some wisdom. He feels satisfied to find that Epictetus discusses "how men should behave in the affairs of ordinary life". He agrees in theory with the philosopher who says that we should not mind any trouble, small or big, like death, pain or poverty. However, in practice Lynd finds that he cannot act upon Epictetus's ideas at all. He loves, like other people, his property as he has spent money on it and uses it and he will feel very sorry to lose it. In the same way he is not ready to face any trouble, big or small.

Thus, Lynd rightly says that it is only a dream to become wise without effort, only by reading lessons of philosophy.

**Q. 3.** Give your own views on the uses and abuses (wrong uses) of philosophy. (OR) Write a brief **Critical Appreciation.**

**Ans.** Philosophy means search for knowledge. It means the efforts to understand the nature (qualities) and meaning of existence (life). A philosopher tries to understand the problems of existence. He tries to answer questions about the purposes of living, about man's duties towards society and God, and about religious matters. It is, as Lynd says, possible to read about and discuss these question. It is possible to have theoretical understanding of philosophy (understanding of its principles). It is surely not always possible to act upon philosophical ideas.

The theories (principles) of philosophy are difficult to act upon. But, in any case, philosophy can make us wise and noble. We can at least understand the real purposes of living (the aims of life). We can understand our duties towards society and God. We can learn *how* we can become perfect. It is another matter that we cannot become perfect in the philosophic way.

Then every philosopher has his own idea of perfection. Every great philosopher offers his own theories of existence (life). First of all, it is very difficult for ordinary people to understand these theories. If they understand them in some way, it is difficult to decide which ones are correct. This can make them confused.

Philosophy can make us doubt religious truths. When philosophers give their ideas about God and universe they usually confuse us.

We cannot act upon philosophic principles by reading philosohers. It is practical experience in society that is our real teacher. Thus, philosophic truths learnt *through* experience, affect our actions and behaviour well.

However, we should try to increase (add to) our wisdom through philosophy. We may learn something of philosophic principles about different problems of life. It is not necessary to always act upon them. Knowledge in itself is valuable.

## 9. PEOPLE OF THE CAVES (*By Gilbert Highet 1906— *)

**I. Introduction.** Gilbert Highet has a deep understanding of the beginnings of civilization (تمدن) which he shows in the present essay. "People of the Caves" is about the cave—men (early people living in caves who lived on the earth for many thousand years before the birth of Christ (B.C.).

Highet describes the life of the cave men in all its aspects (from different angles). He tells that the cave "men" were "hunters and fishermen", and their women "collected wild (jungle) fruit, vegetables and grain". He tells about the tools they used, the garments (dress) they wore, the caves and holes they lived in and the arts they practised (picture drawing, painting, sculpture or making stone figures carving or forming figures by cutting away material from wood or stone). Thus, he tries to prove that these men were not completely uncultured or uncivilized. They were not complete savages (wild people). This means that they were cultured and civilized in some ways at least. They were the first to lay the foundations of the culture we have today.

**II. SUMMARY (A) What We Generally (commonly) and Wrongly Think of the Cave Men (People of the Caves): They Lived before Farming.** Generaly we think that the cave men were the most primitive (of the earliest times) of all human beings. We *think* that they were completely uncivilized and lived quite like animals. In cartoons we

find them low-browed, brutish (wild), roughtly bearded, barefooted (without shoes), wearing the skin of an animal, carrying a heavy stick and pulling along a skin-dressed woman by the hair.

In fact most of us know very little about the cave men who are our remote distant (far away) in time ancestors (forefathers). In museums we can find the tools used by the cave men—tools like stone axeheads, stone arrow-heads, stone knives, hidescrapers (tools for cleaning hides), engravers (persons making designs on stone, metal, etc.), and harpoons (weapons to catch big fish). These tools show that the cave men were not really primitive and uncivilized. They show that the cave men had good minds and memories, organizing ability and a taste for beauty.

Every year we are discovering more and more things left by the cave men. These things show that the cave men were active in many different fields of life. They were engaged in regular social activities which we can easily recognize (understand).

The cave men lived before farming or the regular cultivation of eatable plants, the keeping of horses, cows, etc. and wheeled transport were started. They lived before the technique of grinding (sharpening by rubbing hard), polishing or boring stone tools was adopted. They did not farm. They did not domesticate (train and keep) animals except for the dog. They perhaps did not make clay (sticky earth for making bricks, etc.) dishes or containers (boxes) although they knew how to harden clay in the fire.

The "cave men" were hunters and fishermen. Their women collected wild fruits, vegetables and grain. They lived mostly on animal meat.

(B) **Why Were the Cave Men not Savages (wild people) ; Why Were They not Completely Uncivilized or Uncultured ?** The cave men lived during the Old and Middle Stone ages (period of history). It was the Great Ice Age (period of time) when most of the world was covered with ice and when some seas were land and some deserts were green, covered with trees, and were fit for hunting.

The life of the cave men was more intelligent, complex and comfortable than we can think. They were not savages. They were not completely uncivilized or uncultured for these reasons :

*Firstly*, the cave men made use of their tools intelligently and skilfully. They had thousands of tools of different kinds, for different purposes. They made stone axe-heads, stone knives, hide-scrapers, engravers, etc. which showed their skill and ability. In the stone age in which they were living they could easily do this.

*Secondly*, the cave men wore garments or clothes according to (in agreement with) the season and their needs. At first they may have gone naked in summer or sometimes wearing a single skin garment.

Later they came to have clothes. They made needles out of bone and also needles out of bone and ivory (the elephant's teeth) to bore holes in skins. They used buttons as some have been found in the caves. A small statue of a Siberian cave girl wearing a skin suit and trousers and a hood (covering for the heads or neck) has also been found. All this shows that the cave men lived on a much higher level than animals or brutes (wild people).

*Thirdly*, the cave men were regular hunters. They went after animals into areas where there were no caves. There they lived in holes in the ground with some kind of shelter over them. Bones and tusks (very long teeth like the elephant's) have been found in these underground homes. This means that the cave men moved from place to place hunting animals living wherever they could.

*Fourthly*, the cave men lighted their caves with fire. They burned different materials like clay, wood and bones to provide light. They even had lamps using oil for light. They made arrangements to have light for a civilized life as far as they could.

*Fifthly*, the cave men were "most wonderful artists". They drew pictures and they painted. They produced beautiful sculpture in wood and stone. Their statues of wild oxen in clay, their engravings in stone and ivory (the elephants teeth) and their paintings of wild animals are superb. Their animal paintings are better than any animal painting being produced nowadays.

The cave men had all these qualities that we civilized people have today. That is, they had will power (firm intentions), intelligence, artistic taste, love for outer nature and for human beings and the mysterious (inner or ununderstandable) source or causes within them of magic, religion and the arts. They were not savages. Rather they were not uncivilized. They were civilized in their own ways.

**(C) The Art of the Cave Men : Their Painting, Sculpture (art of making stone or wooden figures), Carving.** The cave men were such excellent artists that it is difficult to equal their work. They drew fine pictures, they painted and produced superb sculpture.

**Paintings, etc.** The cave men painted beautiful pictures of animals. The paintings have been found in their caves. There are pictures of wild oxen (bisons), mammoths (huge types of elephants), rhineceroses (large African animals) and lions.

These animal paintings are better than modern animal paintings. In colour, outline, pose (position) and action they are superb. However, the pictures do not give the idea of heights, distances, etc. We come to understand through these paintings that animals in the cave men's world were greater in number than men. It was more of an animal world.

There are paintings of women from the world of the cave people.

These women are very much fat and rather ugly, much different from the pretty fashionable women of today. The paintings present woman as a powerful healthy being, able to give birth to many children. Thus woman becomes a symbol (sign) of health, long life and fertility (ability to produce young). The women, it seems, worked hard and took good care of children.

A famous painting of a magician has also been found. This wizard (magician) is partly human and partly animal. .He is presented as engaged in a religious dance. He also has the appearance of several animals, a stag's horns (a male deer's), a horse's tail, the front paws of a bear and a mysterious and complex animal mask (covering for the face). This shows the desire of the cave people to get the power of the animals they wished to control. Their life was, thus, a struggle great efforts) against strong animals and forces of nature.

Carving and sculpture were also practised by the cave men. For example, a horse's head carved in ivory (the elephant's teeth) has been found. Sculpture in wood and stone was common. Statues of wild oxen in clay (earth from which bricks, etc. are made) have been found plastered onto the walls.

**(D) Tool-making Skill of the Cave men—Tools of the Cave Men.** "The cave men had lots of tools, and spent much time" in developing them. The handaxe, about eight inches long, was used for many purposes, for example, for hunting. Thousands of such tools have been found over half of the world. These were first made from stone, wood and bone, and later from metal.

The cave men made needles out of bone. They made hair pins out of bone and ivory to make holes in skins.

Most of the tools used by the cave men were later developed by other generations after them. Even today we use tools like the axe and different kinds of needles for different purposes.

## III. MAIN POINTS

1. We wrongly think that the cave men were the most primitive (of the earliest times) of all human beings or that they were completely uncivilized and lived like animals.

2. In fact we know very little about the cave men who are our remote (very distant) ancestors (forefathers). Their tools in museums like stone axe-heads, stone knives, etc. show that they were not really primitive or uncivilized. These show that they had good minds, memories, organizing ability and a taste (liking or preference) for beauty.

3. The cave men were active in many different fields of life. We cannot easily recognize (understand clearly) their regular social activities.

4. The cave men lived before farming and wheeled transport. They perhaps did not make clay dishes or containers although they knew how to harden clay in fire. They were hunters and fishermen. They collected wild fruits and vegetables.

5. They lived during the Old and Middle Stone ages (periods of history). Theirs was the great Ice Age. Their life was more intelligent, complex and comfortable than we can expect. It is so because :

(*i*) They used their tools intelligently and skilfully (well). (*ii*) They wore garments or clothes according to the season and their needs. (*iii*) They were regular hunters and lived in caves with proper shelter over them. (*iv*) They lighted their caves with fire. (*v*) They were "most wonderful artists". They drew pictures and painted. They had all the qualities that we civilized people have today.

## IV. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What can you say about the general belief that the cave men were savages (wild people) or were primitive (very backward) ? Give reason with reference to Gilbert Highet's essay "People of the Caves."

(OR) What arguments does Highet advance against the "popular misconception (misunderstanding) that people living in the caves were savages without artistic sensibility (feeling)".

(OR) The cave men "had well-developed cultural patterns and were quite resourceful (quick at finding ways of working successfully)". Explain.

(OR) What kind of life did the people of the caves lead ?

**Ans.** Please read Part (B) of the **Summary**. (You can add part of or all of Part A to your answer.)

Q. 2. What can you say about the art of the cave men after your reading of "People of the Caves" by Highet.

(OR) What information do you gather from the cave men's paintings about their life ?

**Ans.** Please read Part (C) of the **Summary**.

Q. 3. Write short notes on : (*a*) Paintings (or art) of the cave men. (*b*) Their tools and tool-making skill.

**Ans.** Please read Parts (C) and (D) of the **Summary**.

## 10. THE MASS MIND (*By Joyce Cary 1888—1957*)

I. **Introduction**. Joyce Cary, a modern English novelist and prose writer, discusses the common ideas that in the modern age (our period of history) people are becoming more and more standardized (of the same kind or standard). He says that the modern man

is not losing his individulity (personal qualities) as it is commonly thought. Mass (large scale) education, mass amusements (enjoyments), mass production, the press, etc. have *not* destroyed our individuality or the differences between our thoughts and ways of behaviour.

**The Title of the Essay.** "The Mass Mind"—It refers to the common belief that people in our times have standardized ideas and feelings. It is believed that the modern age has killed our individuality and has produced the "mass man" or the "standard man" with the "mass mind". Joyce Cary rejects this idea with his arguments (reasons).

**II. SUMMARY (A) What People Think about the Modern Age and the Mass Mind (or Standard Mind)—Characteristics (qualities) of the Mass Mind.** People think that the mass mind is the product of the modern age. They think that it is the result of mass education (education on a large scale), mass amusements (enjoyments), mass production and the press (newspapers, magagines, etc.) They think that all of these are destroying individuality (personal, individual qualities) and originality (power of doing things independently). There is uniformity (sameness) in almost everything. People wear the same uniforms. eat the same foods, think the same way and play the same games.

It is thought that people in the modern age are coming to have the same kind of ideas and activities. It is thought that their behaviour is getting more and more uniform (the same) and unchanging. As examples of this sort of uniformity in behaviour and ways we can see the crowds in streets, at football matches, at film shows and at public functions. The national dress has disappeared all over the world and with it the differences in the dress patterns of different countries. As a result, the same kind of dress is to be seen almost everywhere (for example, the western dress in all Europe and America). Laws, in all fields of life, are restricting personal freedom (individual liberty) and are making our lives uniform (are standardizing our lives). As compared with this, it is said, the world was different and delightful in dress, thought and behaviour fifty or a hundred years ago. All this points to the mass mind, which means sameness or uniformity in dress, thought and behaviour.

Joyce Cary thinks that the above ideas about the modern world and about the "mass mind" are not correct. He says that the modern age provides far more variety (diversity) than the other ages (periods of history).

**(B) Comparison between the Ancient Tribal Life (Society) and Modern (Society): The ancient or primitive (of the earliest times)** life was narrow and without much change or variety. The tribal mind way truly a mass mind. Tribesmen had very simple and uniform ideas (of the same kind). They thought, felt, behaved and reacted (responded) to the world around in almost the same ways. They

did not understand the world well which for them was mysterious (very strange) and dangerous. The illiterate (uneducated) farmers and tribesmen living in the village areas had little variety in their lives.

Old African chiefs hated changes in life. They did not like to have roads and railways as they thought these spoilt or corrupted the young people with new ideas and made them rebellious (made them rise against authority). Because of their uniform ideas and behaviour it was easy to rule over them. They could not criticize (comment on) the governments. They did not understand well their individual (personal) rights and how to fight for them. It was so because there was no regular education.

The laws or the legal system of the tribal society was very simple. Crimes were few and of the same kind—crimes of passion (like sex crimes, murder, etc.) and crimes of magic. All laws were enforced (put in force) by the village chiefs. The simplicity of the laws and of the legal system was because of the absence of education, traffic and other complexities (complications) of life.

Modern life is full of change and variety. It is wrong to say that the modern age has produced the mass mind. It is wrong to say that mass education (education on a large scale), mass amusements (enjoyments of the general public), mass production and the press, etc. are destroying individuality (individual or personal qualities) which make one person different from another and originality (ability to do or create something new). Rather, the modern age has promoted them (encouraged them or made them grow).

Even young tribal chiefs are eager (much ready) to learn about the world outside the tribe. Once they go out of the tribe they wear European dress which is a sign of the free, independent mind. Educated European farmers also reject the national dress which to them means a sign of slavery and backwardness.

Education and contact with other groups of people put an end to tribal uniformity of thought and custom. It brings in new ideas. It makes man independent in his views. It gives him independence of thought. It makes democracy possible. Thus in a democracy "everyone has his own ideas about politics and religion".

Modern society is highly complex. People have their own individual ideas and ways of doing things. They are ready to go against old social rules and customs. There has to be a complex system of laws to deal with the many different crimes the people commit.

**(C) How Does Education Produce Individuality (personal independent qualities) ? Education and the Modern Age or Society.** By getting educated a man generally (usually) becomes independent in his views. He also holds his views strongly and is not ready to change them easily. Thus education produces individuality. Educated people in a democracy

have independent views of their own. They are ready to criticize the government. "Everyone has his own ideas about politics and religion". The people understand and even fight for their rights through the many societies, unions and religious groups that function in a democracy. It is, therefore, far easier to rule a primitive tribe (of ancient or olden times) whose members are uneducated and do not have independent views.

Educated people in a modern state live a complex life because of their many demands and needs. It is because of this that the modern state has a complex system of law and police. This system is a proof of the fact that more and more educated people "think and act for themselves" and are ready to violate (break) the old rules based on custom (old social ways of thinking and behaviour). It is the uneducated people of olden times that thought and behaved in the same way and had the "mass mind" and hadn't any individuality.

There are mobs (disorderly crowds) of educated people at cinema houses, matches and other places of entertainment. These people go to those places according to their personal liking. They are free to choose any entertainment they like. This shows their freedom of action and individuality. The uneducated people of olden times had no individuality. They did "the same thing at the same time". Their ideas and actions were uniform and unchanging.

The press (i.e. newspapers and magazines) today presents a far greater variety of subjects than the press of fifty or a hundred years ago. It is so because educated people think and feel differently. They have a variety of tastes. The mass demand for certain books is not a proof of falling standards. It actually (in fact) means that millions of people are getting educated. These people want to learn new things in new ways. It points to rising, not falling, standards.

No kind of education can produce the mass mind. All education is free and it teaches people to think independently.

## III. MAIN POINTS

1. The mass mind means uniformity in (sameness of) dress, thought and behaviour. Joyce Cary thinks that the modern age (period of history) provides far more variety than any other age.

2. People wrongly think that the mass mind is the product of the modern age—a result of mass (large-scale) education, mass production and the press. They wrongly think that all these are destroying individuality (individual or personal qualities which make one person different from another).

3. It is wrongly thought that people in the modern age are coming to have the same kind of ideas and activities and their behaviour or dress is getting uniform (of the same kind everywhere).

4. In fact the ancient (olden) or primitive life (of earliest or first times) was narrow and without much change and variety. The tribal mind was truly a mass mind. Tribesmen (members of tribes) had very simple and uniform ideas and ways of behaviour.

5. Education and contact with other people has put an end to tribal uniformity (sameness) of thought and custom. Man has come to be independent in his thinking.

6. Modern society is highly complex People have their own individual (personal) ideas and ways of doing things.

7. Education has produced individuality, independent thinking, democracy. The people try to think and act for themselves.

## IV. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What are the chief (main) characteristics (qualities) of the mass mind according to Joyce Cary ?

(OR) What do people think about the modern age and the mass mind ?

Ans. Please read Part (A) of the **Summary**.

Q. 2. How does the comparison between a tribal and a modern society prove that the idea of the "Mass Mind" is nonsense ?

(OR) How has Joyce Cary compared a tribal and a modern society (the ancient or primitive society—of the earliest or first times) to modern society.

Ans. Please read Part (B) of the **Summary**.

Q. 3. How does education produce individuality according to Joyce Cary ?

(OR) What does Joyce Cary say about the results of education in modern times in his essay "The Mass Mild" ?

Ans. Please read Part (C) of the **Summary**.

Q. 4. Write your comments on Cary's views expressed in "The Mass Mind".

(OR) Write a **Critical Appreciation** or **Critical Summary** of "The Mass Mind" by Joyce Cary.

(OR) Do you think Joyce Cary is correct to say : "Now we have this modern nonsense about the 'mass man' (mass mind)". What do you think about this "nonsense" ?

Ans. Joyce Cary says that it is commonly thought that people in the modern age (period of history) are coming to have the same kind of ideas and activities. It is thought that their behaviour is getting

more and more uniform (of the same kind) and unchanging. As compared with this, it is said, the world was different and delightful in dress, thought and behaviour fifty or a hundred years ago. All this means that the people have the mass mind. It means sameness or uniformity in dress, thought and behaviour.

Joyce Cary *does not accept* what people say about the modern world and the mass mind. He thinks that the modern age provides far more variety than the other ages.

It is no doubt correct that the ancient or primitive life (of the earliest or first times) was narrow and without much variety. It looks like this when seen from our own point of view.

We are living in a developed (advanced) worid, with a lot of science and machinery. We can travel around the world to far-off places in a short time and can see new people with new ways rather easily. The radio and TV bring different societies and peoples closer to us. We, thus, have a great many chances to see, meet and watch the customs, traditions, and ways of different nations and communities (huge groups of people living together) spread over the world. This removes much of the boredom and uniformity of our lives.

On the other hand, science and machinery have made our lives uniform and boring in many ways *at the places where we live*. In our industrial societies we live and work like machines (mechanically). We generally work at regular hours in the same way every day. In offices, in factories, in schools and colleges and in business places we remain busy like machines. No wonder quite a few people in the industrial western societies are fed up (unhappy) with what they do and where they live. Some of them, like the "hippies", have even rejected their societies and have moved to other countries in the East.

As a matter of fact, every age has its standards of living and of judging the things around. We have our own standards and tastes, fashions and activities. Because of the fast scientific progress and new inventions the things we use are constantly changing. This fast *change* was not to be found in the ancient world.

Cary is correct to say that the modern age has promoted *individuality* (personal qualities or capacities. We are becoming more and more independent and democratic with the passage of time. Especially in a democracy, "everyone has his own ideas about politics and religion".

## 11. THE OX (*By H.E. Bates 1905—* )

**I. Introduction.** H.E. Bates, a modern English short-story writer, novelist and essayist, has written the present story "The Ox" in a realistic way (in a life-take manner). The main character, Mrs. Thurlow, had to face many problems as her husband was a drunkard (he drank a lot of wine) and criminal. She had to work hard at the

houses of other people for her family, especially for her two young sons. She was saving money to spend on their education and training.

**The Title of the Story—"The Ox".** The title refers to Mrs. Thurlow who looked like a thin ox when she walked with her skirt (clothing covering the body's lower part) coming out behind her like a thick, hard tail. In fact she worked like an "ox" from morning till evening, without saying anything to anyone about her hard work. She remained ox-like in her seriousness. She suffered all her pains like a beast of burden (animal that carries loads on its back). Hence the title "The Ox".

## II. MAIN POINTS AND SUMMARY OF THE STORY

1. Mrs. Thurlow lived on a hill with her husband and two sons. She supported her family by cleaning the houses of other people and by working at a poultry farm. She went about her work pushing her bicycle by her side. Her husband, a hedge cutter or gardener, did not support the family. He was a drunkard.

2. All the time Mrs. Thurlow saved money. She even worked overtime washing and ironing clothes, etc. as she was trying to educate her young sons.

3. On Sundays Thurlow returned intoxicated (out of his senses after drinking wine) at about 3 p.m. One Sunday he did not return at three. He came on his bicycle at four. He went upstairs, came down and went out taking his billhook (an axe-like weapon) with him. Her money (fifty-four pounds) that she had saved with labour was safe on a bed under the mattress until now.

4. He returned a little before ten and washed his hands in the room for washing dishes. He left the house while she was asleep. She did not find her money under the mattress. Thurlow had taken it away.

5. Mrs. Thurlow's sons went to school in the morning. Two policemen stopped her on her way and took her to the police station. She told them about her money. They told her how Thurlow had murdered a man in a public house (where wines are served) for making fun of the "silver plate in his head". (The plate had been put in his head after he got injured in a war.)

6. Mrs. Thurlow was very worried about her money and the education of her sons. She went to her brother, a carpenter. He kept her sons and she returned home.

7. Mrs. Thurlow had a meeting with Thurlow in prison. He refused having taken her money. After her second meeting with Thurlow he was given the death-punishment. She was extremely sad.

8. Now Mrs. Thurlow wanted to bring her sons back home. She tried but they refused, and stayed on with her brother. She was all the more disappointed.

## III. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What kind of life did Mrs. Thurlow lead ? Why did she save money secretly ? Describe her life and aims.

**Ans.** Mrs. Thurlow lived on a hill with her husband and two sons aged nine and thirteen. She supported her family by working at the houses of different people. There she worked all day long. She cleaned the houses of two retired officers, a retired photographer and a bachelor. She also worked at a poultry farm She worked the same way every day and her daily activities never changed.

Mrs. Thurlow went about doing her work pushing her bicycle by her side. Her bicycle was always loaded with grey bundles of dirty clothes (to be washed), oil cans, sacks, vegetables, etc. She carried them like a beast of burden (animal who carries weights).

All the time Mrs. Thurlow saved money. She worked as much as she could. Whenever she could not do the cleaning and people went away she did other work. She picked or planted vegetables and did more of washing. She washed clothes for other people at her home and also ironed them. She even worked by candlelight. When she worked in the fields pinning up her skirt she looked like an ox.

Mrs. Thurlow had only one relaxation (comfort). On Sunday afternoon she sat in the kitchen alone, and read the old newspapers.

Mr. Thurlow offered no help or support to his wife. He was much of a burden to her and a trobule too. He was a hedge-cutter, He was always complaining about the silver plate on his head which pained him. He drank a lot on Saturdays and Sundays and came home intoxicated (out of his senses on account of drinking wine). He did not give anything to his wife and children She saved money *secretly* for her sons because she feared he would steal it if he saw it.

Mrs. Thurlow was saving money for her young sons. She was very serious about their future. She wanted them to become assistants in shops, clerks in offices or butlers (head servants in homes). They were studying at a secondary school in the town. She saw to it (made sure) that they looked well and respectable. She took care of their clothes and cleaned their boots. She was preparing them for a much better life than hers and of her husband.

Q. 2. Why did Mrs. Thurlow look suspicious (appeared to have doubts) when her husband returned home late and did not eat anything.

(OR) Describe Thurlow's late return to his house. and his wife's suspicious bahaviour.

**Ans.** On Sundays Thurlow returned home intoxicated (out of his senses on account of drinking wine) at about three o'clock (in the afternoon). One Sunday he did not return at this time from the

Black Horse (a public house or place where wines are served). Mrs. Thurlow heard him arrive on his bicycle at four. She raised her head from the newspaper that she was reading and listened for him to come in. Then, after about five minutes, Thurlow came in, went upstairs stayed there for some minutes, and then came down again. He went out into the yard.

Mrs. Thurlow got up and went out. She saw Thurlow hiding something under his coat. She thought it might be his billhook (a weapon with an axe-like blade). She asked him about it, and he said he had his saw (hand tool for cutting wood) with him as it needed sharpening. But she saw the saw hanging in the shed for storing wood. She was now certain that her husband was telling a lie. She was sure that he had the billhook with him. All the same she became suspicious of his actions.

Soon Thurlow got on his bicycle and rode off. Mrs. Thurlow went upstairs and found her money safe on the bed.

Thurlow again came back a little before ten at night. He refused to eat and went straight into the room for washing dishes. There he washed his hands and went upstairs without speaking. All this made his wife more suspicious of him. She got confused by his behaviour and could not decide why he was behaving thus. Her suspicion went on increasing (becoming more) until she went to sleep.

Q. 3. What did "money" symbolize (what was it the sign of) for Mrs. Thurlow ? (OR) Why was money so important to her ?

**Ans.** Mrs. Thurlow cleaned the floors of other people and washed their clothes to earn money. Thus she worked hard and saved as much as she could only for her two young sons. As her husband was good for nothing, she herself supported her children and remained worried about their future. She had been saving money for them for fifteen years.

Money in fact symbolized for Mrs. Thurlow the future of her sons. She valued money not for its own sake but for the sake of her sons (for their good). Thus money was a means (way) to make the future of her sons bright.

It was through money that Mrs. Thurlow was educating her sons at a secondary school. She needed its continuous supply (flow) to educate and train them. She wanted them to be assistants in shops, clerks in offices or butlers (head servants in homes). This she desired according to her own standards.

When *money* was to her the future of her children, it became her creed (belief). She worked as much as she could to earn it. Thus when she did not have much cleaning to do, she worked in the fields and did more washing (of clothes).

When she found that her husband had taken away all her money, she was worried (upset) about the future of her boys. "She thought of it as hard cash, coins, gold and silver, hard-earned and hard-saved. But it was also something much more. *It symbolized the future, another life, two lives*". The going away of the money had almost destroyed the future of her boys.

Nothing was more serious for Mrs. Thurlow than money. "It was part of herself". It was so because she was earning and keeping it for her sons. Money meant sacrifice (personal suffering) for the sake of her sons for whom she was working day and night.

Q. 3. Write a character-sketch of Mrs. Thurlow describing her daily routine (regular work).

(OR) "The story illustrates the touching (pitiable ; saddening) sentiments (feelings) of a mother". Explain with reference to the character of Mrs. Thurlow.

**Ans.** Mrs. Thurlow, the main character of the story, was a middle-aged woman. She had married late and had two sons.

**A Hardworking and Selfless (unselfish) Woman.** Mrs. Thurlow was very hardworking. She worked from early in the morning till late at night, and did not complain. She cleaned the houses of others, washed clothes at her home and did some gardening, all for money. She went about doing her work pushing her bicycle loaded with bundles. In fact she went on working like an ox.

Mrs. Thurlow was thoroughly selfless in her work as she was working and saving for the two young sons of hers. She wanted to educate and train them to set them up (establish them) as assistants in shops, clerks in offices, etc.

**A Wise Woman—Careful in Behaviour.** Mrs. Thurlow was a wise woman in many ways. She tried to do and say everything after careful consideration. In every situation she tried to behave wisely and carefully. For example, when she went to the police station she did not become passionate or too much emotional on hearing from the policemen that Thurlow had killed someone.

After leaving the police station Mrs. Thurlow cleaned the houses as usual and did her other work calmly. At her brother's house she behavd very sensibly. She listened silently to his criticism of her for marrying a worthless person like Thurlow.

**Had Foresight (ability to see what will happen in the future or ability to plan for the future) in Her Narrow (limited) Circle of Life.** Surely Mrs. Thurlow had foresight although her circle of existence (life) was quite narrow. She worked in four houses as a servant and "she did not think of going beyond the four lines which made up the square of her life". However, she looked towards the distant (far-off)

future for which she was preparing her sons. She was making sacrifices (suffering a lot) by working day and night and by living a real hard life to build the life of her children.

It is not very surprising for us to find a woman like Mrs. Thurlow with limited knowledge, limited understanding and limited resources or income to have so clear a foresight and to sacrifice so much for her children. Every society presents women whose husbands do not work and who themselves work hard to brighten the future of their children. They work single-handedly and face the arrows of fortune bravely to bring up their children after their wishes (as they like).

**Much too Simple**. For all her wisdom and foresight, Mrs. Thurlow was just a simple lady. She kept all her hard-earned money on a bed under the mattress. Like illiterate and old-fashioned village women she never thought of putting her money in a bank or post office.

On the whole, Mrs. Thurlow was a wise, hardworking woman who was determined (had the firm aim) to make the future of her sons.

Q. 7. Write a **Critical Summary** of "The Ox" by H.E. Bates.

(OR) Discuss the statement about the story : "The central fact in the story in *pain* : it is streached and prolonged to the extreme point. Mr. Thurlow's life is a long heroic struggle animated (make active) by her dream of securing a bright future for her children".

(OR) Explain by narrating the story who was basically responsible for the suffering of Mrs. Thurlow and the troubles of the family.

(OR) Discuss "The Ox" as a story of character pointing out the pathos (quality that makes us sad).

Ans. "The Ox" is basically about the struggle (hard efforts) and suffering of Mrs. Thurlow. It depicts (shows) her character and her sufferings.

Mrs. Thurlow lived on a hill with her husband and two sons aged nine and thirteen. She supported her family by cleaning the houses of different people. She also washed clothes at her home and did some extra work in the fields to earn more money. Her husband was a hedge-cutter, but spent all that he earned on drinking.

Mrs. Thurlow's life was a difficult and long struggle against difficult circumstances (conditions). Every day, early in the morning, Mrs. Thurlow took her big rusty bicycle (covered with red material left in wet air) down the hill. She never rode it, but pushed it by her side having loaded it with bundles of dirty clothes, vegetables, etc. She went from house to house pushing it like a beast of burden (animal carrying weights).

Mrs. Thurlow was working hard for a high aim : to have her sons educated and trained and to set them up in life. With her limited resources, she was having them educated at a public school. She was suffering for their sake (for their good).

The greatest shock of Mrs. Thurlow's life was to find that her husband had stolen her money. Later the police told her that he had murdered a person.

In her disappointment, Mrs. Thurlow left her two sons at her brother's house who was a carpenter. She was greatly distressed (pained) by the loss of her money and by the death of Thurlow. In this situation (condition or position) she knew that she would not be able to educate and train her sons after her wishes (as she liked). Yet she wanted to keep the sons with her. Her brother now wanted to keep them with him to bring them into his business. The boys themselves refused to go with Mrs. Thurlow. And she had to tolerate (suffer) all this silently.

Mrs. Thurlow's life, thus, was a story of suffering and pain. It arouses (makes active) our sympathy for her, and we feel very sad as we read it.

We can easily understand that Thurlow was basically responsible for all her suffering. He poisoned his own life and of his wife and children by drinking and spending carelessly. As her brother hinted, she had married him *with her eyes open*. She had made a mistake by not trying to *see* his faults (before marriage).

## 12. REALPOLITIK (*By Angus Wilson 1913—* )

**Realpolitik**—expansionist national policy (policy aimed at expanding the area of the country or increasing its influence), the aim of which is the promotion of the national interest.

**The Title of the Story.** "Realpolitik"—This refers to the actions and policy of the main character, John Hobday. John Hobday is the new administrator (official organizer) of the art gallery (building for the exhibition of works of art) established by Sir Harold. He discusses with the staff (of the gallery) ways and means of running it efficiently (effectively). His policy is like "realpolitik", a policy to expand the business of the art gallery cleverly, in a political manner.

I. **Introduction**—Angus Wilson, modern novelist and short-story writer, is a realistic (who studies reality) social critic (critic of harmful social activities). In the present story, "Realpolitik", Wilson presents the attitudes (ways of thinking or thoughts) of the new administrator of the art gallery, John Hobday, and the old employees (people working there), Veronica (John's secretary), Mrs. Scrutton, Major Sarson and Tony Parnell (on the staff). John Hobday has a long discussion with these employees about managing or running the art gallery in an efficient manner.

**II. SUMMARY (A) John Hobday at the Meeting with the Staff of the Art Gallery.** John Hobday is the new administrator of the art gallery (place for the exhibition of works of art), established by Sir Harold, a lover of art. He has called a meeting of the staff of the Gallery to discuss ways of managing it in an efficient way. He talks to the members of the staff in his office.

(B) **Talk with the Staff.** As the meeting starts, John says he knows how busy the three members of the staff are. He himself has been very busy, and does not want to waste their time with much talk.

John Hobday tells his staff that [they could not meet earlier to make their "plans" for the Gallery. Mrs. Scrutton feels uneasy (upset) to hear the word "plans" and talks to Major Sarson about it in an ironical (critical and humorous) way.

John Hobday says that he was chosen to work for the Art Gallery because he has administrative experience. He thinks that with his training he he can understand its whole situation well. He tries to praise (talk highly of) others saying that they can do well at their jobs as they know Sir Harold and his artistic ideals or aims. In fact he thinks low of them and wants them to obey him completely. Veronica understands all his pretension (false show).

John further says that some changes are needed in the work and organization of the Gallery, and that the Board controlling it agreed with him.

Tony Parnell's face shows that he does not like what John is suggesting. He thinks that John is only a showy person who does not understand any of Sir Harold's artistic ideas and aims. John is only interested in his own professional progress and has a business outlook (general point of view or understanding). Major Sarson and Mrs. Scrutton are too old to oppose John. So it is for Tony Parnell to do so.

Tony Parnell objects that the Board has not heard his views and those of other members of the staff. John, who dislikes Tony, asks him to act upon his advice and to be realistic (to understand reality). Mrs. Scrutton asks John not to force his ideas on Tony Parnell.

John outlines their functions (duties) thus : *Relations with the public for Tony Parnell* ; *Display (exhibition) for Mrs. Scrutton* ; *Research (advanced study)* (about the tastes or liking of the public, the visitors to the Art Gallery, etc.) *for Major Sarson. Veronica (Miss Clay) is to assist all. He (John) is to supervise the whole work.*

(1) **Public Relations.** John addresses Tony Parnell and tells him that he should provide all the information about the Art Gallery (through lectures and catalogues). He should bring the people to the Gallery in large numbers. He should advertise with the help of details about the different groups of visitors to the Gallery. John does not let Tony say anything against this method (mode) of advertising.

**Lecture Room Arrangements.** There is talk about the lecture room at the Gallery to give lectures to the public about the place. It is found that some Miss Copley is using the hall on Tuesdays and that Sir Louis wants to use it. John insists (says strongly) that Sir Louis should use it simply because he is an influential person and the Gallery needs "influential friends". Mrs. Scrutton and Major Sarson feel very sad as it is all against the ideals (high aims) of Sir Harold who had wanted perfect justice in the use of the Gallery for intellectual purposes (or for purposes of scholarship).

John asks Veronica to make the lecture hall arrangements in future. He does not listen to Mrs. Scrutton and to Tony Parnell who want to do this.

**(2) Display (exhibition).** John talks of some documents related to displays which Mrs. Scrutton is not interested in. He praises her (talks highly of her) for her arrangement of miniatures (very small pictures or paintings). He says that the arrangement of other things like the jewellery and the armour (strong protective metal or leather covering worn by fighting men) is not as good as that. He says that Mrs. Scrutton cannot do all that alone.

**(3) Research (advanced study).** John says Major Sarson cannot do all the research. He says that Major Sarson is no doubt a scholar (learned man) and knows a lot about painting, but he does not know much about other things, for example, ancient pots and pans (of olden times).

John proposes that the staff of the Gallery should be three times more. He says the new staff will begin arriving from the next month. He says in answer to Mrs. Scrutton and Tony that the Board has approved his scheme and that the Board are businessmen who know that (expenses) come before income.

John asks the old staff to co-operate with and help the new staff even if in some cases they work under them. The experts on the new staff are going to be senior to the old staff. Major Sarson warns that if this happens they should resign. John does not mind this.

**(C) Talk with Veronica after the Staff Leaves the Room.** Veronica asks John if he is telling lies and if the Board has really approved his staff changes. John admits that he is not always truthful. He feels happy to punish the misfits (persons not well suited to their positions) he thinks Mrs. Scrutton, Major Sarson and Tony Parnell are. He tells Veronica that he is getting worried (concerned) about her. She tells him that his "bullying" (using force to frighten others) has badly affected his charm. And charm is essential (very necessary) for his success.

John thinks these criticisms of Veronica are bad for his self-respect. She knows him too well. He thinks that charm is important to success, but self-respect is more important. So he thinks of changing Veronica too as his secretary and to have a graduate secretary instead.

## IV. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What reasons do you discover for the confrontation (face to face opposition) between John and others ?

(OR) Why are the members of the staff of the art gallery against John, the new administrator ?

(OR) Write a brief **Critical Summary** of the story.

Ans. The old members of the staff of the art gallery, Mrs. Scrutton, Major Sarson and Tony Parnell and the secretary, Veronica, do not like the new administrator, John Hobday. They do not agree to what he says and openly oppose him to his face as far as they can.

The reasons for the opposition or confrontation between John and others are as follows.

*Firstly*, the three members of the staff of the Gallery are "scholars and experts" in art and are really able. John, on the other hand, is a business minded person. only interested in commercial matters. Naturally, the staff do not like his appointment as administrator.

*Secondly*, John tries to improve (better) the working of the Gallery. He wants to bring about administrative changes. That is why he assigns their duties to the members of the staff, the duties of public relations display (exhibition) and research. He explains these duties in detail. Now John has a business approach to the Gallery whereas Mrs. Scrutton, Major Sarson and Tony Parnell have inartistic attitude (way of thinking) towards life. They are not in fovour of changing the art gallery into a commercial institution. They want to discuss John's plans with the Board managing the Gallery.

*Thirdly*, John proposes to increases (add to) the staff of the Gallery. He asks the three members of the staff to co-operate with the new members and to work under them if necessary. The three members do not like this at all. Major Sarson warns that if this happens they should resign.

On the whole, Mrs. Scrutton, Major Sarson and Tony are in conflict withJohn (are in disagreement with, opposed to) because of his attitude towards them and his materialistic aims (his aims at profit making). He wants them to obey him without questioning whatever he says, right or wrong. They do not approve of (agree to) his plans and ideas. Even Veronica, his secretary, does not like him. She tells him that his bullying (using force to frighten others) has badly affected his charm.

Q. 2. Why is John so much satisfied with the result of the meeting with the staff of the art gallery he is administering.

Ans. John has a meeting with the staff of the art gallery as its new administrator. He wants to bring about some changes in the

work and organization of the Gallery. He talks to the three members of the staff, Mrs. Scrutton, Major Sarson and Tony Parnell, about these changes. He assigns their jobs and duties to them. In doing all this he rejects their objections to his ideas and plans. It appears (seems or looks) that he feels satisfied after this long meeting. The following reasons can be given for his satisfaction.

*Firstly*, John thinks that he has succeeded in forcing his opinions about the changes in the Gallery on the old staff. He perhaps feels that whether the members of the staff agree with him or not he will bring about the changes. That is, he will organize the Gallery on new lines and will attract more visitors to it to increase its income. He will compete with the cinema and the radio and will try to make it equally or more attractive. He hopes to satisfy the board of businessmen managing the Gallery if he makes it a commercial success.

*Secondly*, John feels sure that if the old staff do not co-operate with him in bringing about the changes, he will easily dismiss them from service. He claims that the Board managing the Gallery has approved his scheme of increasing the present staff three times. He informs the old staff that from next month new members of the staff will begin arriving. The new members will be students from universities and some more experienced men from other art galleries and museums. He tells the old staff to co-operate with and even obey the new members of the staff if they happen to be specialists. In this way, he thinks he will even replace the old members of the staff with new members to control the Gallery as he likes.

John feels after the meeting that he will be able to reorganize the Gallery to make it a commercial success.

**Q. 3.** How does Wilson draw the characters in this story through the conflict (disagreement or quarrel) between John and the old employees.

(OR) Compare the main characters with the other characters of "Realpolitik" by Angus Wilson.

**Ans.** The play "Realpolitik" is based on the conflict between the new administrator of the art gallery, John Hobday, and its old employees. John wants to reorganize the Gallery in ways which the old employees do not like and accept. We note the following qualities of the characters of the short story :

**John Hobday. An Experienced Administrator**—John has a long administrative experience. He has been in government service at some ministry. He wants to make use of all his experience in running the art gallery. *The other old employees are not experienced in administrative matters (affairs). They cannot easily understand or appreciate his aims and plans.*

**Has a Worldly and Materialistic Outlook (attitude).** John's

outlook on life is completely worldly and materialistic (based on monetary considerations). He plans to make the art gallery a commercial success. He wants to bring about some changes in its working and organization to attract more visitors to it and to increase the income from it. He intends to bring in new employees who will work for his purposes. He is in close co-operation with the Board managing the Gallery. This board is made up of businessmen. Thus, John is like the members of this Board whose common aim is to make the Gallery attractive like the cinema and the radio. They want to have lots of visitors for a high income.

*The old employees {have an artisiic and spiritual attitude towards life. They are experts in artistic matters. They understand the aims or ideals of Sir Harold who was the founder of the art gallery (who established it). Sir Harold wanted the Gallery to be used only for intellectual or literary purposes. Thus the o'd employees are in conflict with Jonn who does not understand Sir Harold's aims at all.*

**Is Much Too Authoritative (or is very much strict).** John is very authoritative in his behaviour towards others, especially the old employees of the Gallery. He wants them to obey him bindly. He frowns (draws the eyebrows together in anger) at others when they do not obey him. He rejects what other say or suggest to him. He silences Mr. Scrutton and Major Sarson who try to object to his plan of making new employees senior to the old ones.

*The old employees of the Gallery are simple and humble. They do not like John's authoritative and proud manner of doing things.*

In fact John is a showy person. He wants to impress others with his administrative ability and his close association (connections) with the Board managing the Gallery. The old employees are, on the other hand, simple and desirous of working for their artistic aims alone.

## 13. FIRE ON THE MOUNTAIN (*By Wilson Golding 1911—* )

I. **Introduction**—The present story is from Golding's novel, *Lord of the Flies.* In this novel Golding tries to show that human beings cannot live well away from civilization (regular advanced social life), without the checks (restrictions) that it imposes on them.

The boys, left alone on an uninhabited island (where no one lived) after an air crash, found it difficult to live there. They had to find ways of providing themselves food. They decided to hunt pigs for this purpose. They had to talk about some rules to control each other's behaviour and action. But it was not easy to enforce (impose) these rules.

**The Title.** *The scholboys made a fire on top of the mountain on the island to bring a ship there. It was a signal for any ship at sea near the island.* The ship would come on seeing the fire to help them and to take them out of the island.

**II. SUMMARY (and Comments) (A) Feelings and Behaviour of the Boys on the Island after Being Left Alone.** Ralph, Jack, Piggy, Simon and some other boys and children were left alone on an island after an air crash during the World War. These English children felt very strange and helpless at a place where they had no facilities and helpers and no hope of an early return.

At the start of their stay here Ralph blew the conch (shell of a kind of sea animal)) and all the boys and children gathered at the platform. On his right side were the singing boys and on his left were the bigger boys and then were the children sitting in the grass. They were on the mountain top with the sea all around, and here they started talking freely to give expression to their feelings and ideas.

Jack, a small boy, rightly said they had to hunt animals for their food, and thus needed an "army" of hunters. There were pigs which they could hunt.

Ralph told others that they could speak at a meeting by turn by asking permission of the person controlling the conversation. He said he would give the conch (the symbol or sign of authority) to the person speaking next at the meeting. This person would hold the conch and none would disturb him. He wanted to have rules to govern their behaviour and to organize them into a constructive force.

But it was difficult to control the boys. They discussed their past condition in England, their plane crash, their present condition and their uncertain future. Soon afterwards they began behaving wildly. They shouted together that it was a "treasure island" or "coral island" (island formed by a large mass of white, pink or reddish stone-like bones of sea animals). Ralph checked them by waving the conch.

Jack took the conch from Ralph and said that there was food and bathing water in a stream and they could find everything. Others made fun of him but talked of other things or animals that could be found there. It showed their desire to learn about the island. Their talk of the snakes or beasts (wild animals) on the island showed their fear of the unknown.

Ralph declared to the joys of all that as his father was in the Navy he could bring his ship to the island (with the help of maps in the Queen's map-room). They naturally wanted to return home.

The boys made a fire on top of the mountain to catch the attention of a ship sailing on the high seas.

**National Significance (importance) of the Story.** The story brings out the nationalistic sentiments (mental feelings) of the British scholboys left alone on the island. They, in a way, wanted to show and prove that they were brave, able and wise like most of their countrymen. So they decided to fight against the harsh geographical conditions and to invent ways of living there and then of returning to

their homeland. In arranging themselves into an effective hunting army, in making a fire on the mountain top and in formulating disciplinary rules they in fact exemplified the British inventive genius in action. This was the national genius that led the British to discover new lands, to conquer distant (far-off) countries and to spearhead the scientific, cultural and political revolution in Europe. The actions and talks of tne schoolboys depicted (showed) the spirit (passion) of national adventure. The brave words of Ralph and Jack fired them with the desire to succeed at all costs (in all possible ways) because "England expected them to do their duty". It was nationalism, besides their personal courage, that moved them to superb action. The story also shows how well the action was, on the whole, democratically organized (through discussion and consultation). The leaders (namely Ralph and Jack) were generally obeyed with respect to make it a success.

(B) **Ralph's Suggestion to Make a Fire on Top of the Mountain and the Sudden Rush of the Boys.** Ralph suggested to the boys to make a fire on top of the mountain to help a·ship to find them. When they heard this, they cried that they would make it. They rushed to the forest to collect dry wood without listening to Ralph. Ralph had the conch but could not control them, and was left behind with Piggy.

Now Ralph could not find any match-box to make the fire. He made the fire with Piggy's glasses by letting the sunrays to pass through them to fall on the wooden pieces.

## III. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. How do the boys behave on being deserted (left without help) on the island ? Cirtically examine their behaviour.

(OR) Describe the feelings and behaviour of the boys. Briefly describe the national significance (meaning or importance) of the story.

Ans. Please read Part (A) of the **Summary** with comments.

Q. 2. Why were the boys so keen (eager or anxious) to make a fire and to hunt ?

(OR) How did Ralph make the boys realize the importance of burning fire and how did the boys do it ? What talk did the boys have for their food ?

Ans. The boys, Ralph, Jack, Simon and others, were on an uninhabited island (where no person lived). They were cut off from all human society and could not return to their own country. They did not know how they would live well there. So naturally they were trying to find the best possible way of getting out. The only way they could think of was to get on a ship that came that way.

Ralph openly declared that all of them wanted to be taken out of the island. All the boys shouted that they really wanted to get out. Ralph said that his father was in the British Navy and he might bring his ship to the island.

So in order to get a ship to the island Ralph suggested to the boys to have a fire and smoke on top of the mountain. They became very passionate to hear this and at once started moving away towards the forest to collect pieces of dry wood for making the fire. With Jack's help they also burnt the wood. Jack took Piggy's glasses and by letting the sun rays pass through them he set the wood on fire. There was smoke too.

Thus, the boys were so keen to make a fire because they wanted to show their presence on the island to any ship in the distance. They wanted to keep the fire burning at night so that a ship at sea might see this sign and then come to them to take them out of the island. In this way they wanted to be saved.

The boys wanted to hunt wild animals like pigs because they had no food supplies there. No one else lived on the island and they had to look after themselves. They had to hunt animals. Jack said that for this purpose they needed an "army". They needed to train themselves to hunt animals. Ralph himself said that they needed hunters to get them meat. It was for this reason that they talked so much about the pigs that were present there.

Q. 3. What is the function of the "conch" in "Fire on the Mountain" ?

**Ans.** The "conch" or the shell of a sea animal was a symbol (sign) of authority for anyone who had it in his hand or with him. All the boys seemed (appeared) to have accepted this. They tried to obey and listen to anyone who said anything to them with its authority. It was only when they could not control themselves because of their emotions (strong feelings) that they did not obey the authority of the "conch".

The conch was also blown to gather all the boys at some place. The boys were gathered for making an announcement or for explaining something important. It was thus that Ralph blew it in the beginning and all the boys gathered at the high mountain ground to hear him. The conch was used to call meetings of the boys, and its sound was readily answered by them.

The boys were outside human society on an uninhabited island. There was no law and no rules here. As they were going to stay on the island for a long time, they needed rules to be controlled and directed. The conch was one means (way) of having such rules.

Ralph said at the meeting of the boys that they had to have rules to govern their behaviour. They would speak at a meeting after

getting permission of the person controlling the conversation. The person would be permitted to speak only if he got the conch. He would hold it as he spoke and no one could disturb him except Ralph.

It was when the boys became very restless (uneasy) and passionate that the authority of the conch could not control them. For example, Ralph suggested to have a fire and smoke on top of the mountain to help a ship to find them. The boys started running towards the forest to collect pieces of wood. They forgot where the conch was. They shouted and moved in disorder. Ralph, who held the conch, tried to make them silent to organize them. They did not listen to him. But, after they had made the fire, they again started listening to and obeying the boy holding the conch.

Thus the conch proved to be useful for the boys. It helped them maintain (keep) order in many ways at an uninhabited place.

Q. 4. What do you gather from the story about the characters of Jack, Ralph and Piggy ?

Ans. As we read the story *Fire on the Mountain*, we find Ralph to be the most authoritative. He blew the conch in the beginning and called the boys to a platform to listen to him. He made a short speech telling them about the island and their needs. He used the authority of the conch very well and others listened to him with full attention.

Ralph had clear ideas about the new situation of the boys. He agreed with Jack that they had to hunt animals for food. He himself suggested that they should make a fire on top of the mountain to bring there a ship from the sea.

Ralph wanted all the boys to be well-organized. He agreed with Jack that they had to have rules to govern their behaviour. He told them how they should listen to the person holding the conch. Thus he was a good organizer. But the other boys could not always be controlled easily. They were sometimes very passionate and did not care about what he said. For example, when he told them that they should make a fire on the mountain they began running towards the forest and did not stop to listen to him.

Piggy was very different from Ralph. He was almost always in a bad mood complaining about the behaviour of the other boys. He criticized others much. When the boys were running towards the forest to collect pieces of wood and did not obey Ralph, he got very angry. He said they were like very small foolish children.

Piggy only talked and did not work. When others were gathering wood, he was only talking and criticizing. Afterwards when they wanted to light the fire he did not try to help them in any way. Jack took his glasses to light it against his will.

Piggy never tried to help or encourage (support or give hope to) others.

Jack was a very active and bold boy. He always tried to say and do more than Ralph. At one point Ralph said that they were on an uninhabited island (where no person lived) without any houses or facilities. Jack at once said that they should have an army of hunters to have food for themselves.

Jack also wanted to have order and discipline among the boys. When Ralph said that the boys should speak by turn when they had the "conch", Jack suggested they should have strict rules to control their behaviour.

Jack was active and full of energy. When Ralph said that they should make a fire on the mountain he rose with full force and began leading the other boys towards the forest.

Jack was also very intelligent. When the wood was gathered, there was no match-box to light the fire. He at once suggested that the boys should use Piggy's glasses to do so. He himself snatched the glasses and lighted the fire by putting them between the wood and the rays of the sun.

### 14. A MAN OF IDEAS (*By Miles Malleston*)

**I. Introduction**—The present play is about a man who becomes a thief because he cannot adjust himself to society. He studied at the Cambridge University and learned to write well. When his father lost all his money he became a clerk. He wrote for magazines. He also wrote a play that was accepted to be staged in a theatre. He fell in love with a girl and was married to her. But society did not accept him. It did not give him a good return for his literary work. It also rejected his play. His wife died as she could not face all his problems and his poverty. He became too poor and was left with no money. Living in extremely bad circumstances (conditions) he was forced to steal. *As a man of ideas and writer he could not live a respectable life.*

**The Title.** The Man's long talk with Cartwright and Billy shows well how he has suffered in life. They understand, in the end, that he is not a thief like other thieves. Although he has come into their house to steal something, they let him go and even give him money as he leaves.

**II. SUMMARY. (A) Cartwright and Billy Catch the "Thief" ("A Man of Ideas") in Their House : Strange Behaviour of the Man.** It is about one o'clock in the morning. Two men, Cartwright and Billy (William Goodman), are keeping watch in the drawing room of their house. Frank Cartwright is the owner of the house and Billy is a guest. They talk about "the man" who has been seen here for about three nights and who has not been able to steal anything. They are keeping watch against this man. Billy has a loaded pistol, Cartwight's is not loaded.

At. about 1.30 a.m. Alice, Cartwright's sister, tell them that "it" is again in the garden. She says its face is dark like an animal's. She tells how "it" comes to the house hiding itself in the bushes and then walking round the terrace (flat area raised above another area) and tries to open the windows.

Cartwright says this man might kill them if he finds a window open and then comes in. He sends Alice to her room. Billy loads his pistol. He feels someone outside and becomes cautious (careful). Both notice the presence of a person outside. The figure appears on the terrace and then comes in through the window. He has a mask over his eyes. Cartwright and Billy stop the figure from going out.

Cartwright tells the Man to take off his mask and to put his hands up otherwise he will shoot him. The Man does not do so, and asks Cartwright to shoot him.

Soon the Man removes his mask. He is about thirty years old, speaks good English and looks cultured. He says that he is "a common thief" and that he wants to be shot.

The Man (thief) tells them to call the police. He finds that there is no telephone in the house. He says one of them will have to stay with him while the other goes to the police station to report against him, or they both may stay with him.

The Man looks disappointed or hopeless. As he sees a wine bottle and biscuits in the room he asks for them. Billy brings him both.

When Cartwright and Billy talk about who should go to the police station the Man suggests that they should toss for it (throw up the coin to decide who should go). He offers his halfpenny (a coin) to for them this purpose. They accept it.

Cartwright calls the Man "a man of ideas".

Soon the Man suggests that all three of them should go to the police station. Cartwright accepts this too. The Man asks for a cigarette to smoke before they start.

Billy brings a box of cigarettes to the Man who takes one and then starts smoking in an armchair (chair with support for the arms).

**(B) The Man's Talk about Himself—His Student Life and His Marriage.** The Man looks at the things in the house, praises (talks highly of) them and then talks about a Cambridge University picture there. He says he had been at the University. Billy says he himself is there now. The Man asks him if old Squiffy is still a tutor there. Billy agrees and tells him that he himself is in the third year.

Billy becomes friendly to the Man and offers him another cigarette.

The Man tells Billy and Cartwright that after his father lost all his money he went to London and started working as a clerk on a pound a week. He always had "ideas" and he used to write for magazines making quite a lot of money. He also wrote a play that was accepted. He was very happy then.

Then suddenly the Man tells them that in the happy situation of his life he ruined the life of a girl. He and the girl were in love, and they married. This ruined her life and also his.

The Man explains to them why he is a failure in life and why his marriage ended badly. He felt for (had sympathy for) others. He had ideas which he expressed in his writings. But what he did or wrote had literary value (value in terms of literature or art), but no monetary (commercial) value. He could not "sell" his ideas and his writings well. He was thus a failure. He criticizes the standards (values) of society that make people accept worthless writings paying for them.

The Man further tells that the play written by him was rejected by the person who had earlier accepted it for the theatre. The play was rejected because it had too many ideas. He had given up (stopped working at) his job of clerk after the acceptance of his play. He had thought that his writings would bring him good money. But his writings failed because he did not write the foolish things others liked to read. Thus, with a wife to support, he began having serious economic problems. Life became harder for him.

The Man lived in a dirty little room without good food. All this tired his wife out. She fell ill, and he could not bring a doctor to her because of his poverty. She died in pain. He did not like to see anything suffer, but he had to see the suffering (trouble and pain) of his wife.

After the death of his wife the Man gave up (stopped doing) everything. He could not see other men and women going together. He ran away into the fields and started sleeping under hedges and also started begging. He remembered his wife crying to him all the time. Then when it rained, he caught cold and got ill. In the winter he had to go back to the town. He was too weak to work. He began starving (dying of hunger) and went without enough food for months together. He slept in the open. He was caught for moving around aimlessly or for something else and was brought before a magistrate. The magistrate told him that he was a great trouble for society.

The Man further said that one day he sold someone else's property and used the money for his food and comfort. He began thinking that there were no moral standards in society and people did not feel the difference between right and wrong. Society forced him to think that right and wrong were the same. He decided to do whatever helped him in doing something. But he never tried to do what made others suffer much.

The Man suddenly picks up the loaded ¦pistol of Billy and tells them to stop there or he will shoot. Soon he puts the pistol in the drawer of the table. He tells them that he could have forced them to let him go or give him all their money, but he did not do so. In fact he hates pistols.

Cartwright asks the Man to go away, and gives him ten pounds as he leaves.

## III. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Explain the behaviour of *The Man* after being caught. How do you judge him for his self-confidence (feeling of power to do things successfully) or mental condition.

(OR) Discuss the Man's qualities while describing his behaviour at Cartwright's house.

**Ans.** The Man behaves in a surprising way after being held up. Whatever he says or does surprises Cartwright and Billy and also the reader.

The Man tells Cartwright and Billy to call the police to arrest him. No thief will ask others to call the police like this. Here the Man's behaviour shows that he is ready to go to jail as he is almost completely hopeless and does not find it useful to live as a free man.

The Man himself asks for the wine and biscuits lying in the room. This shows that he is hungry, and perhaps has not eaten much for a long time. He eats and drinks very greedily. Cartwright and Billy begin to understand that the Man has come to steal because of his extreme poverty and hunger.

The Man proves at the beginning that he is a "man of ideas". First he tells Billy and Cartwright to call the police Then he says that one of them will have to stay with him while the other goes to the police station to report against him. When Billy and Cartwright talk about who should go to the police station, he suggests that they should toss for it. Soon he suggests that all three of them should go to the police station. This shows how ideas come quickly into his mind. His mind is active, and he reacts to a new situation in different ways. He behaves in such a way that Billy and Cartwright begin having sympathy for him.

The Man is intelligent enough to take advantage of his stay at the Cambridge University as a student. He talks of his stay there and soon finds that Billy is also a student of the University. He begins talking about a teacher and thus has a discussion with him. Billy comes to have full sympathy for him

The Man tells about his past to Billy and Cartwright. He tells a bout how his father lost all his money and he had to give up (put an

end to) his studies and was forced to become a clerk in London. He tells how he wrote for magazines and also wrote a play that was accepted to be staged. He married too. But his writings were rejected by society, he became very poor and his wife died.

Thus the Man shows, through his frank talk, that it was his extreme poverty that had forced him to become a thief.

The Man is surely full of self-confidence. He tells everything in an effective way. Every word that he speaks makes others think about him and his condition. In fact whatever he says is based on truth and facts.

The Man proves by his story that he is a most unfortunate writer and thinker. His thinking is high and noble, but society cannot or does not understand it. He has suffered in life because he did not accept the standards of society.

**Q. 3.** Do you think the Man is the victim of circumstances—suffering because of (on account of) his condition in life.

(OR) Why do you think the Man is in such a bad condition ?

**Ans.** The Man in the play is surely a victim of circumstances. He is a man of ideas, an able person who writes and speaks well. He is a writer and his writings were published in the magazines of London. His thinking is noble and high, yet others do not like or understand it.

The Man was a student at the Cambridge University. He was perhaps a hardworking student and wanted to complete his education properly (suitably). But, before he could complete his education, his father lost all his money. He had to leave the University to come to London. There he became a clerk. Thus fate did not favour him at the University.

In London the Man worked in his office in the morning and wrote for magazines in the evening. He became a successful writer. He even wrote a play that was accepted to be staged. He even married the girl he was in love with because his writings and his life were going well.

Circumstances did not favour him after his marriage. The play that he had written was rejected by the person who was going to stage it. His writings also began to be rejected by society. The Man became extremely poor and he could not provide his wife with a clean home and facilities of life. When she fell ill, he could not bring a doctor for her treatment. She died, and he became completely hopeless.

The result of all these sufferings (troubles and problems) was that he left society and went to the fields (to the countryside). There he lived in the open and got ill. Luck (or fate) did not favour him even there. He returned to the town, and here he began starving (dying of

hunger). He was caught and brought before a magistrate for moving around without any aim (for wandering around or for vagrancy).

When the Man was completely rejected by society and could not find any support, he began stealing and selling the stolen property.

Thus, the Man was a thief not because he wanted to be so, but because he was the victim of ctrcumstances.

**Q. 4.** Why is the Man called a "man of ideas" ?

(OR) Discuss the character or intellectual qualities (mental powers) of the Man.

**Ans.** The Man is called a "man of ideas" in the play because he thinks intelligently and has many ideas to express on any given situation.

At the very beginning of the play, the Man Makes suggestions to Billy and Cartwright to report to the police about him. First he says that one of them might go to the police station while the other stays with him. When Billy and Cartwright talk about who should go to the police station, the Man at once suggests that they should toss for it. He offers his halfpenny (or coin) for this purpose. They accept this coin. At this point Cartwright calls the Man "a man of ideas". It is so because ideas come into his mind quickly, and he thinks of everything seriously. Very often he is philosophical in his description and criticism of (comments on) society.

The Man later suggests to Billy and Cartwright that all three of them should go to the police station. This suggestion, like others, looks like an intellectual trick. In fact it is the result of the Man's quick working of the mind.

The Man proves, through his long talk, that he is really a "man of ideas". He tells Billy and Cartwright that he was a university student and wanted to complete his studies. When circumstances (social conditions) did not favour him, he became a clerk and also started writing for magazines. He wrote a play too. He married a girl he was in love with. Society rejected him and his wife died because he could not get her treated. He became a thief just to be able to keep alive. He suffered so much because he had rejected the standards of society. His thinking was high and noble, and he was not ready to think and write as others did or as society wanted. That is why his play and writings were rejected.

The Man is really a "man of ideas". He is not ready to give up his ideas and his attitude towards life and society.

**Q. 5.** Does the life of the Man arouse (awaken) feelings of pity and sympathy in the reader ?

**(OR) Write a Critical Appreciation** of the play.

**Ans.** The life of the Man is full of suffering and pain, without hope or joy of any kind. He was once a student at the Cambridge University and wanted to complete his studies there. He could not continue them because his father lost all his money. He had to give them up (put an end to them) and had to come to London to start working as a clerk. This was his first misfortune (failure in life). We can think of the disappointment (or hopelessness) of the Man on not being able to complete his education.

In London, the Man also started writing for magazines and began earning a lot of money. He wrote a play which was accepted to be staged and this made him happy and satisfied for some time. Soon he in fell love with a girl whom he married.

After his marriage he again had to face misfortunes. The play that he had written was rejected. His grand and noble (high) ideas about life in his writings were not understood and liked by the people. His writings did not bring him money. He became extremely poor and had to live in a dirty house. He had given up his job of clerk after his play had been accepted. Now, he had no source of income. His wife died because he could not provide her medical treatment and facilities of life.

The Man lost all hope in life and left the town for the fields. There he lived in the open and got ill. He had to return to the town. Here he was caught and brought before a magistrate because he was found moving around without purpose (was found loitering). The magistrate called him a trouble for society. He was now so poor that he had to sell something that was not his. Thus he got some money for food and some comfort. He had to become a thief to keep alive. When we see how badly he was insulted and rejected by society we have deep feelings of pity and sympthy for him.

We feel that society was extremely cruel to the Man because it did not understand his ideas about life. He understood life and its problems and tried to discuss them in his writings in an artistic way. But the standards of the people were low, and they could not or did not understand his art. All of this disappointed him and made him anti-social and even anti-life.

# "A Selection of Modern English Prose"

## I. THE RATIONALE OF PAKISTAN

(*By Quaid-i-Azam Muhammad Ali Jinnah* 1876—1948)

*Page 7.* **Rationale**—logical basis ; basic reason.

**Explanations—The Title of the Quaid's Speech.** The Quaid-i-Azam discussed the basis of the demand of the Indian Muslims for Pakistan. This basis was the famous two-nation theory. The two-nation theory meant that the Indian Muslims and the Indian Hindus were two separate (different) main nations who must have two independent countries.

**The Government of India Act 1935.** Through this Act India became a federation (a group of provinces or states united with one government which decides foreign affairs, defence etc., but in which each state ca ı have its own government to decide its own affairs. The provinces had certain powers, but their legislatures (law-making assemblies) were under the strict control of the central government.

*Page 8.* **Euphemised**—*i.e.* presented inexactly in a way that made them look less serious or dangerous

**Superstitions**—unreasoning (not based on correct understanding) belief in or fear of something mysterious or ununderstandable or unknown.

**Nationality and nation**—Both these words are from the Latin *natus* meaning birth.

**Nationality** is a spiritual (or inward) feeling "arising among a number of people usually of the same race (group of people with the same history, language, customs, etc.), resident (living) on the same territory, sharing a common language, the same religion, similar history and traditions (old ways of thought and behaviour), common interests, with common political associations (connections) and common ideals (aims) of political unity". (R. N. Gilchrist)

"A portion of mankind" may be called a *nationality* if the people are "united among themselves by common sympathies which do not exist between them and any others". (J.S. Mill)

A *nation* is a nationality which has organized itself into a political body either independent (with a government) or desiring to be independent. (Lord Bryce)

*Hence, as the Quaid argues (gives reasons), different nationalities cannot be changed into one nation.*

**Unitary government.** A unitary State is one organized under a single central government—like Britain. The divisions in such a state do not have independent powers. Before the Government of India Act 1935, the Indian governmental system was *unitary.*

**Federal government.** A Federal State is one in which the Constitution divides the powers between the central government and the provincial governments (the central government being in control of the whole State)—like the U.S.A. and the Soviet Union. After the Government of India Act 1935, the Indian governmental system was *federal.* Pakistan and India have federal systems.

*The* **Presidential System** *is like the American with the President independent of Parliament. It can be unitary or federal.*

*The* **Parliamentary System** *like the British with the Prime Minister dependent on Parliament can be unitary or federal.*

*Page. 9.* **Intercommnual**—between two or more communities. (A *community* is a huge group of people living together under an organization or in a country but not as closely knit as a nation which has common religious interests, territorial aims, etc.)

**Inter-national**—have between two or more nations (Compare **international**—*e.g.* an international trade fair.)

**Autonomous**—self-governing (governing itself). *noun*-autonomy-self-government (the condition of self-government of a province or state within a country). The basis of the Partition of India was the two-nation theory—that the Indian Hindus and the Indian Muslims were two separate nations who should have two independent countries.

I. SUMMARY. **(A) Mistake of the British—Thinking that the Hindus and Muslims would Come Together in Independent India.** The Quaid criticized (commented on) the British for thinking that their parliamentary system of government is suited to every country. They framed the Government of India Act 1935, the constitution for India (body of laws and principles according to which India was governed after 1935). It gave a federal governmental system to India (with the powers divided between the centre and the provinces). The British statesmen (able politicians) in this way hoped that the passage of time would bring together those groups or nations that had differences

The "London Times", a British newspaper, also wrote that in the course of time India would become "one nation". It wrote that the differences between the Hindus and Muslims were less of religion, and more of law and culture (social development). It admitted that they had two clearly different and separate (different; civilizations. But it called the deep spiritual (inner), economic social and political differences between them superstitions (beliefs or ideas based on magic or injunction).

The Quaid said that The "London Times" did not take notice of the past history of India and of the difference between the basic Islamic idea of society and Hinduism. So it called the differences between the Hindus and the Muslims "superstitious" (magical or unrealistic).

The Quaid said that the Hindu and Muslim nationalities (separate cultural groups or nations) could not come together although they had lived in close contact for a thousand years. They could never become one nation. They were separate nations. The British could not make them one through a democratic constitution like the Government of India Act 1935. There had been a unitary system of government in India (with the central government having all the powers) for 150 years. It had failed to bring the Hindus and Muslims together. Now the new federal system (with the provinces having powers with the centre), under the Government of India Act 1935, could not bring them closer. Only by force could the British government have political unity in India.

**(B) Main Reasons for Demanding a Separate (different) Homeland (own country) for the Indian Muslims : "the Rationale of Pakistan".—The Two-Nation Theory**—The Quaid-i-Azam presented the two-nation theory with reasons (or arguments). He said that the problem in India was that of two major nations which needed separate homelands (their own countries). The Indian Hindus and Muslims were two separate nations, not two communities (groups of people living a common life in a country) The British government could bring peace and happiness to these nations *only* by dividing India.

The Quaid advanced these reasons to prove the two-nation theory and to support his demand for Pakistan :

*Firstly*, the independent Muslim and Hindu states can co-operate and help each other through pacts (agreements) instead of trying to dominate (control each other by force). Politically and socially they can progress independently. They can solve the problems of their minorities (smaller parts of the population) by mutual (common) arrangements.

*Secondly*, it is impossible for the Indian Muslims and Hindus to become one common nation. Not only that their religions are different, their social values or standards are completely different. Their social customs and cultures (social habits, ideas and ways) are different. Their literatures are different. They belong to (have close connections with) two different civilizations based on opposing ideas. These nations cannnot stay together under one single state in which the Hindus are a majority and the Muslims are a minority (*i.e.* the Hindus are numerically more than the Muslims).

*Thirdly*, history itself offers us examples of nation-states, one nation having an independent country for itself. Portugal and Spain, much smaller than India and very close to each other, must be two countries because they are two separate nations. India itself

remained divided into Muslim India and Hindu India during the last 12 hundred years. Only the British united them into one country by force. If the British leave India *without its partition* (*division*) there will be a complete break-up of the country.

*Fourthly*, India cannot accept any constitution (body of basic laws) that gives a Hindu majority government. If the British bring Hindus and Muslims together under a common democratic system, it will mean Hindu raj. It will mean destruction of Islamic values (standards of behaviour and thought). It will result in civil war in India. Already common provincial governments in India have failed.

*Fifthly*, the Indian Muslims are a complete nation, much more than a minority. In 4 out of 11 provinces they are dominating (are in a controlling position). They must have "their homeland, their territory (area under their control) and their state". They want to develop their spiritual (religious), cultural, economic, social and political life according to their own ideals (aims) and qualities (as they like).

In the light of all these arguments the Quaid-i-Azam repeated his demand for Pakistan.

**(C) The Quaid's Advice to the Muslims about their Freedom Struggle (efforts). How, in the Quaid's Opinion, the Battle for Freedom Was to be Fought ?** The Quaid advised the Muslims towards the end of his speech to face all the difficulties and results and to make all the sacrifices (pass through all the sufferings) that might be needed.

The Quaid forcefully asked the Indian Muslims if they understood how big and difficult the task before them was. It was not possible to win independence only by arguments (reasons) or discussion.

The Quaid appealed to the Muslim intellectual class (the intelligentsia or the well-read people) to get ready to sacrifice (spend and use) their all for independence. He told them that the intelligentsia in all countries had started great freedom movements. He asked them to work selflessly (unselfishly) and earnestly (seriously and sincerely) for their people. He asked them to organize themselves well and to consolidate (bring together or unite) the Muslims all over India. He told them that the .masses (common people) were wide-awake and conscious (knew what they should do). They only needed the guidance and leadership of the intelligentsia (learned people).

The Quaid asked the intelligentsia to work actively in the service of Islam. He asked them to organize the people economically, socially, educationally and politically. Thus organized, they all will be a power acceptable to everybody.

## II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** What were the main reasons for demanding a separate homeland for the Muslims of India ? Discuss in the light of the Quaid-i-Azam's speech "The Rationale of Pakistan" ?

(OR) What, according to the Quaid-i-Azam, was the rationale (logical basis of or basic reason for) the creation of Pekistan ?

(OR) How did the Quaid-i- Azam justify the demand for Pakistan with the two-nation theory as its basis in "The Rationale of Pakistan" ?

**Ans.** Please read Part (B) of the **Summary**.

**Q. 2.** What advice did the Quaid-i-Azam give to the Indian Muslims in "The Rationale of Pakistan" about their freedom struggle ?

(OR) How, in the Quaid's opinion, the battle for freedom was to be fought ?

**Ans.** Please read Part (C) of the **Summary**.

**Q. 3.** Why did the Quaid-i-Azam think that the passage of time could not "harmonize (bring in agreement with one another) the inconsistent (disagreeing with one another) elements in India" ?

(OR) How did the Quaid-i-Azam explain in "The Rationale of Pakistan" that it was a mistake of the British government and the British press to think that the Hindus and Muslims would come together in independent (undivided) India ?

**Ans.** Please read Part (A) of the **Summary**.

**Q. 4.** What can you say about the main arguments (reasons) that the Quaid-i-Azam advanced in his speech in favour of the creation (making) of Pakistan ?

(OR) Critically examine the Quaid-i-Azam's political opinions expressed in "The Rationale of Pakistan". What would have happened if Pakistan had not been created ?

(OR) Write a brief **Critical Summary** of the Quaid-i-Azam's speech ?

**Ans.** The Quaid-i-Azam tried to prove in his speech that the Hindus and Muslims were two separate (different) nations in India. These two main nations could not live together in undivided India in any circumstances (condition). This was the two-nation theory, the basis of the creation (making) of Pakistan.

The Quaid-i-Azam criticized (commented on) the British government which hoped that with the passage of time the two nations would come together. The British government wrongly hoped that a new constitution (body of basic laws) like the Government of India Act 1935 would unite the two nations permanently (for all time).

The Quaid rightly said that the Hindus and Muslims could not be united into a nation through a thousand years during which they

lived close together. Thus he made use of clear historical facts, of all of Indian history after the arrival of Muslims in the sub-continent (*i.e.* India which was big enough to have the features of a continent).

The Quaid rightly argued (gave reasons) that the religions and cultures (social ways of living, thinking and behaviour) of the Hindus and Muslims were entirely different. They could not stay together in one single state.

The creation of Pakistan was necessary for peace and progress in the sub-continent. It was clear from the whole Indian social situation that the Muslim nation was in need of an independent country. The Hindus dominated (controlled) all the fields of national life—business, administration, education, etc. This domination (control) by the Hindus was to continue and increase (become more) if Pakistan was not created (brought into being).

So Pakistan was made to let the Muslims develop their spiritual (religious), cultural, economic, social and political life according to their own standards.

The Quaid rightly advised the Muslims to make all kinds of sacrifices (face all kinds of sufferings) to achieve Pakistan. He provided the central leadership and guided the struggle or movement against the Hindus and British to success.

## 2. THE QUAID-I-AZAM'S ADDRESS TO THE CONSTITUENT ASSEMBLY

*Page 14.* **Constituent**—law-making. **Federal Legislature**—central legislature (law-making body) as against provincial legislatures. **Sovereign**—completely independent. **Dominion**—an independent state within the British Commonwealth. (The Commonwealth of Nations, an organization of independent nations which were earlier parts of the British Empire, was established to promote trade and friendly relations).

**Evolution**—progress or growth in a natural and slow manner (way).

*Page. 17.* **Bury the hatchet**—stop quarrelling or fighting and be friendly.

I. SUMMARY. **(A) Two Functions of the Constituent Assembly-The Major Tasks before It.** The two functions of the Constituent Assembly of Pakistan, according to the Quaid-i-Azam, were : (*i*) to frame the Constitution (body of basic laws) of Pakistan ; (*ii*) to work as a fully independent central legislature (law-making body) of Pakistan.

First of all, the Constituent Assembly had to frame a provisional constitution (temporary or for a short duration). The Constituent Assembly was a completely independent law-making (legislative) body. The Quaid advised it to act carefully and seriously.

**(B) The First Duty of the Constituent Assembly as an Independent Legislative Body : The First and Foremost (chief) Duty of a Government**—The Quaid told the Constituent Assembly that as a fully independent legislative (law-making) assembly its *first* duty was to reach its decisions very carefully. It had to make suitable laws to maintain (keep) law and order in the country. It was the first duty of the government to keep law and order. The State had to protect the life, property and religious beliefs (basic spiritual ideas) of the people.

**(C) The Quaid's Analysis (examination) of the Social Evils in Pakistan.** *Firstly*, the Quaid drew the attention of the Assembly to the biggest curses (or evils) of bribery and corruption from which India was suffering. The Quaid told the Assembly that it should take the right steps (and frame suitable laws) to put down (crush) these evils.

*Secondly*, the Quaid pointed out black-marketing as a great curse. He said that the courts no doubt punished and fined black-marketeers. Black-marketing was a serious crime against society when Pakistan was facing shortages of food and other essential (very necessary) things needed by the people. The black-marketeers were intelligent and responsible people, and yet harmed the whole system of control and supply of food-stuffs and other essential things of daily use. They tried to cause large scale starvation (hunger and suffering) and even deaths. The Quaid asked the Constituent Assembly to deal with (handle) black-marketing in an effective way. It should frame laws to punish the black-marketeers effectively.

*Thirdly*, the Quaid talked about the evil of *nepotism* (favour shown by a person in high position to his relatives) and *jobbery* (use of unfair means to gain private advantage). He said that he himself would never tolerate (permit) nepotism and jobbery or any other influence upon him. He asked the Constituent Assembly to take steps to crush this evil.

**(D) The Quaid's Further Advice : In regard to the Minorities and Religious and Social Equality.** The Quaid told the Assembly that India had to be divided or partitioned. There was no other solution to the constitutional (or political) problem of India. Now there was the problem of the minorities (smaller parts of the population) in India and Pakistan. In this connection, the Quaid advised the members of the Constituent Assembly to forget all past differences with other communities (huge groups living together) or classes. He asked them to work in co-operation with others whatever their colour, religion or belief might be. He said that all the people were equal citizens of the State. All the people had equal rights and duties and all could make endless progress. He asked the Constituent Assembly to work only for the welfare of the people, especially of the masses (common people) and the poor.

The Quaid declared that if the people worked together in close co-operation, all the differences among them would disappear. The

majority and the minority communities (Muslims and Hindus) would then be living in peace. All the Muslim and Hindu religious communities (like the Shias, the Sunnis, the Brahamins, the Kushtaris, etc.) and all the people of the different provinces would also be living together happily. They were all completely *free* in all the religious, political and social fields to work and live as *equal citizens*.

## II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** What were the major tasks before the Constituent Assembly of Pakistan according to the Quaid-i-Azam ?

(OR) What were the functions of the Constituent Assembly that it had to perform ?

**Ans.** Please read Part (A) of the **Summary**.

**Q. 2.** "The Quaid-i-Azam gives a correct and concise (brief) analysis (exact examination) of the social evils prevailing (wide-spread) in Pakistan". Elaborate (describe in detail).

(OR) What does the Quaid-i-Azam say about the social evils in our society in his address to the Constituent Assembly ? Discuss the value of his advice.

(OR) Examine critically the Quaid-i-Azam's analysis of the social evils in his address

**Ans.** The Quaid-i-Azam drew the attention of the Constituent Assembly to some common social evils. These social evils were highly dangerous to the whole nation. So he told the Constituent Assembly to take effective steps to crush them.

*Firstly*, there were the biggest curses of bribery and corruption. The Quaid asked the Constituent Assembly to frame suitable laws to deal with them. We can see for ourselves how harmful these evils are. It is because of them that poor and ordinary people cannot easily get their work done. Corruption exists in several forms. Giving presents to highly placed government officers and bringing recommendations to them are common ways of getting work done.

*Secondly*, blackmarketing was causing shortages of things of daily use soon after Partition. The Quaid rightly said that blackmarketeers harm the whole system of demand and suppiy of these things. They cause shortages of things to raise their prices. The Quaid asked the Constituent Assembly to effectively crush blackmarketing. We know well how much this evil has increased with time. Especially, the common man is in trouble because of his petty income.

*Thirdly*, the Quaid pointed out the evils of nepotism (favour shown by a person in high position) and jobbery (use of unfair means for private gain). He said that he himself would never favour anyone nor would he be influenced in any way. We can observe around how

much widespread this evil is. We can feel how many deserving, worthy and able people cannot get suitable jobs and work because they are without influential relatives or friends.

The Quaid-i-Azam described some main social evils which were directly harmful to the whole society. He wanted them to be checked at the beginning of the life of the country. He knew that if they were left unchecked, they would corrupt the society in all its parts. Now when they have affected so many people it looks very difficult to fight against these evils. But it is our moral, social and national duty to remove them to make life easy for every Pakistani.

Q. 3. In the light of the Quaid-i-Azam's address to the Constituent Assembly write an essay about the problems confronting (facing) Pakistan soon after the partition of India.

(OR) Discuss the address of the Quaid-i-Azam as far as the social and political needs and problems of Pakistan are concerned.

(OR) "The Quaid-i-Azam gives a correct and concise (brief) analysis of social evils prevailing (widespread) in Pakistan." Explain. Why is the speech so important ?

(OR) Write a **Critical Summary** or **Appreciation** of the address.

**Ans.** The Quaid-i-Azam rightly understood the social, political economic and religious needs of the people. He was a devoted and sincere leader and had won Pakistan for the Muslims after making great sacrifices (after passing through numerous sufferings). He wanted to make Pakistan a truly developed, democratic and Islamic State. He made this important speech in the Constituent Assembly with this end (purpose) in view. In this lies its importance.

*First* of all, the Quaid-i-Azam said that the Constituent Assembly had to frame the constitution of the country. The constitution, the basic law, was necessary for political, economic and social stability (continuous progress). Perhaps the greatest problem of Pakistan after Partition was the framing of a proper (suitable) constitution. For several years our leaders could not or did not act upon the Quaid's advice. As a result, the country faced a lot of political and economic instability (uncertainty). The selfish political leaders representing several parties did not help in the framing of a suitable, workable constitution. Even when the Constitution was framed their selfishness, greed and quarrels invited the establishment of martial law governments.

The Quaid-i-Azam explained to the Constituent Assembly that its *second* important function was to frame suitable laws for the whole of the country (*as and when needed*). The government had to maintain (keep) law and order in the country with the help of these laws. Now the country faced a lot of lawlessness and social disturbances after Partition. It was so because the Constituent Assembly and the government could not or did not act upon the Quaid's advice.

The Quaid-i-Azam rightly took notice of some dangerous social evils. He pointed out these evils, that is, bribery, corruption, black-marketing nepotism (favour shown by a person in high position) and jobbery (use of unfair means for private gain). He knew that the country could not progress well in the face of (in the presence of) these evils. So he advised the Constituent Assembly and the nation to crush them effectively. We can see how much we are suffering on account of their existence. Bribery seems to be the order of the day.

*Lastly*, the Quaid drew the attention of the Assembly to the problem of minorities (smaller parts of the population) and different communities (huge groups of people living together) in Pakistan. He advised the people to live in unity whatever their religion or community might be. At the time of Partition feelings of hatred and enmity between different social groups were very high. The Quaid wanted the people to start living in the true Islamic spirit (with the correct religious understanding) and to forget all their differences. He wanted to have equality and justice in society.

The Quaid gave the right advice to the Constituent Assembly, the government and the people for making Pakistan a truly democratic Islamic State. The country's future now depends on the establishment of a truly democratic system that can bring us social satisfaction and national glory (greatness).

Q. 4. What, according to the Quaid-i-Azam, is the first and foremost duty of the government ?

Ans. Please read Part (B) of the **Summary**.

### 3. SEEING LIFE (*By Arnold Bennett* 1867—1931)

**I. Introduction**—Arnold Bennett, novelist, dramatist and essayist, has written this essay about an ordinary incident. In it he describes an accident, of a young dog with a bus moving along a London street. He describes this accident in great detail and thus makes it look important. Thus he tries to discuss the feelings of different people towards the puppy (young dog), and its fate and life.

**The Title of the Essay.** "Seeing Life"—It means "understanding life through observation". In the essay the writer tries to understand something about life through his observation of an accident, of a young dog with a motor-bus.

**II. SUMMARY. (A) How a Young Dog (a Puppy) Has an Accident with a Bus.** A young dog foolishly runs and jumps along the footpath of Fulham Road in London. He moves into the road which looks interesting and extensive (vast) and which he had never seen before. He seems to have full confidence in himslf, in God's goodness and in his quick movement, and this is painful to see. He is not careful about his safety at all. He looks carelessly at a big metallic red bus moving noisily towards him giving out steam or smoke. In his pride

he does not take notice of it as if it were just a particle (small bit) of matter giving out bad smell. But the next moment (just very soon) he hits this bus.

**The Bus stops by Force of Public Opinion.** Something impressive happens. The bus slows down and stops after hitting the puppy. It does so not because it has powerful brakes, but because of the "invisible (which cannot be seen) brake of public opinion". The bus driver and conductor do not see any policeman at that place who may stop them. But they are afraid of the public which has sympathy for innocent (pure and simple) animals, especially dogs, moving without protection along the roads.

The bus driver and the conductor come down from the bus and go towards the puppy. Two policemen also appear in the distance.

**(B) The Crowd on the Scene of the Accident. Its Behaviour—** Soon a crowd gathers at the place and looks seriously at the dead puppy. A boy goes to the puppy and carries him to the gutter by the back of his neck. He puts him in the gutter and examines his head. The puppy is dead, but perfectly clean and uninjured.

The crowd goes on becoming bigger. The passengers of the bus join in or move away. The people look calmly (silently) at the puppy. A well-dressed passenger hits the ground with his feet in anger and says that he was knocked down (struck to the ground) by a taxi last year, and nobody took any notice of that. He asks angrily if the bus was going to stand there all the morning for the dead puppy. He says he has paid his bus fare.

**The Dead Puppy is Carried Away.** A man pulling a dung-cart stops there and takes away the dead puppy.

**(C) The Driver and Conductor with the Policemen until the Bus Leaves and the Crowd Disappears**—The policemen get the reports of the driver and conductor in writing. They discuss the accident and at last let the bus go.

The crowd also begins leaving. The people in the crowd remark to others about the young dog killed by the bus. They can tell no more than this.

## II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Describe in your own words the accident as narrated by Arnold Bennett in "Seeing Life". (OR) Write a **Summary**.

**Ans.** Please read the **Summary** of the essay.

**Q. 2.** "Arnold Bennett has presented a very realistic slice (piece) of life (close to life's realities) in this brief narrative". Explain with reference to the behaviour of different people in the story.

(OR) Write a brief **Critical Summary** or **Appreciation** of "Seeing Life."

**Ans.** Bennett has presented a common street scene, of a dog hitting a moving bus. He has described the details of the accident realistically and interestingly.

First of all Bennett describes the feelings of the puppy (young dog) as he moves along the busy road. The puppy finds the raod interesting as it moves proudly with full confidence in himself and in God's goodness. In his joy and pride he does not even notice the big metallic bus giving out steam and smoke.

Bennett makes us feel as if we were looking at a familiar (usual) scene in a bazar or on a road. We share the observations and feelings of the writer and of other people as we read the essay. The writer successfully arouses (stirs up) his own feelings in us.

Bennett has described well the attitudes of different people towards the accident of the dog For the bus-driver and conductor the accident is not anything serious. In fact they stop for the fear the people (in the bus and outside) may stop them and hand them over to the police for killing an animal and for trying to run away.

The public looks at the scene of the accident out of curiosity (as it wants to know what has happened) and some sympathy for the puppy. The bus passenger who gets angry at the delay behaves thus because he is selfish or is in a hurry. The policemen take the accident as a matter of daily routine (practice) and treat it quite officially. Bennett himself looks pitifully (with great sympathy) at the puppy as it runs carelessly and gets smashed. He thus tries to understand the behaviour and thoughts of different categories of people who watch the accident. His own behaviour contrasts with (is quite different from) that of of other "selfish" people. Bennett's study of behaviour thus is psychological (directed towards studying thinking and behaviour). A boy throws the puppy into the gutter. Later a dung-cart carries him away. This is the fate (luck) of an animal. His life is of no practical value unless he is extremely useful for us which shows our basic selfishness. Some people do feel distrubed (upset) and sad when an animal meets with sudden death in an accident.

## 4. A VISIT TO THE SWAT VALLEY (*By Mrs. H.P. Stewart*)

*"A Visit to the Swat Valley" is a record of the observations and experiences of H.P. Stewart in the Valley. We also come to know about the writer's attitude towards the beautiful valley and its people and towards Nature in general.*

**I. SUMMARY. (A) What Mrs. Stewart Saw and Felt in the Swat Valley : What Engaged Her Attention—Natural Beauty.** It was spring time when Mrs. Stewart visited the Swat Valley. The trees were giving out new leaves and flowers. In the valley there were snow-covered mountains behind and a blue river in front The writer went over the Malakand Pass (way or pa sage through the mountains)

when the atmosphere (air) was very clean after rain. Crossing the rocks she entered the beautiful green Swat Valley.

Mrs. Stewart found beautiful trees and clear streams (of water) with arched (curved) bridges over them. The hills were reflected (could be seen) in the streams (they could be seen reflected). The mustard fields (of bright yellow plants) with yellow flowers added to (increased) the natural beauty. Different kinds of bushes and flowers in lovely colours were a real charm. The freshness and clearness of the atmosphere was very refreshing. The rain in the valley made everything look more fresh.

Mrs. Stewart found the villages built with stone on hillsides. Saidu Sharif had a great white mosque and a big hotel.

She was much impressed by the beautiful snow-covered mountains behind and a blue river in front. She was extremely delighted (happy) to see the blue water of the Swat river with small stones shining in it. The waterfall and fruit trees in the Miandam valley was the loveliest sight.

The trees, flowers, mountains covered with snow, passes (passages through the mountains) rocks, streams, fields, plants, bushes and all other natural objects in the Swat Valley were supremely beautiful. Mrs. Stewart felt lost in the beauties of Nature.

**(B) Social Life.** Mrs. Stewart observed the social life of the Valley closely and enjoyed her observations. She saw the Gujars walking towards and returning from Saidu Sharif. The Gujar women were wearing black garments.

The writer visited shops and bazars which were quite full of Swat blankets in different beautiful colours. There were scarves (long strips of material for wearing round necks), caps, hats, leopard skins, etc.

The writer saw a wedding procession in the Valley. The bride sat in a "doli" surrounded by women on foot dressed in black garments, with black shawls, embroidered shirts (with decorative needlework), jewellery and some with baskets on their heads. A few had red trousers (pants) on. The women were jumping and dancing and were clapping their hands. It was the custom "to send the bridegroom off by himself three weaks before the wedding". It was considered improper for him to enjoy all this. All the dowry (property that a woman brings to her husband in marriage) including (having) beds, utensils, etc. were being taken with the procession.

The writer saw a mean fishing with a big net. It showed that fishing was common there.

Of special interest were the statues (figures made in stone) of Buddha at different places. These statues were carved into the faces

of rocks (the stone of the rocks was cut to make the Buddha's shape) many feet high (near Manglour, for example). Then there were Buddhist ruins (destroyed parts) and remains (what was left) of Buddhist statues with carvings on the rocks.

## II. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Write a note on the natural, physical beauty of the Swat Valley that so much impressed Mrs. H.P. Stewart.

(OR) How was the Swat Valley during spring time ?

**Ans.** Please read Part (A) of the **Summary**—"Natural Beauty".

Q. 2. Describe the social life of the people of the Swat Valley ?

**Ans.** Please read Part (B) of the **Summory**—"Social Life".

Q. 3. What engaged the attention of Mrs. H.P. Slewart ?

(OR) What observations did Mrs. Stewart make of the beauties of nature and of social life in the Swat Valley ?

*Further summary of Parts (A) and (B) of the Summary :*

**Ans. Natural Beauty.** It was spring time when Mrs. Stewart visited the Swat Valley. She found the trees giving out new leaves. Buttercups, other flowers and fruit trees surrounded the rice fields.

The writer had a view of the Valley from near the Swat river. She was extremely happy to see the blue water and the small stones shining in it. The snow on the mountains was perfectly clear. The waterfall and fruit trees in the Miandam valley was the loveliest sight.

On the third day of Mrs. Stewart's visit to the Swat Valley it started raining. She and party returned to the Punjab in the rain.

**Social Life.** Mrs Stewart observed the social life of the Swat Valley rather closely and enjoyed her observations. She saw Gujar folk (people) travelling along the road while going to Saidu Sharif. Then she saw them walking in the rain on their return journey. She noted the black garments, shawls, embroidered shirts (on which ornamental needlework had been done) and jewellery of village women in a wedding procession.

Mrs. Stewart observed the village life of the Valley. The villages were built with stone on hillsides. Saidu Sharif had a great white mosque and a big hotel. There were shops sellings Swat blankets, scarves, caps, leopard skins, etc. which showed the artistic taste of the people.

The statues of Buddha (figures of Buddha carved in stone) at different places were of special interest to the writer. She found them carved on the faces of high rocks (the stone of the rocks had been cut to make Buddha's figures). She also saw Buddhist ruins (remains).

Thus Mrs. Stewart was very delighted to see the social life of the Swat Valley—the villages, homes, shops, wedding procession, Buddhist ruins, etc. She gained first-hand knowledge of the way people lived a natural and simple life.

Q. 4. Would you regard (consider) Mrs. Stewart as a detached spectator of the scenic beauty (without herself favouring or disfavouring it) of Swat ? Give suitable illustrations from her essay to support your point of view.

(OR) Write a **Critical Summary** or **Appreciation**.

**Ans.** Mrs. Stewart describes her experiences and observations in the Swat Valley almost exactly. We feel that she is quite unemotional ((cool or calm) and detached in her observation.

First of all, Mrs. Stewart presents the picture of the beautiful trees giving out leaves and flowers with the snow-capped mountains behind. A blue river flows in front with shining white and yellow small stones. Then she describes the Malakand Pass (passage through the mountains) on a clear day after rain.

She writes about the roughness of the place and the difficult journey across the rough and high cliffs (standing rocks) into the green Swat Valley. She describes the whole place as she finds it, without any exaggeration or false report. Her descriptions are close to reality and we can confirm them by visiting Swat.

It is to make the difficulties or dangers of travelling clear that Mrs. Stewart compares the Malakand Pass to the giant's castle (fort). Perhaps we also would have the same feeling when we visit the Pass and look at it. To travel over such a place is like attacking a fort or castle in order to take it.

Mrs. Stewart describes the beautiful trees, clear streams, arched bridges, hills reflected in the streams, and yellow mustard fields she observes in the Valley. The beautiful scenes of the Valley "painted" by the author in words come before us one by one. Her art is almost "photographic".

Mrs. Stewart looks unromantic and quite detached while giving us her descriptions. She stands observing and writing about the scenes of Nature like a detached spectator or observer. She does not imagine (think of) any hidden powers behind the natural scenes. She is not lost in her imagination (thoughts), but simply analyses (examines) what she sees.

Mrs. Stewart describes the social life of the Valley in the same realistic way. She observes the Gujars walking towards and returning from Saidu Sharif and notes their garments, animals and things of daily use. She notices the shapes of the graves and the olive trees in the graveyards.

She visits Saidu Sharif and watches the mosque, hotel and bazars of the town. She looks closely at the things sold in the shops.

She notes the marriage customs of the Swati people when she sees a wedding procession.

Lastly, the writer looks at the statues of Buddha at different places. She visits the Buddhist ruins (ruined parts). It is perhaps the only place where her imagination is so active. She imagines how the Buddhist monks (church fathers) might have been living in the Swat Valley in ancient (olden) times.

Mrs. Stewart observes the beautiful scenes of Nature and the social life of the Valley *unemotionally* and describes them *realistically*. Her essay is a valuable addition to the literature on Swat.

## 5. THE UNCONSCIOUS ARTISTS (*By Gilbert Highet 1906—* )

**The Title of the Essay.** *The Unconscious Artists.* It refers to birds that are artists in several ways like human beings. But while men are conscious artists (knowing that they are doing something artistic) birds are unconscious artists (not knowing that they are doing something artistic). Thus *art* is directly and indirectly a common activity between human beings and birds. Their artistic activities show their taste for beauty, proportion, decency and order.

**I. Introduction.** "In The Unconscious Artists", Gilbert Highet describes the ways in which birds are artists "unconsciously" (without feeling or knowing it). It means that birds, like us, have a sense (feeling) of beauty and they have artistic inclinations (desires to exercise their artistic skills). In this sense perhaps "they are, of all the animal kingdom, the closest to men".

Birds are artists for these reasons. *Firstly*, they sing beautifully, artistically. *Secondly*, their costumes (styles of dress) are beautiful, artistic. They take care of their own beauty too as they clean and beautify themselves. *Thirdly*, they build their houses (nests) efficiently beautifully and artistically. They decorate them carefully and look after (take care of) them well. *Fourthly*, their dancing is sometimes very graceful (pleasing and attractive). They look most beautiful in their flight. They are "sensitive artists (having strong feelings) when they fly".

### II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Would you regard (consider) birds as unconscious artists ? Give reasons and illustrations (examples that make it clear).

(OR) " . in some ways they (the birds) are, of all the animal kingdom, the closest to men". Elaborate (describe in detail).

(OR) Write a **Critical Summary or Appreciation**.

Ans. Gilbert Highet says that of all living things the birds are the closest to men, in some ways at least. Sometimes they behave like human beings. Art is a basic activity of the human race. All men and women like to decorate their homes, their bodies and their things. These activities are artistic. Birds are the only other living beings that "engage in the same kind of activity".

Art is really our most interesting or absorbing activity. We like to have things that are *more beautiful*. We try to make ourselves look beautiful, so we decorate our bodies just as we decorate our homes and things. Singing is one of our main artistic activities. Highet argues that the birds are also artists (or have artistic inclinations or desires) in the same way as we are.

*First* of all, Highet argues that birds sing beautifully and artistically. A bird sings in order to warn male birds from disturbing his home, to attract female birds and to express his joy after staying with her. A bird's singing is very musical and artistic. Sometimes a bird's singing is only for pleasure. We can see birds like the parrots that we keep at home, and whose singing we enjoy so much at times.

*Secondly*, birds have beautiful "costumes" on. Their feathers and wings in different colours look very beautiful. Birds really "dress up" at the time they get married. They show to other birds around what they are wearing, their natural dress. They are conscious of (feel) their beautiful appearance. They clean and oil and set their feathers and wings. Herons (birds with long legs living near water) manufacture soft powder "to put on after leaving the water". In this way, birds clean and decorate themselves *artistically*. They appear to be beautifying their bodies with fine garments.

*Thirdly*, birds build their houses (nests) efficiently, beautifully and artistically. They decorate them with beautiful flowers, shells (hard coverings of animals, eggs, fruits, etc.) or shining objects like pieces of glass. The decoration is done after careful selection of different things in Nature. The male birds try to attract the females through elaborate (carefully done) decoration.

*Fourthly*, the dancing of the birds is sometimes very graceful. They dance alone or in pairs or in groups. We can ourselves find the art and beauty in the peacock's dancing.

*Lastly*, the birds look most beautiful in flight. The writer gives suitable examples of gulls, pigeons, ravens, etc. flying artistically and beautifully. The bigger birds of prey (to be hunted) fly higher in circles in beautiful combinations. The writer thinks that we can find the beginnings of art in the joyful and passionate natural movements of both birds and human beings.

We feel Highet has correctly and accurately described and discussed the artistic activities and attitudes of the birds. Rightly they are artists without knowing it.

Q. 2. Gibert Highet says that of all living creatures, birds are the most diversely (in various ways) beautiful. How does he prove this ?

(OR) Write an essay on the beauty of birds.

Ans. Gilbert Highet says that "we can find beauty in every living thing". Animals like tigers, insects like butterflies and even the strange-looking crocodile are beautiful in their own ways. Yet of all the living things "the most diversely (differently) beautiful are the birds". Highet gives interesting details in this connection.

The penguins (Australian sea-birds), in their simple appearance, are impressive. The birds of paradise, in their bright costumes, have a dazzling (very brilliant) appearance. "Mrs. Gould's Sunbird" (in the hot areas of Asia) is a small bird with a rosy chest and with a mixture of yellow and green colours. Its neck is dark crimson, its wings are dark green and its tail has blue and black feathers.

The sage cock has a white doublet (close-fitting garment for the upper part of the body), two yellow medals in the centre of his chest, black breeches (short pants or trousers), white socks and feathers of different colours. His eyebrows are bright red. Thus the costume or outward appearance of this bird is highly impressive.

Highet decribes the beauty of the singing, dancing and flying of the birds. He tries to prove that their singing and their movements are highly artistic. They try to attract each other's attention and try to impress each other through their singing. They dance singly, in pairs or in groups, in beautiful combinations. They fly majestically (in a grand manner). Their costume or appearance is grand, in different colours and designs Their nests or homes are almost perfectly made and decorated.

The delicate (pleasant) singing of birds appeals to us. They are appealing (attractive) to us in their appearance, nests and movements. We do not find this delicacy or beauty in animals and even in human beings. Animals are generally heavy and big even though they are often beautiful. Human beings are often much too pretentious (they show off) to look *naturally* beautiful. And insects are often much too small and slow and dirty-looking. Birds are the most active, romantically distant (away or far-off), often in the skies, flying further away as we come closer to them. Their flight makes them all the more romantic and enchanting (magical).

## 6. HOLIDAY MEMORY (*By Dylan Thomas 1914 – 1953*)

**[This essay is out of the Punjab Uni. course as from 1989.]**

**The title of the Essay.** It refers to Dylan Thomas's happy experiences on a holiday which he remembers and describes. Hence the title "Holiday Memory" or "memory of a holiday".

I. **Introduction**. Dylan Thomas, poet and essayist, has written the present essay in a romantic, poetic way. He describes in detail the joyful activities of the people on August Bank Holiday as observed by him.

The first Monday in August is an official holiday in Britain (a general holiday as well as one for the banks). On this day the people enjoy themselves and have fun in several different ways. Dylan Thomas remembers the fun he had with others on this holiday in the past. As a romantic writer, he adds somethings of his own, from his imagination (thinking), to what he had experienced. *A romantic writer often remembers the past and talks about it in a highly emotional way.* What Dylan Thomas has written here about his *past* experiences on August Bank Holiday can be true of such holidays in the *present* too.

## II. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. How did Dylan Thomas spend his August Bank Holiday ? (OR) Write a **Summary** of the essay.

(OR) What were the pleasures and enjoyments of the August Bank Holiday that Dylan Thomas remembers so vividly (clearly) ?

**Ans.** Dylan Thomas remembers and describes the pleasures and enjoyments the English people had on the August Bank Holiday. He writes about the enjoyments of other people on this day that he observed with interest.

All manner of people went to the seashore early in the morning. They made quick preparations at home and took with them bottle-openers, pepper and things for eating. Boys, girls, young and old people and children went there to enjoy the holiday.

The people on the seashore had sunshades in bright colours over their heads. Bathers could be seen playing and dancing in the water. Young men and women joked and laughed as they swam together.

The writer held a shell (hard covering of shellfish, snails, etc.) to his ear to hear and imagine (think of) sea-music.

The writer remembers sharing a bun with a boy and a lion in a cage. He remembers observing children jumping and shouting and riding the small electricity-powered vehicles. Here remembers families eating together their picnic-foods.

Young people played cricket on the sand. Little naked children dug canals and built castles of sand. Old parents relaxed (rested) in the sun.

The game of burying each other (pushing each other under sand) was also in progress. Boys threw sand into the clothes of the people for fun.

The writer remembers the smell of the sea, sea plants, seawater

and bathing-costumes. He remembers the whole atmosphere of the place. People felt so happy that they wished August Monday to continue for ever.

The people had strange ways of enjoyment. They snowshoed a donkey (put snow shoes) on its feet and made it run.

In the evening the people on the seashore gathered together all their things – the spades, buckets, towels, bats and balls, etc. They went to the fair which was really interesting at night. There the writer saw the "fattest woman in the world" sewing in her tent. The smallest pony (horse of a small size) and "the most intelligent fleas (small insects living on blood)" could also be seen.

There used to be open shops and galleries. Young men went about the place testing their strength at the strength-machine.

A boxer stood outside his booth. He invited any sportsman to face him in the sandy ring. Several sportsmen went in but were defeated by him.

There was the gallery of "distorting mirrors" (which put them out of shape). Women with their children pulling at their skirts went there. It was fun to watch their distorted faces and bodies in the mirrors. There were dangerous tunnels. When girls passed through them, they cried in fear.

The fair at night entertained the people a lot. Its swinging boats with their lights looked mysterious or puzzling. In fact the whole place looked enchanted or magical.

The writer returned from the fair at midnight. Thus his August Bank Holiday came to an end.

**Q. 2.** Describe in your own words the festive (of a festival) spirit (mood, joy) portrayed (presented) by Dylan Thomas. Compare it with any Pakistani festival.

(OR) Write a **Critical Summary** or **Appreciation**.

**Ans.** Dylan Thomas describes very well the enjoyments of the English people on one of their important national holidays, that is, the August Bank Holiday. On this day all the people tried to have their share of enjoyments outside on the seashore.

Boys, girls, young and old people and children all went to the sea to have all sorts of fun. Brothers played and danced in the water. Young men and women joked and laughed as they swam together. There used to be animals in cages. People liked to give them food to see their reactions or feelings. Children shouted and rode the small electricity-powered vehicles. Families ate their picnic-foods together. Children and young people buried each other in sand for fun. Boys poured sand into the clothes of the people.

In the evening there was a fair. There the shops and galleries were highly attractive. Young men could test their strength at the strength machine. Sportsmen could test their strength with a boxer in a sandy ring. Women and children could see their distorted (twisted ; made out of shape) faces in the "gallery of distorting mirrors". All such festivities or enjoyments continued till midnight after which the people returned home.

As we read the essay *carefully*, we feel as if we were taking part in the enjoyments of the English people. Really the people enjoyed the festival heartily forgetting their problems and the passage of time. All the people, young and old, enjoyed the festival equally.

Perhaps the Eid-ul-Fitr festival in our society can be compared with the August Bank Holiday. We can look at the enjoyments and activities of the people in Karachi, a seaport, on Eid-ul-Fitr.

Everywhere in Pakistan people wait for the Eid-ul-Fitr anxiously (eagerly) during the holy month of Ramazan. It is the day when the people, especially the young ones, enjoy themselves most during the whole year.

Just at an English seaport, the people in Karachi go to the seashore in large numbers, after the Eid prayers. There they have some kind of picnic parties. If it is summer, people jump into the sea and swim. They play different games. They buy sweets and declicious (tasty) things from beautifully decorated shops. The festivities of the Eid continue till late at night.

The Eid festival is religious in its basis. The August Bank Holiday is not. The Muslims celebrating Eid cannot be as free as the English in their "mixed gatherings". So while English young men and women dance and swim together Muslims cannot. Otherwise, the joy felt by the Muslims and the English people as they celebrate their festivals is perhaps about the same.

## 7. ONE VOTE FOR THIS AGE OF ANXIETY

*(By Margaret Mead 1901—     )*

**The Title.** The writer agrees that ours is a world (or age or period of history) of anxiety (worries). However, she gives arguments (reasons) in favour of having *the right kind of anxiety*. Hence the title "One Vote for this Age of Anxiety"—that is ,"in favour of having anxiety of some kind in this age".

I. **Introduction.** Margaret Mead discusses the idea that we should reject (repudiate) the ways of our modern world we live in because it is full of anxiety. She thinks that other ages were worse than ours. Human beings then lived in continuous terror (great fear). In fact, anxiety is a proper emotion "when the immediate personal terror disappears". We do have anxiety about the future. We do not know what might happen to us, and this is our anxiety.

We do not understand the right value of anxiety because we have it without underrtanding the basic tragic fact about life, that is, death. Understanding this fact may well change our anxiety into a positive emotion. It can make us anxious to do the right, noble (fine) things, to make the right choices in life.

Good anxiety is anxiety about things that must be done in the future. It is not anxiety about what was left undone in the past.

**II. SUMMARY. (A) Chief Causes of Anxiety in the Modern World : (*i*) According to Critics and Others, and (*ii*) According to Margaret Mead**—According to critics we are all the time worried and anxious because of our great technological or scientific and material progress. We remain so busy and worried that our bodily system gets spoilt. The tension (strain) under which we live affects our nervous system badly, and causes anxiety. In this sense, our modern age (period of history) is one of anxiety. In this age, we do not enjoy "security, trust, self-confidence, self-direction" which are the opposites of anxiety.

Margaret Mead gives her own reasons for the anxiety in the modern world. *Firstly*, she says that ours is an age of anxiety because we are without the terror (great fear) of some great danger, from a volcano, an arrow, magic, and so on. In the other ages peopie did not enjoy much security of life So they had terror of something harmful happening to them. Now we have security, and this terror has almost disappeared (gone). Now we have anxiety in place of this terror.

*Secondly*, there is anxiety because of the feeling that the future is uncertain or unmanageable (uncontro!lable). Modern man has the feeling that something unexpected or indefinite might happen and bring suffering. He is anxious as he feels that if he has good times these may end. He is surely uncertain about the real causes of his anxiety.

*Thirdly*, the absence of the fear of death is a cause of our anxiety. We are living in a world which is safer than the past ages. "No one feels that he himself is facing sudden death". If we understand and feel that death is certain and may be sudden, we can reduce our present anxiety and become more confident about our duties.

**(B) What is the "Right Amount of Anxiety"—Good Anxiety" ?** Margaret Mead thinks that we depend on having the right amount of anxiety to progress. Ours is surely an age of anxiety. And, we rightly need some anxiety. Our anxiety is the result of the absence of terror from our lives, of the absence of uncertainty about the future and of the absence of the fear of sudden death.

We need the right amount of anxiety and good anxiety (*or the right amount of good anxiety*) to make us work well and to live a good life. Too much anxiety is surely harmful to our mental health.

The right amount of anxiety is that which makes us careful or cautious. It makes us take steps to avoid bad or harmful happenings. Thus, it makes us visit a doctor to have a medical check-up to know about a possible disease. It makes the parents go to their son's teacher to check up on his progress in studies. It makes a person check up on his old insurance policy. It makes him have his car brakes checked to avoid an accident.

To have too much anxiety is not good. For example, those having too much anxiety refuse to travel in cars. Or they drive overcarefully and even cause accidents.

Not having any anxiety at all is also harmful. Those who have no anxiety, for example, drive much too carelessly and cause serious accidents.

Good anxiety means anxiety for things that must be done quickly. It does *not* mean anxiety for things that were left undone long ago. We should be anxious about what we are going to do in the future. We should not very much worry about the things of the past that, for some reason, we could not do.

(C) **Our Age and Other Ages and Anxiety**—The writer admits that ours is the age of anxiety. She, however, does not agree with critics who say that anxiety is the result of our great technological and material progress.

Critics say that other ages were not ages of anxiety, but of trust and confidence. It is not so at all. The uncivilized or uneducated people in the past ages were not anxious so much. They were not worried about personal or social problems like an increase (a rise) in salary, admission to a college, choice of a particular car or TV or about revolutions. They only thought about their food and shelter and personal comforts.

In the past ages the people lived in terror (great fear) of dangers like a volcano, storm, magic, etc. Our anxiety is there because we are not living in terror.

We remain worried or anxious because of our *uncertainty* about the future feeling that something indefinite may happen to us. If we are having good times, we fear that these may end.

## III. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What, according to Miss Mead, are the chief causes of anxiety in the modern world.

**Ans.** Please read Part (A) of the **Summary**.

Q. 2. What is "the right amount of anxiety" and "good anxiety"?

(OR) How does Margaret Mead defend anxiety?

**Ans.** Please read Part (B) of the **Summary.**

**Q. 3.** Write a **Critical Summary** or **Appreciation.**

**Ans.** Add the following to Part (A) of the **Summary** :

It is quite a fact that the anxiety of our age is due to the great technological and material progress the world has made. We are almost all the time under mental strain (stress) about our income, progress and possible losses. On top of everything, we are busy most of the time. We are worried and anxious about our work and its results.

The past ages were surely not free from anxiety and worries. The writer thinks that it was terror of some great trouble, not anxiety, that was the problem of the ancient (olden) man. It fact both terror and anxiety were his troubles.

The writer is correct to say that the fear of sudden death can reduce our anxiety. It can make us more religious and desirous of preparing ourselves for the other world through good living. We can become less attached to this world and material progress and values (standards of behaviour and thought). Our anxiety can be much less.

## 8. ON BABIES (*By Jerome K. Jerome 1859—1927*)

**I. Introduction.** Jerome K. Jerome has written the present essay in a humorous and ironical way. He describes the way parents improperly clothe their babies. He discusses the difficulty of addressing a baby as "he" or "she", and of becoming familiar with it. The reactions of the parents to others coming close to their babies (infants) are also described.

Jerome discusses the innocent (simple) and foolish ways of babies and the joy they provide through them. However strange (odd) and troublesome they may be, "they supply the humour in life's all too heavy drama". Lastly, Jerome advises wives to pay as much attention to their husbands as they pay to their babies.

**II. SUMMARY (A) How Parents Clothe Babies. Jerome's Suggestions**—Parents put their babies in clothes much bigger than their size. The writer wants to know "why babies have such yards of unnecessary clothing". He suggests humorously that perhaps the parents are ashamed of the size of the child. They want to make others believe that the child is longer than it is.

To Jerome it looks foolish to put babies in any clothes at all. He thinks that there is enough of dressing and undressing in life (to be done by them later). Babies do not need it. It is painful to them to change their clothes again and again. They may wear the same clothes at different times, at night and in the day-time.

Jerome asks others to have some fashions (of clothes) that can help us to tell a boy from a girl.

(B) **Inability to Distinguish (understand the difference) between a Baby Boy and a Baby Girl—Difficulty of Addressing a Child and of Becoming Friendly towards It.** It is most difficult to know whether the baby before a person is a boy or a girl. When a person addresses it as "he" not finding that it is a girl (or as "she" not finding that it is a boy) he is considered very foolish and wicked by the baby's family. If he calls the baby "it", its mother shows great hatred towards him.

When a person is not certain about the sex of the baby, it is best to address it as "little angel". He may call it "pet" (favourite baby) or "beauty" for the sake of variety. At the same time, he may say that "the baby has got its father's nose". The parents may laugh at this idea, but he should insist on it (say this forcefully).

It is especially difficult for a bachelor to say something suitable when he sees a baby for the first time. It is suggested to him by the mother that he will be very delighted to see the baby. In fact it is a trick to discourage or avoid his further visits as it is said ironically. The bachelor is not delighted to see it. He does not know what to say about it. He makes some remarks in an improper way. For example, he says that it has *not* much hair. Such remarks are taken as foolish. Then he is expected or asked to take the child in his arms. He may not like to hold it, or even may not know how to hold it well. Anyway, the bachelor holds it and moves it up and down in a quick way. The nurse stops him from doing it. Now the baby begins crying at the top of its voice. The mother angrily takes it back saying he must have done something to it. It cries even louder to see him. Others talk about the child disliking him so much. He feels as if others took him as a worst kind of wicked (evil) person.

(C) **"Odd (strange) Little People"—"Unconscious (without knowing it) Comedians (actors whose aim is to make people laugh) of the World's Great Stage"—They Supply the Humour in Life's Too Heavy Drama".** Babies (infants) are no doubt very troublesome. But in spite of their errors and disturbances they make us happy. They fill us with joy when we see them. Their feelings of love for us and ours for them remove our worries and bring us smiles.

In fact babies are comedians without knowing or feeling it. They do funny things and make us laugh. They make us happy when we have worries and problems all around.

This world is a stage, our life is a sad drama, and we are actors. Our life is mostly tragic, with more of pains and troubles than joys. In this tragic drama babies or infants are comedians who please us with their simple or innocent, funny and foolish acts.

Babies are always doing the wrong things, at the wrong time, in the wrong place and in the wrong way. If a baby does the right things, it is not behaving normally and should be shown to a doctor. It means that a normal baby does the wrong, foolish things most of the time. Babies normally disturb the right arrangements of things around them.

Babies do foolish things and look serious while doing them, and it makes us laugh. For example, two babies may seriously join hands and start walking together dangerously fast in a wrong direction with the elder sister crying after them. They may walk round a soldier and touch his legs to know if he is a real man. They refer to some young man in a bus as "daddy". They loudly discuss family affairs in crowded places. They can start dancing while crossing the road.

At home babies do the same kind of funny things. For example, they take a big walking-stick or an umbrella to use while getting upstairs. They make the maidservant embrace them just when she is busy doing some house-work. They play with animals by putting them upside down and by pulling their tails.

Babies make the home dirty and upset everything. It is very expensive to keep them. Yet we cannot live without them and our homes would be dull and silent without their interesting and pleasing presence. Their foolish noises and voices bring their parents together.

Those who do not marry for long and childless parents can understand the importance of children.

**(D) Advice to the Mother : Not to Forget to be a Good Wife.** Jerome advises the mother not to forget to be a good wife. She should serve her husband as much as she takes care of her baby. She should not attend to her baby *alone*. She should try to satisfy and please her husband *too*. Then she will have happiness in the whole house. If she does not pay proper attention to her husband, he will look for comfort and companionship outside his home. Thus, he may go to his friends or even to other women.

At the end the writer says that he is not a baby-hater at all.

## III. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Discuss : "Babies are the unconscious (without knowing this) comedians (actors whose aim is to make people laugh) of the world's great stage" or they "supply the humour in life's too heavy drama".

(OR) How does Jerome K. Jerome justify that babies are not without their use even though they are a great trouble ?

**Ans.** Please read Part (C) of the **Summary**.

Q. 2. What do you gather about Jerome's understanding of or attitude towards babies ?

(OR) Write a **Critical Summary** or **Appreciation**.

**Ans.** Jerome is correct to say that babies bring us joy and satisfaction although they are most of the time very troublesome. He says : "Babies, though with all their crimes and errors, are not

without their use". We can understand this in the light of what Jerome says about the little troubles children give us again and again.

Babies are always doing the wrong things, at the wrong time, in the wrong place, and in the wrong way. Jerome says humorously that if a baby does the right things it must be shown to a doctor. Then it is *not* behaving normally. It is correct as babies and small children in our homes upset everything they lay their hands on. They make the home dirty. They shout and cry when others want to sleep or rest. They ask for toys, and while playing they break them much to soon. When together they fight and disturb everybody. These are some of the troubles that we see babies causing everywhere.

Jerome describes some other funny ways of babies. For example, they take a big walking-stick or umbrella to use while walking upstairs. They make the maidservant embrace them when she is busy doing the house-work. They put the cat upside down and pull the dog's tail. But for all that we like babies. In fact the house will be a dull and boring place without them. Their noise and disturbance make it lively (full of life and activity).

Outside the house babies do still more funny things. They walk carelessly together in wrong directions. They discuss family affairs loudly in public places. They suddenly begin dancing while crossing the road. All of this makes us laugh.

Jerome tries to show that babies in themselves are a blessing (God's favour) giving us joy and satisfaction. It is the attitude of the parents towards babies, towards each other and towards others that is objectionable. The writer satirizes this attitude (makes fun of it critically). *Firstly*, he talks about the way parents put their babies in clothes much bigger than their size He suggests humorously that they are perhaps ashamed of the size of the child. *Secondly*, the parents of a baby behave strangely towards a person who sees it for the first time. They are not satisfied with him if he calls the baby "it". They are satisfied if he calls the baby "angel", "beauty", "pet", etc. In this way they like to be flattered (praised too much) on account of their baby. *Thirdly*, wives pay too much attention to their babies, and thus make their husbands go outside to friends for satisfaction.

The writer shows a good psychological understanding of the behaviour of babies and of their parents. He shows his love and affection for small babies. He proves that their noises and troubles make our lives colourful and interesting.

Q. 3 Jerome wants that women should maintain a balance between their roles as good mothers and good wives. Discuss.

(OR) "Do not in your desire to be a good mother forget to be a good wife". (Jerome) Discuss.

(OR) Discuss the advice that Jerome gives to wives.

**Ans.** Please read Part (D) of the **Summary**. Then the following :

It is surely objectionable for a mother to pay most of her attention to her baby and not to attend to the husband so much. In this case the husband will feel he is being neglected (disregarded) and is losing his importance in the house. He will, then, like to pass more of his time outside the house. He may like to pass it with his friends. In extreme cases, he may like to meet other women who can be a better company for him.

We feel that in our eastern society women do not generally (usually) forget their husbands to pay most of their attention to their babies. Even in western countries many young wives will not try to do so. In quite a few cases the husbands themselves might be responsible for such behaviour of their wives. The husband may begin having less interest in the wife after the birth of the baby. He may like to stay in the company of female or male friends more than he did soon after his marriage. The wife, in her turn, may react by spending most of her time on the baby.

We feel that it is not the wife who is always to blame. The fault can also be that of the husband.

**Q. 4.** Write an essay on babies keeping in mind : "Babies cause a great deal of trouble" : "they make a place untidy and cost a lot of money to keep" ; "but still you would not have the house without them".

**Ans.** Jerome explains well how babies cause a great deal of trouble. We know well how babies make the house dirty and upset anything they can lay their hands on.

Go to any home which has a baby or more, and you will find how troublesome they are. The baby takes up a book and tears it up very easily. It breaks expensive clocks, pictures and other breakable things. It makes a well-cleaned house dirty by bringing dirt and dust from outside. It cries loudly when it is time for rest. It asks for things you can't provide easily. It cries for the toys or things it sees with other children or for things which are expensive.

Jerome rightly says that babies are almost always doing the wrong things, at the wrong time and in the wrong way. They are like comedians acting in funny ways, to please us and to make us laugh.

Babies do funny things without knowing and feeling that they are providing pleasure to the grown-ups. They are "the unconscious comedians of the world's great stage".

Babies are often found doing foolish things rather seriously. They are busy with their disturbances and destruction silently and thoughtfully. They can, for example, throw a lot of salt into the food being cooked by the mother. They can silently take the razor

of the father and cut their face while trying to "shave". They can start singing or mumbling loudly (speaking unclearly and loudly) when an ill person needs silence and rest.

Jerome gives some interesting examples of the foolish behaviour of babies. Two babies may seriously join hands and start walking fast in a wrong direction. They can loudly discuss family affairs in public places. They can take a big walking stick or an umbrella as a support while walking upstairs. And so on.

When we see babies behaving thus we remember our past babyhood and execuse them for their "*errors*". *Secondly*, we miss them very much when the home is without them. All their noises and disturbance makes our home interestingly alive. Their foolish noises and movements make us laugh and make us think of our own babyhood, and thus lessen (reduce) some of the pains of tragedy that life mostly is.

*Thirdly*, babies are our future. It is they who will support and help us on growing up. They are what we can depend upon.

Therefore, we spend a lot on our babies. We try to bring them up as best as we can and satisfy them in the best possible ways. We laugh when they laugh and feel sorry when they are not happy or well.

## 9. THE URDU WRITERS OF OUR TIMES

(*By A. S. Bukhari* 1898—1958)

Professor Bokhari discusses the dissociation (separation ; detachment) of the modern Urdu writers from our literary and religious traditions. He says that only a few modern Urdu writers like Faiz and Hafeez have learnt much from tradition while also having modern ideas. Other Urdu writers of our times, who are in the majority, are out of contact with tradition and are not certain about the values (moral standards) of the new society.

Bokhari discusses one by one the causes of the break with tradition and uncertainty about their own society which our writers are showing. These are : (*i*) Our education system. (*ii*) Rapid expansion of the world ; new society without clear values.

Lastly, Bokhari discusses the result of the break with the past and of bilinguism (use of two languages at the same time).

### II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** What are Prof. Bokhari's views on the contemporary (of our time) Urdu writers ? (OR) Write a **Summary**.

**Ans.** Prof. Bokhari begins his essay by imagining (thinking) how a young Urdu writer would feel if he were to go to the other world and join the company of the dead Urdu writers like Ghalib, Mir and

Iqbal. He will find it difficult to exchange views with the ancient (olden) writers. It is so because it is difficult in the modern times to learn the ideas of the ancient writers ( 'to inherit his due share from his forefathers'').

Some modern writers like Rashid, Faiz, Firaq, Farhat Ullah Beg, Josh and Hafeez have learnt a lot from the ancient Urdu writers like Ghalib or from the old literary tradition. They are in contact with and understand what the old dead writers wrote and said. They are also writers of the present and the future. Their ideas are modern as well. But the majority of (most of) the Urdu writers of today have broken their links with tradition.

The modern Urdu novelist reads much, but not after proper selection and with attention. There is so much to read that selection is difficult. As a result, he cannot give poetic or religious quotations. Maulvi Nazir Ahmad, the novelist of fifty years ago, quoted others freely and frequently (again and again). The modern Urdu novelist may give us ideas about the future but not about the past.

There are different complex causes of the present situation—of the "dissociation" (separation ; detachment) of the present-day writers from the past.

*Firstly*, the education system during the last fifty years has moved away from the old literary and religious standards. It does not provide education about this world and the other world in a suitable proportion. It does not even provide new ideals (aims) or standards according to the new situation.

*Secondly*, the world has expanded rapidly during the last fifty years. With the changes in the structure of society, people do not set much store by (consider much important) traditional values. So the modern Urdu writer cannot accept them as well. He cannot belong to the old society which has disappeared. The new society with its values (standards) has not clearly appeared. The new generation urges (encourages) him to rebel against authority of all kinds, religious and social.

*Thirdly*, the break with the past has had a very bad result for the Urdu writer. He no more uses the collection of words, references, myths (stories of olden times using religious or magical ideas) and symbols (signs) from the past ages (periods of history) which is an effective literary weapon. The writer does not use such words as can come to him from the past. Thus, he does not use the emotional and psychological experiences of others expressed through these words. Now he has to find words for himself to explain his ideas and experiences. He cannot easily do this. The Urdu language today does not have any definite store of words to which he can refer.

*Fourthly*, bilingualism (use of two languages at the same time) is causing difficulties for the writer because English and Urdu are quite

different. With the two languages mixed up in his mind, the Urdu writer cannot express himself well in either.

The Urdu writers should understand the present-day social events clearly and should have a new vision (power of having new ideas). They should try to learn and use the thoughts of the old and ancient Urdu writers.

Q. 2. Do you think Prof. Bokhari's views about the Urdu writers of our times should be accepted by our writers and thinkers ?

(OR) Write a **Critical Summary** or **Appreciation** of the essay.

**Ans.** Prof. Bokhari says that most of the modern Urdu writers have lost contact with the old and ancient Urdu writers. They do not have much knowledge of their religious and literary tradition. They cannot tell us about our religious and literary heritage (ideas got from the past). Modern writers like Rashid, Faiz, Firaq, Farhat Ullah Beg, Josh and Hafeez, who are in contact with tradition and also with the present literary trends (tendencies), are very few. These writers also belong to the future. Prof. Bokhari very well compares these few modern writers with those of our time who write without understanding tradition.

We, in our turn, can also compare the present-day Urdu writers with some of the best modern writers. Thus, we can use Rashid, Faiz, Firaq, etc. as standards or touchstones to judge other modern writers with. We find that what Bokhari says is, on the whole, correct. The writers of our present generation, by and large, are not clear about their past traditional values (standards and their new social and literary values. In this confusion they write about something that is not very much their own.

We can see for ourselves how much foreign literary and cultural values have affected our literature. Very many of our writers have been writing under foreign influences thus cutting themselves off from their tradition and social situation. This literature has socialistic or capitalistic features. The problems the individual faces in the developed western society have been quite freely presented in our fiction and poetry rather than what he faces in his own society *here and now*.

Now our new writers are showing some greater awareness (understanding) of our religious and literary heritage and the new social needs. We need to act more on Bokhari's views and advice.

Our education system should bring home to us our religious and cultural values. At the same time, there is need to educate our students about all the modern developments around the world in every field.

Q. 3. Do you think bilinguism (use of two languages) is a "formidable (causing fear or dread) handicap (disadvantage)" for the

Urdu writer ? (OR) Discuss the effects of the use of English and Urdu together by modern Urdu writers on their minds and expresssion.

**Ans.** Prof. Bokharis has complained of the inability of modern Urdu writers to write well because of their bilinguism. He says that English and Urdu are widely different from each other. The writer has to present his ideas in only one language at a time. Now the two languages in his mind mix together and confuse him. When he comes to express himself in poetry or prose in one language the effect of the other is also felt.

Bokhari goes too far to say all this. There have been writers like Ghalib and Iqbal who were masters of two or more languages. Yet they wrote beautifully and almost perfectly in one of them at a time. Ghalib wrote a lot of poetry in Farsi before he switched over to Urdu. Iqbal wrote in both these languages as well as in English. These writers wrote well in more than one language. In England we come across writers like Milton and T.S. Eliot who knew more languages than one and did full justice to English poetry. Bokhari himself knew Urdu as well as English perhaps equally well, and he wrote marvellously (wonderfully) good Urdu prose.

The knowledge of two languages at a time, in our opinion, does not affect badly the expression in one of them. The only condition is perhaps equal practice of the two. If a writer often uses the two languages one after another he gets into practice. The human mind is flexible. It can remember the structures of two or more languages. Rather the knowledge of more languages enlarges the mind as Bokhari himself admits.

The inability of the writers of Bokhari's time to write good Urdu was because of their own lack of practice, or in certain cases, because of their natural inability to write in *any* language.

## 10. SPRING COMES TO THE FARM

(*By Betty F. Martin* 1907— )

*Betty F. Martin describes life on an American farm during the spring. She describes rather poetically the signs or symptoms of the arrival of spring, the different noises that birds and insects make and the way animals behave and people get busy on their farms.*

*The writer describes the activities and feelings of the villagers after the arrival of the spring—how they go to the freight (goods) station and the post office to collect their bundles and parcels, how they keep all these things in stores, how they work in the fields, and how they feel after spraying their fields when spring is coming to an end.*

(A) **Arrival of Spring**—It is a U. S. Farm. The people come to know about the arrival of spring or the end of winter from these signs or symptoms. The frogs croak (produce their deep sound)

together in ponds. The cows and horses let fall their hair. The hens sit on eggs to hatch them (bring chickens out). The people can smell the earth after weeks of snow and ice. The rabbits tap the ground calling to their companions.

It appears (seems) as if a new world were being born with the arrival of spring. The freshness and brightness of the atmosphere after the dullness and darkness of winter give hopes of success. The new season makes the people forget their failures and mistakes of last year. Spring to them means change.

It is time to prune (trim, cut out the useless parts of) the grape-vines, to cut out the dead apple wood, to clean the fence rows and to burn the weeds (wild plants) and grassy plants There is smoke of burning rubbish and grass all around.

The farm animals are anxious (want very much) to graze on the grassy grounds and to move about freely after staying confined to stalls. The people bring out the horses to pull manure piles (big quantities of animal waste mixed with the soil or earth to make the fields more fertile or productive) from godowns into the fields. The warm winter winds dry the mud.

The people use ploughs to cut through the grass-covered pieces of land. Chickens are found eating worms greedily as they appear in the fields in bright colours. The clean atmosphere smells of the freshly turned earth.

Lights shine early from kitchen windows. Men, women and children breakfast before dawn to start working early after the winter inactivity. Trucks of dry grass or fodder, grain and fertilizer reach the village road. Everyone wants to get his share before others.

People begin acting on their winter plans for cultivation (farming) of the fields. They go to prepare fields of oats. grass, vegetables, etc.

Then there are the farm animals. Every animal has babies, from horses to cats. The children feel very happy about it, but the grown-ups feel worried. The women start the fires in the brooder houses (places keeping for chickens) to heat them up before chickens in boxes arrive there.

Young horses appear on grassy grounds with their mothers, happily jumping and running around in the warm sun. Calves (young cows) appear with the cows jumping and running around.

**(B) Activities of the Villagers after the Start of Spring. Their Feelings.** As it gets warmer, the people travel to the freight (goods) station. Different things like cans, gates, pieces of farm machinery, bundles of fruits, sacks (large bags) of seeds, oats, vegetables, etc. lie there. The agents search for the orders of the customers and hand their things to them.

The people go to the post office which is also full of packets, bundles, chickens, plants, flowers, bees, etc. for them, sent to order.

The people spend all their ready cash on making arrangements for the future, for the chickens, ducks, etc. They spend on the housing for all these and also for their stocks of seeds. They have to keep all their stocks until harvest (until the crop ripens) and market time.

The farmers keep peacefully busy with their agricultural work. They only desire to get good crops from their fields. So they do not take interest in the political and military matters of Europe.

The farmers put their machines to full use as they plough and sow seeds. The women try to pass their time wherever the sun is warm. They remain busy cutting potatoes into seed as the small children play around. In the morning they drop seed potatoes into the fields as their men work by their side.

The farmers also spray their fields. After the spraying there is an interval of rest. The villagers walk over their lands more leisurely (without worry, comfortably). They enjoy looking at their potato plants grown hand-high. They enjoy looking at the fruit-trees laden with fruit. They enjoy listening to the songs of birds and the croaking of frogs. And they have the feeling that spring is leaving them and summer is coming in.

## III. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Briefly describe the signs and symptoms which suggest the arrival of spring on Betty's farm or describe the arrival of spring.

**Ans.** Please read Part (A) of the **Summary**.

**Q. 2.** Describe the activities of the American village farmers after the start of spring.

**Ans.** Please read Part (B) of the **Summary**.

**Q. 3.** Make a comparison of the rural (village) scenes of America and Pakistan during the spring season.

**Ans.** The American and Pakistani rural scenes present the same picture in *some* ways. *Firstly*, in both the countries, as elsewhere, the cows and horses let fall their hair. The hens sit on eggs to hatch them. Animals and birds feel the freshness of the atmosphere (air) and express their joy.

Trees and plants are once again at the height of their beauty. New leaves and flowers comes out all around. The smell of the flowers fills the air.

Farmers keep peacefully busy with their agricultural work. They desire and expect to get good crops from their fields. They take care of their crops and plants and spray them. They prepare the open

grounds for the crops of the next year, for example, for the cotton crop. For this they make use of their machines like tractors. In Pakistan farmers use ploughs and hand-operated agricultural implements (instruments) more than machines.

The American and Pakistani rural scenes present *some differences* as well. Spring in our country does not so suddently take us out of the "dullness and darkness of winter" as it does in America. Most of our villages on the plains do not have snow during winter.

In Pakistan we see the grounds fully covered with grass in the rainy season. Spring does not have very many of such grounds for our farm animals as perhaps the Americans have. Then our animals are not so anxious (very much ready) to graze (eat the grass) outside as during winter they do not remain confined (shup up) inside.

Further, frogs do not so much croak together in our ponds during spring. Here they do so in the rainy season.

During spring American farmers are much more busy than Pakistani farmers. They travel to the railway freight (goods) station to carry back food cans, bundles of fruit, vegetables, etc. They bring their bundles, plants, flowers, etc. from the post office. All this is the result of the winter months of inactivity. In Pakistan, on the other hand, our agricultural work, on most of our farms, does not come to a standstill during winter. As a result, the work does not pile up to be done in spring.

## 11. ISLAMIC CULTURE

(*By Muhammad Marmaduke Pickthal* 1875–1936)

Culture, according to Pickthal, is the cultivation (or development) of the human mind. It is the development of the mind and spirit (inner being ; soul) through training and experience. On it depend one's attitude (ideas on ; feeling about) towards life, towards this world, towards the other world, etc.

In the present essay, Pickthal discusses the nature or basis of Islamic culture. He describes its main aspects (facets). He also describes the main differences between Islamic culture and other cultures.

(*You may read the essays : "The Islamic System" and "The Pakistan Ideology" in the Composition part of this book to add to your understanding of the present essay.*)

### II. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What are the salient (main) features of Islamic culture ? How is it different from other cultures ? Discuss Islamic culture.

Ans. Culture means cultivation, and especially the cultivation (development) of the human mind. The aim of Islamic culture is

the development or cultivation of the whole human race. The aim of other cultures is the cultivation of the individual (person).

Islamic culture aims at universal human brotherhood. It encourages self and race improvement (betterment).

The basis of Islamic culture is good religious, social, political and economic life.

Islam promises success not only to the individual but to the whole mankind. The word "falah" in the "azan" means "success through cultivation", success of all human beings.

Islam also provides for enconomic well-being (good condition) of all the people in society through "zakat". It means "cultivation by pruning" ("cutting off unwanted branches" or "causing to grow straight"). It is a poor tax whose payment equals worship. Its payment by all can bring about economic prosperity or progress.

Islam is a practical religion based on belief in Allah, the Last Day, the Angels, the Holy Books and the Prophets. With belief must go action—saying prayers, paying zakat and all kinds of acts of goodness. The whole of scientific, artistic and literary progress in Islam is guided by Quranic principles. The leader of all this progress is the Holy Prophet, the guidance is the Holy Quran, and the goal is Allah.

The Quran promises success in this world and in the other to those who act on it and obey its laws. This success can be achieved by the development of man's mental and other powers.

Islam works for the bright future of the whole human race. Yet every individual's (person's) life is of the greatest value. In the service of Allah all lives are cheap.

Islam gives a complete system of life which can lead the individual and society to complete progress. It gives, through the Quran, principles of worldly and relgious knowledge.

Islam is a rational religion (based on correct understanding or reason). It asks us to use our reason and wisdom to understand religious truths. Other religions and cultures do not give so much scope to the use of common sense or reason in religious matters.

Q. 2. "Islam aims at anothing less than universal human brotherhood". Elaborate.

(OR) Discuss critically Pickthal's statement that the aim of Islamic culture is not the cultivation of the individual or group of individuals but the entire human race.

**Ans.** Pickthal says that the Holy Quran means "surrender (submission) to God's will and obedience of His Law, which is a Law of effort".

The basic differences between Islamic culture and other cultures are as follows. The aim of Islamic culture is the development (cultivation) of the entire human race. Other cultures aim at the development of the individual (person) or group.

In Islam there is no division between this life and life after death. "The other life has its beginning now, and at death". Obedience to God and good deeds in this world will lead us to Heaven. Islam asks us to live a full life of comfort and enjoyment, but according to God's law. In other religions there is division between this life and life after death. They promise success in another life. They ask their followers to live a life of hardship and suffering on earth.

In Islam there is no difference between worldly and religious education. It gives the sciences the same status as it gives to the study of the Quran and Hadith and Fiqh (Muslim philosophy of law). All knowledge for the benefit of mankind is sacred (holy). In other religions, there is a great difference between religious and worldly life. If we act upon religious principles regularly and do *not* fulfil our social duties, we are not complete Muslims. So if we fulfil our social duties and do *not* act upon religious principles, we are still not complete Muslims.

As a matter of fact our religious acts of worship purify us and prepare us for a good social life. By obeying God and by remembering Him five times a day we accept His authority in all matters. We know that if we tell lies, cheat or act dishonestly we shall be breaking our promises to God and will be disobeying Him.

Further, the Holy Quran tells us that we shall be getting the fruits of all that we do in the next world. The next world, in this sense, is a continuation of this world. Our permanent spiritual life (of the soul) after death cannot be comfortable and peaceful if we live a dishonest and corrupt worldly life. That is why we cannot separate our this-worldly and the other-worldly existence (life). We cannot separate our religious and worldly fields of life To be good Muslims means to be good religiously and socially.

Through "zakat" we have to help the poor and the needy. Islam wants us to have a society in which all can live well, economically and otherwise.

Islam guarantees individual as well as social progress. It is for the whole world and the whole human race.

The institution of "zakat" in Islam is for the welfare of the poor and needy. We can have a society where *every needy person* can get full chances to succeed through "zakat". We can have unity and co-operation through it.

In fact Islam guarantees individual as well as social progress. It is a universal religion applicable to all and to every aspect (facet) of life.

**Q. 3.** "A true religion includes the whole sphere (field) of human activity". Discuss.

(OR) Explain, after Pickthal, the fact that our future life is just a coninuation of our present life and so the two are parts of a whole.

(OR) Discuss the idea that the division between this world and the other vanishes (disappears) for the true Muslim.

**Ans.** Pickthal says that in Islam there are no such terms as "secular" ("worldly") and "religious". He means to say that we cannot divide our worldly and religious activities into two separate fields. The basic reason for it is that Islam provides us a complete system of life.

The Quran and the Sunnah give us religious, political, economic and social systems through which we can lead a wholly successful life.

Islam "aims at the success of mankind (humanity) as a whole". It aims at the improvement and development of all human beings. All Muslims everywhere, around the world, accept the Holy Prophet as their leader, the Holy Quran as their guide and law, and Allah as as their goal (final aim). They all are part of the "ummah" which is one great, universal community or society (of all the world). In this sense, Islam takes care of all the parts of this community equally. It is for all, and so it provides chances to everyone to live a good life according to the Quran and the Sunnah. It welcomes all human beings to its society and treats them equally like all other Muslims. Thus, it aims at the success and progress of them all.

Islam promises success to mankind as a whole. Five times a day, in the call to prayers ("azan") the word "falah" is repeated. It means "success through cultivation (development)". This success can be achieved by following Islamic principles. Islam offers this success equally to all the "ummah". It implies or suggests that all are equal before God and can succeed in this world and in the next only if they believe in God and do good.

There are no class differences in Islam. There is no special religious class (of "priests") as it is in some other religions. There is no other class in society which is given a special status by Islam. So all the people in Islam have equal chances to succeed.

**Q. 4.** "Nations which lose faith in God deteriorate (their condition becomes worse)". Explain and illustrate (give examples).

**Ans.** The basis of all true religion is faith in God. To be religious means to believe in God, His Books, His Prophets and the other world. If we are truly religious we try to do what God has asked. In this sense we remember God, say our prayers and live a good and noble life.

Being religious we are afraid that if we disobey God we may

not have a good life in the other world. We are afraid of the punishments God may give us. This fear keeps us on the right path most of the time.

Individuals make up the nation or society. Individual or personal honesty and religious uprightness (integrity or honesty) lead to social justice and equality. As long as the faith of the Muslims in God and religion was strong" they remained powerful and made great progress. They conquered parts of Asia, Africa and Europe and became the greatest power on earth. The Muslims of the Umayyad and Abbasid times hundreds of years ago were much more advanced than all the western counteries put together. Today the position of Muslims is dangerously weak. It is because they do not act upon their religious principles as they did earlier.

The social situation in the West is far from satisfactory. Most of the people are dissatisfied with life and have become too much materialistic (attached to money and worldly progress). Western societies are doubtful of each other and are making war preparations on a large scale. Different social systems like socialism and capitalism are causing a great deal of confusion. The people do not know their directions. All this is due to the loss of faith in God on the part of the people. The old religions have either disappeared on have lost the trust (confidence) of the people.

A strong faith in religion leads to social justice. If we are deeply religious, we shall be anxious to act on religious principles. Islam is a practical religion, and it provides solutions to our social problems. Zakat, for example, is a tax that the rich are to pay to the poor. If we, under the influence of our faith, pay this tax faithfully we can help remove poverty. Our faith can make us speak the truth and live honestly in all fields. A perfect society can, thus, come into being (can spring up or can be born).

## 12. THE FLY IN THE OINTMENT

(*By V.S, Pritchett* 1900— )

I. **Introduction.** This short-story is about an old businessman, who went bankrupt. His son, Harold, felt very upset about his troubles and problems. Harold had a long talk with him, and the story is based on it. The theme (central idea) of the story is the old business-man's optimism (happy view of things ; hopefulness) in the face of his total loss of business.

"A fly in the ointment" as an idiomatic phrase means "a defect spoiling the whole." Was it the corruption in the character of Harold's father ?

II. SUMMARY. **Harold Went to See His Father on a November Afternoon.** It was a dull November afternoon and Harold went in a taxi to see his father in a modern city. It was his father's last day at

his factory which had failed in business. His father, who was now sixty five years old, had worked at the factory for thirty years. His business got spoilt after a few years of prosperity (success) and the company went bankrput and there were quarrels and disputes within it.

Harold never wanted to take part in his fathers's business. But now he was greatly upset about his father's troubles and about the unhappy end of his business career. He wanted to help him.

Harold felt very sad to see the name of his father's firm outside the factory. His father welcomed him into the empty machine-room. Nearby was the showroom where he remembered his father dealing with the customers serveral years ago. The place was silent except for the sound of their footsteps. The firm had gone bankrupt a month earlier.

**(B) Talk between Harold and His Father in the Office of the Factory**. Harold's father asked him to take a chair saying that only a table and a chair were left. Other things had been sold to pay back the debts of the factory (amounts of money that the factory had to pay to other parties). The father found a cup and teapot in the foreman's room. He offered tea to his son which he did not take. He asked him about his wife and children. He told him that he had given all the machines to the creditors or money-lenders and was soon going to lock up the factory. He said proudly that he was *not* worrying at all. Harold rightly told his father that he was always an optimist (one who looks at the bright side of things) The father agreed and replied that he was there until then because of his optimism.

The father said that he had built up his business from nothing. (had started from scratch). He had worked hard on it for 30 years, but was without any money now. Only his optimism was keeping him alive.

**Care (worry) shown about Harold's health.** The father asked Harold to take care of his hair as it was getting thin (as he was getting bald). Later he asked him to do something about his baldness and to look after his teeth.

**Advice to "think big"—to have big ideas.** The father advised Harold to have big ideas and plans about his future. He should not only lecture to his students at the University but plan to lecture to the world.

The father said proudly that hundreds of other businessmen had failed and gone bankrupt. The world was changing and they should move with the times.

The son began thinking about his father's dishonesty in business, about which people had been talking.

**Fly in the room.** Suddenly the old man saw a fly and said that

he could not sit in a room with a fly in it. They both tried to kill it. ***The father talked about money and rest.*** He wanted to talk about his mistakes. The son did not want to hear about the business frauds his father had committed. Yet the father said that *money* had been his trouble. He had been trying to get more and more of it but now he did not have any. He wanted to stay in a little cottage near the sea and to rest in the fresh, open atmosphere to enjoy life. He did not even want to think of money. He said in answer to his son that money was not necessary at all.

**Harold's hint to raise money and the father's readiness to start business.** Harold said that he himself was not rich. However, he could raise enough money somehow. The father readily picked this hint and asked how he could raise it. Thus, he showed that he was again ready to start some business.

## III. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Discuss the theme (central idea) or subject. What can you say about the plot, characters and atmosphere of the story ?

(OR) Write a **Critical Summary** or **Appreciation** of the story.

**Ans.** The main theme of "The Fly in the Ointment" by Pritchett is the optimism (habit of looking upon the bright side of things) of a man in the face of complete economic destruction or ruin). This old businessman remains happy and hopeful even when he has not any definite hope of regular income in the future. The writer develops this theme in an interesting manner and helps us to understand the character of the businessman and also his son.

The plot of the short-story, which contains the theme, is briefly as follows. Harold, the old businessman's son, went to meet him at his factory. He was very sad over the failure of his father's business and wanted to console and help him. The businessman showed him the empty machine-room and the office. Almost everything had been sold to pay off the debts of the firm. Even in this hopeless situation the old businessman was in high spirits (was hopeful and happy) as he said that he was an optimist. He advised Harold to have "big ideas" and to do big things. He advised him to change with the world. He tried to kill a fly in the room with Harold's help. Then he said that he did not want money, but only "a nice little cottage by the sea ... air, sun. life ....." When Harold said that he could somehow raise money, the father at once showed readiness to start some business.

The scene of the action of the story—the setting—is very limited. It extends from a common road to the factory of Harold's father. The atmosphere is quite dull, just in keeping (agreement) with the moods of Harold and Harold's father. It was a November afternoon with a cloudy sky. There was not much traffic or movement on the road and the office buildings looked like tombs (graves). Harold reached his father's factory and found the place empty, sad and dull. This atmosphere of dullness fits the plot very well and continues till the end.

Pritchett shows us the qualities of the characters through their long discussion. Harold is a good-natured (unselfish, kind) simple young man anxious (very much ready) to help his father. The father is an optimist. Instead of showing hopelessness he advised Harold to try to rise in the world. He only pretended (showed off) when he said that he no more wanted money. As soon as Harold said that he could raise money, his father got interested in it for more business.

All the incidents of (happenings in) the story are well-connected. It does not have any improbable (which cannot be true) or unnatural situation. Even the appearance of the fly and the notice that Harold's father took of it so seriously shows how much attentive and active he was. It shows that he did not think of his business failure all the time, and was careful about his surroundings.

¡The writer has very well studied and presented the mental cond tion of his characters, their thoughts and aims. He has done it through their talk. His psychological study (i.e., study of their minds or thinking) of the characters is quite successful.

**Q. 2.** Do you think Harold's father is a kind of person who hopes for the best and is prepared for the worst ?

(OR) Draw a **Character-Sketch** of Harold's father.

**Ans.** Harold's father is interesting like some evil and clever people whose outer shine hides the inward ugly reality.

**Looked Cheerful (hopeful and happy) and Active in Failure.** He welcomed Harold cheerfully at his factory saying "Hullo old chap. This is very nice of you, Harold". At once he took Harold's arm and walked across the machine-room. Showing him over the place he took him to the office where he repeated an old family joke "Come in, Professor". His behaviour, which showed he did not care about his failure, could easily fill others with hope.

Harold's father also showed off or pretended pleasantly as a habit. At the end he declared that he wanted to retire to a "nice little college by the sea" and that he was not going to accept any money from anywhere. But he at once became interested in getting it for business when his son said he could arrange some money somehow.

**Always an Optimist.** As Harold says his father was an optimist who always hoped for the best and tried hard to succeed. For thirty years he did his business in an optimistic mood. Even after the failure of his business he remained hopeful. He never complained of fate (luck) or blamed his circumstances. He was prepared to start a new business when Harold suggested he could arrange some money.

**Had a Philosophy of Success.** "Success" was his philosophy which arose out of his optimism. Harold's father believed that if a person

had "big ideas", "thought big" and made efforts he could succeed well. He believed in doing the best that a person is capable of (that he can do). That is why he advised Harold to try to do bigger things than he was doing then

**Wanted to Move with the World.** He was so optimistic about everything that he expected a good return from the world if he satisfied it and moved with it. He wanted to please and satisfy others to win their support and co-operation. He himself did as others around him did, to succeed in co-operation with them. Thus, as heard by his son, he was dishonest in his business dealings and made wrong entries in his accounts.

This old businessman went too far in "moving with the times". It was not necessary for him to co-operate with others in corruption in order to succeed. But he did so because money had always been his trouble or passion He wanted to get rich at all costs.

Q. 3. Make a comparative character study of Harold and his father. Point out the situations which depict (make clear) the nature of relationship between them. (OR) Compare their characters.

**Ans** Harold and his father were different in several respects. The contrast between their characters provides the conflict (disagreement of ideas or beliefs) in the story. This conflict makes it somewhat interesting. We may note the following points of difference with reference to the plot-situations.

**Had Different Philosphies of Life—Different Attitudes toward Life.** Harold's father was basically a businessman and had a business attitude towards life His philosophy was one of success in every possible way. He had done business for thirty years. His business dealings had not always been honest, at least they were doubtful. He advised his son to adjust himself to good and bad ways and to please and satisfy others.

Now Harold did not believe in success in such a way. He did not think of gaining social success through fraud, cleverness or "adjustment with the world". That is why he remained silent when his father advised him to move with the world.

Further, Harold's father wanted to rise high in the world. When he was in business, he had tried to move up in the social scale in every possible way. He still could try it if he got a chance.

Harold, on the other hand, was not ambitious (having high aims of success) like his father. He was perhaps satisfied with his situation in life. That is why he did not practically accept his father's advice to have "big ideas" and to "think big". He was a poorly paid lecturer at a university and was satisfied with his work. He could never think of success in ways "fair or foul" ("good or evil").

**Had Different Ways of Looking at Things—the Bright Optimism of**

**the Father and the Dull Outlook (way of thinking) of Harold—The** father looked at everything with hope and joy. He did not become hopeless even at the age of sixty-five years after failing in business. He felt his failure was like the failure of so many other businessmen, nothing unusual (uncommon). So, he was ready to start some business once again as soon as he heard Harold talk of raising money. He preferred (thought it better) to look at the bright side of things.

Harold's outlook on life was rather dull. He was not a born optimist like his father. He did not think of his own success in any field of life. He did not think his father could succeed well in life if he were given a chance. That is why he did not encourage his father at any point to do something new or to enter upon some new business arrangement.

Q. 4. Write a **Character-Sketch** of Harold.

**Ans.** Harold was quite a simple character, much less interesting than his father. He was a "poorly paid lecturer" at a univerity.

**Direct in Expression and Honest at Heart.** Harold was in the habit of expressing directly what he believed. He frankly told his father at one point "I'm not like you". He did not accept his father's advice to adjust himself to good and bad ways and to please and satisfy others. He did not desire to go up the ladder of social success at the cost of his honest principles. He thoroughly disapproved of his father's dishonest business dealings like making wrong enteries in his accounts. He never excused his father's planned dishonesty.

**Not Desirous of Progress. Had a Dull Outlook on (attitude towards) Life.** Harold did not look much interested in progress of any kind. He did talk of helping or seeing his father succeed in a new business. He even did not express the desire of succeeding well in his own profession, His thinking or outlook was a limited one. Surely he was not ready to adjust himself to the changing world or to "move with the times", even in honest ways. That is why his father advised him to have big ideas and do something more than lecturing to his students.

**Careless about His Health and Appearance.** Harold's father advised him to take care of his health as his hair had started to fall off at a young age. We feel that he was not fashionable and impressive, and rather looked unromantic and ordinary. He was not the sort of dashing, smart or clever man his father liked him to be. And so he was dull and uninteresting by worldly business standards.

## 13. GOODNIGHT, OLD DAISY (*By John Wain 1924—* )

**The Title of the Story.** "Goodnight, Old Daisy" are the words that the main character, Mr. Greeley, spoke to his beloved steam engine "Old Daisy" standing in the railway museum. These were the last words that he addressed to her before his death.

**I. Introduction.** "Goodnight, Old Daisy" by John Wain is an exciting short-story (which stirs up our feelings) about an old retired

train-driver, Greeley, whose wife was dead. His only joy and pastime (hobby) at an advanced old age was the old railway engine he had driven for thirty years. Living with his daughter's family he felt *alone* he did not explain why. His daughter loved him and wanted to keep him at home in comfort. However, he went daily to his old companion, Daisy, the engine he had named in love. This engine now stood in the railway museum, the Collection. He passed hours remembering his past experiences with the engine and his life as a train driver. He died while dreaming of the engine.

## II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Narrate in your own words the episodes (series of events) of the last day of Mr. Greeley's life.

(OR) Write a brief Summary of "Goodnight, Old Daisy".

**Ans.** Mr. Greeley was an old, retired railway driver whose wife was dead. He was living with his daughter and her husband.

Greeley spent a lot of time at the railway museum, called the Collection. There he remembered his long railway service before retirement. More than this, more than anything else, he had a special attachment for an old railway engine placed in the museum. He had been her driver during the last thirty years of her life. He no doubt felt very lonely as his wife was dead. The company of his daughter's family was not enough for him. Then he could not forget the long time of his life, perhaps the best, that he had spent with the engine as its driver. He called the railway engine "Daisy" in love. Very often he called it the "old girl".

On the morning of the last day of his life, Greeley went out in the cold weather. He went to the railway museum, the Collection, as usual by bus. Near the station he heard the wagons being shunted (shifted from one track to another) and he remembered his past. He thought of the diesel railway engines that had replaced the old steam ones. And his beloved Daisy was a steam engine.

Greeley entered the Collection (museum) where he found a new attendant (servant). The collection had a few old wagons, old railwaymen's uniforms, tools, etc But the best of all these things was the big green-and-gold engine, Daisy. He said to her "Hello, Daisy...another morning old-girl".

He got into the cab (part of the engine for the driver and fireman). As he started cleaning it and looking out, the new attendant asked him to get down. The Superintendant said that Greeley was not from the public. but the engine's old driver.

Some time later Greeley went to the Viaduct, a public house (place where wines are sold and served) of the place. He had visited it for fifty years. He remembered how railway workers used to come there and how he drank in their company.

He went baek to the Collection and started talking to Daisy. Suddenly he heard a girl and a boy talking about him. He told them about the age and work of Daisy and about himself. They did not show much interest He minded it remembering how children desired talking to him *when* he drove Daisy.

Greeley left the museum in the evening saying "Goodnight" to Daisy. At home he dreamed that he again went to the railway museum by bus. He climbed into Daisy's cab and drove her out. He was young again and felt sure about his wife waiting for him at home. He drove the train fast, and thus dreaming died.

**Q. 2.** Account for (explain) Mr. Greeley's emotional attachment for or his relationship with Old Daisy.

(OR) Write a **Critical Summary** or **Appreciation** of the story.

**Ans.** "Goodnight, Old Daisy" by John Wain is the story of an old train driver, Greeley, and an old railway engine. Greeley lived with his daughter's family. His wife was dead, and he often remembered her. He, thus, felt lonely. Most of the time he sadly remembered his wife and the pleasures of married life or his busy life as a train driver or his old friends and companions in the railway service.

To satisfy himself he went to the railway museum every day to live in his glorious (grand) past There he stayed for hours looking at the old wagons, old railwaymen's uniforms, tools, etc. and especially at an old railway engine. These things and, most of all, the engine, brought back to his memory his golden past. He had enjoyed driving the engine for thirty years. She had been with him in his youth and old age. He had enjoyed feeding her with coal and making her pull heavy weights. He remembered her powerful and fast movements. His own youth had run with her, and then both were retired in old age." Their relationship had been a living one".

Old Daisy was a symbol (sign) of Greeley's whole green past full of vigour (his past life when he was full of power or strength). She was his "old girl" and his life. He read in her all his past life, and felt satisfied that the she still "lived" to give him company. He *felt* that he still was her driver and "would always be her driver". John Wain talks of Greeley and Old Daisy as if they were close friends : "Daisy was younger than he was, but their working life had ended at the same time ... Only her museum life would go on longer than his".

Greeley knew that at his old age, in his retirement, he eould not change. The world around was changing fast. Diesel engines had replaced steam engines. Train stations were being modernised. In all these changes Daisy stood changeless like a piece of art.

To Greeley Daisy symbolized (was a sign of) past time, his own past, arrested in her condition. She was the mirror that continuously showed him his whole carrer as a vigorous (powerful), high-spirited

(active and bold) train driver. That is why she was in his dreams when he died.

We share Greeley's feelings and sorrows as we read the story. Old Daisy becomes the object of our love too.

The story deals with quite an unusual theme—the relationship of a train driver with the engine he had been driving. Sometimes our relationship with things are deeper than with human beings, especially when those few whom we love most dearly are no more with us.

Q. 3. Write a brief character-sketch of Mrs. Greeley. How is he abnormal (unusual) in his thinking and behaviour ?

**Ans.** Mr. Greeley is quite an unusual character in "Goodnight, Old Daisy". Unusual he is, but not impossible to find.

**Highly Imagaintive (had strong power of thinking) and Emotional—** Greeley remained so much worried and puzzled because of his imaginative and emotional nature (qualities). He remembered his wife, his service with the railways as a train driver, the railway engine he had driven of the people he had worked with and the places he had often visited. When he remembered his past, he became highly emotional.

His beloved engine, Old Daisy, was a symbol (sign) of the past to him. It reminded him of (brought to his mind) all his career as the train driver. She activated (made active) his imagination and emotions. When he moved away from Daisy and returned to the streets from the railway museum, he found the changed world around. The present, alas, was so different from the past. And he could not compromise (come to terms, live in agreement) with it.

It was because he could not compromise with the present that he had the last dream about his past as a train driver. Dreaming thus he died. Perhaps his emotional attachment for Old Daisy and his imaginative understanding of the past quickened (hastened) his death.

**Had an Unrealistic** (far from reality) **and Romantic Attitude—** Greely *did not want* to understand the everyday realities of life. Perhaps the clearest facts of life are *the passage of time, change and death*. Greeley knew that he had grown old and life had changed. However, he could not accept his own old age so easily. He felt that he was practically useless. He could not work as before. He was, in a way, a museum piece like the train engine, Old Daisy. That is why he compared himself to it. He told the children in the museum : "She was built in 1914. I was built some time before that, so I'm older than she is".

Greeley all the time felt sad about his wife's death. He could not accept his fate as final as God's will (intention). In a way he was trying to transferr his love for his wife to the engine to satisfy himself.

Greeley wanted the world to stand still for him. He did not accept change as natural to progress and growth. Thus he did not like the diesel engines and modern developments in the railways.

Greely's character is quite complex. As we understand him in depth we develop sympathy for him.

## 14. EVEN EXCHANGE (*By Paul S. McCoy*)

**The Title of the Play**—"Even (equal) Exchange". It refers to the husband and wife, Andy Paige and Effie Paige, who quarrel over high expenses and the need to control them. Andy plays a trick on Effie to bring her under his control, but gets an *equal return* in the form of a loss together with shame or disgrace. The exchange for a trick is loss plus shame.

**I. Introduction**—"Even Exchange" by Paul McCoy is a short humorous play full of irony (situations is which what is happening or is going to happen is much different from what is understood or expected). It brings to light the "socio-economic problems" (social and economic problems) of modern life, especially rising prices and expenditures and the need to control them through savings and less of spending on things of luxury (comfort and pleasure). This is the very problem faced by the newly married couple. Andy and Effie quarrel about this matter. They make promises to each other, of spending less, and they easily break them. Andy uses the agency of his neighbour, Mrs. Winslow, to get Effie under control, but in the end gets befooled. Here lies all the main comedy—humour and irony.

### II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Write a plot analysis or **Summary** of "Even Exchange"!.

**Ans.** "Even Exchange" by McCoy is about a newly married couple, Andy Paige and Effie Paige. It is a comedy with a number of humorous and ironical situations (when the reality is different from appearance).

Andy and Effie are both extravagant (spend too much). They admit this and promise each other that they would spend less on clothes and luxuries (things of comfort and pleasure).

Just at the beginning of the play the husband, Andy, is angry with his wife, Effie, because she has bought an "expensive" new hat for ten dollars. He reminds her of her promise to "cut down on clothes and luxuries". He has to pay all the bills. Effie replies forcefully that she has been reducing her expenses (has been cutting them down) giving the example of shampooing her hair herself to save money. Andy asks her to return the hat she has bought uselessly. He tells her that many marriages have broken up because of the wife's extravagance (careless spending).

Just at this time there is a knock at the door. Mrs. Winslow, a

neighbour, comes in with a suit box. Effie tells her that she made a mistake marrying Andy.

Andy goes out to buy a magazine and Effie and Mrs. Winslow are left behind.

Effie tells Mrs. Winslow that her husband is angry with her over a "cheap" hat she has purchased.

Mrs. Winslow advises Effie that as her husband loves her and she wants to keep him she should do as he likes. She gives her own example. Her marriage to George broke up because she was extravagant and would not spend less as he wanted. Effie readily agrees to change herself.

Mrs. Winslow leaves giving Effie the box with the suit as a present for Andy. Effie is very happy to get the present.

When Andy returns, Effie expresses her intention to return the hat. She also talks of saving money for the future. She says that she only wants him, and nothing else.

There is a knock at the back door and Effie goes there. Mrs. Winslow comes in from a place she has been hiding in. She tells Andy that everything has gone well and that Effie is "a changed woman". In fact Andy bought the suit for himself for fifty dollars. He secretly gave it to Mrs. Winslow asking her to present it to Effie with George's story as a warning. Thus both have acted upon a secret plan to hide his purchase of the suit from Effie and to change her habits.

As Effie returns Mrs. Winslow again hides herself. Effie tells Andy to his suprise that she is not returning the hat. She has sold the suit to a man buying old clothes for only ten dollars. Andy is shocked and falls on the sofa.

Q. 2. Is the title appropriate to (proper for) to the play ?

(OR) Mrs. Winslow advises Effie : "Show him you've a good business head (understanding or talent)". Effie tells Andy at the end : "Didn't I tell you I had a business head ?" Discuss.

(OR) Do the husband and wife pay each other in the same coin ?

Ans. The title of the play "Even Exchange" means the equal return which Andy and Effie make each other.

We find Andy and Effie (husband and wife) quarrelling at the start of the play. Andy is angry because Effie has bought a hat for ten dollars He reminds her that both of them had promised each other to reduce their expenditure on clothes and luxuries.

Effie tells Andy that she is trying to save money as she has started shampooing her hair herself.

Andy himself has, bought an expensive suit, for fifty dollars, and he wants to hide it from Effie. He does not want to give her a chance to criticize him for his extravagance (spending too much money). He wants to make her submissive (obedient) to him in all matters.

He makes a secret plan with his neighbour, Mrs. Winslow. He gives her his new suit and asks her to give it to Effie as a present for him. He also asks her to advise Effie strongly to obey him.

Mrs. Winslow visits their house when they are quarrelling. She comes there with Andy's new suit in a box. She listens to their talk and when Andy goes out to buy a magazine, she plays her real role. She tells him her own story. She says that she had the same problem with her husband, George. George asked her to save money but she was extravagant. He left her and never came back.

Mrs. Winslow gives Effie Andy's suit saying that it is her husband's. She asks her to present it to Andy. She advises her most strongly to obey her husband, otherwise he may leave her.

Effie agrees with Mrs. Winslow and is even ready to return her hat. Later she sells the suit she has got for only ten dollars to a man buying old clothes. She tells this to Andy's shock at the end.

Now, in one sense, Effie makes an equal return to Andy by chance. Andy tries to mislead Effie through Mrs. Winslow. He hopes that he will succeed in hiding his purchase of the suit from Effie and will make her obedient to him. She, by selling the suit for ten dollars, makes him feel defeated at her hands. He now feels that chance or fate has played a trick on him. His trick on Effie is returned in the same way. This is an equal or even return to him.

Thus, Andy tries to defeat Effie cleverly and he is defeated unexpectedly (against his hopes). He makes use of Mrs. Winslow for his purposes. Chance apppears in the shape of the seller of old clothes to act against him through his own wife. The title "Even Exchange" is quite appropriate to the play.

Effie's claim that she has a good business head (understanding) is true in the sense that she does not let Andy take advantage of her. She defeats his purpose through the bargain (business deal) with the seller of old clothes. In actual business terms she sells the coat at a big loss. But we can say that she did not know its price.

Q. 3. Compare Andy and Effie as extravagant characters.

(OR) How does Effie gain a moral victory over Andy?

**Ans.** Both Andy and Effie are extravagant characters (spend too much). Their extravagance is natural in a way because they are newly married and thus want to make a show of their clothes and possessions. But they are not rich, and do not have enough money to spend as they like.

Effie and Andy promise each other that they will save money and will avoid buying clothes and luxuries. However, Effie buys a hat for ten dollars and Andy buys a suit for fifty dollars. Both break their promise soon after making it.

Effie admits having bought the hat but refuses to return it. She wants to spend openly after her marriage as a right. She thinks it is her husband's duty to provide her fashionable clothes and other things.

In any case, she is careful about her spending. As she tells Andy, she has started cutting down on her expenses. She has started shampooing her hair herself. She is trying to reduce her wants. So she *has started* doing what her husband wants.

After making his promise, Andy wants to hide from Effie what he spends on his clothes. He wants to show her that he is not spending anything on new and fashionable clothes. Further, he tries to keep his wife under his control to check her spending. At first he tries to make her return her hat and to make her stop from spending "extravagantly". When he fails to force her, he makes a secret plan with Mrs. Winslow.

Andy makes Mrs. Winslow give his own suit to Effie as a present. This plan does not work as Effie sells the suit to a buyer of old clothes.

All this shows that Effie is not very extravagant (wasteful), she may be careless. It is Andy who does not very much try to control his extravagance. Rather he tries to hide it.

Q. 4. What is the role played by Mrs. Winslow ?

(OR) How does Mrs. Winslow bring Andy and Effie together ?

Ans. Mrs Winslow's role in the play is central to the main action. It is because of her hat the action proceeds (progresses) and the play becomes lively (full of life and interest).

Now Mrs. Winslow is responsible for the development of the plot. At the beginning Andy fails to make Effie return the hat bought by her. She does not show him obedience as he wants her to do. In order to make her obey his words readily he makes use of Mrs. Winslow.

Andy makes a secret plan with Mrs. Winslow and gives her his own newly bought suit. He asks her to give it to Effie in the form of a present. He also asks her to advise her to obey him.

Mrs. Winslow acts on the plan quite intelligently. She enters Andy's house when he is engaged in a quarrel with Effie. She listens to Effie's point of view patiently (silently and seriously). Then as soon as Andy goes out to buy a magazine, she tells her "story" to Effie. She tells him how her husband left her because she was extravagant. She warns Effie that if she does not obey her husband, he also may leave her. She tactfully gives her the suit and asks her to present it to Andy.

Now Mrs. Winslow's real, positive role in the action of the play is to bring Effie and Andy closer. Andy comes to understand on hearing Mrs. Winslow's talk that her future is tied up to her husband's. She really fears that he may leave her if she disobeys him as George (Mrs. Winslow's husband) had done. So she decides to do as he likes.

Mrs. Winslow remains present near the husband and wife together and separately. She takes part in their angry discussion at the start. Then when Andy leaves she remains with Effie. When Andy returns she hides herself and listens to them carefully. When Effie goes to the back door to sell the suit she is with Andy.

Thus Mrs. Winslow develops and promotes the ironical situations (when one or more characters do not know what is really happening and when the results are against their expectations or strong wishes). The most interesting situation is at the end. Effie tells Andy about selling the suit to keep her hat. Mrs. Winslow is responsible for this situation.

Q. 5. Point out the humorous situations and irony in the play.

(OR) Discuss the comic atmosphere. (P.U. 87)

**Ans.** The really humorous situations in the play are as follows.

(*i*) The first humorous situation is that when Andy leaves to buy a magazine and Effie is left alone with Mrs. Winslow. This is a highly ironical situation.

Mrs. Winslow is just acting on a plan and is trying to change Effie's mind (thinking). She tells Effie how her husband (George) had left her because she was extravagant (spent too much money). She makes her fear that if she does not obey Andy he may also leave her alone. Then she gives her the suit and asks her to present it to Andy later as coming from her. Now Effie does not know n what is really happening. In her simplicity she even says that Andy will himself thank Mrs. Winslow for the present. This ironical situation makes us laugh very much especially when we come to feel t e reality. This part of the play like the one in which Mrs. Winslow appears for the first time looks like "a play within the play".

(*ii*) The second humorous situation is the one when Andy appears with the magazine and Mrs. Winslow leaves. Now Andy is with Effie.

Effie tries to assure Andy (make her sure) that she is really obedient to him. She declares that she will return the hat. She acts on Mrs. Winslow's advice to win her husband's favour. She wants to be sure that he will never leave her. All this looks very humorous.

This situation is ironical too. Andy knows that Effie is doing all this as a result of his planning with Mrs. Winslow. Effie does not know anything about this.

(*iii*) The last and the best humorous situation is at the end of the play. Here Effie returns from the back door of the house after selling

the suit for only ten dollars. She declares this to Andy to his shock. Andy groans (cries in pain) loudly and falls on the sofa. Effie's words "Didn't I tell you I had a business head (undertsanding or talent) ?" show how much wrongly she has been thinking about herself.

All the irony and doubts about the final result of the action are resolved (brought to an end) in a natural and effective manner. The readers or onlookers (audience) cannot control their laughter.

Q. 6. "Even Exchange" shows "a freshness of approach and an awareness of modern life and its socio-economic problems. It presents the wide gap between the professed (openly declared) ideals (high principles) and actual practices of people and stresses upon the need to bridge (bring to an end) that gulf (difference)". Discuss.

(OR) What lesson does McCoy want to give or what problems of modern life does he present suggesting their solutions ?

Can you call "Even Exchange" a mild (gentle) satirical (critical and humorous) comedy ? Discuss.

(OR) Write a **Critical Appreciation** of "Even Exchange" by McCoy.

**Ans.** McCoy presents some of our social and enconomic problems in "Even Exchange". He creates humorous situations to reflect the complexity of modern life in the behaviour and talk of the characters.

Rising prices and expenditures is a main social and economic problem today. Middle class and ordinary people find it difficult to live a decent life within their incomes.

The problems of young people, and especially newly married couples, are somewhat more serious. These people want to be fashionable and modern in their living. Those living in the cities, in the modern localities (areas), cannot easily *live simply and think nobly.*

The problems of Andy and Effie, who are newly married, are exactly the same. They are fond of new clothes and luxuries but their income is low. When they find that it is impossible to live fashionably, they promise each other to cut down on (have less of) clothes and luxuries.

Andy and Effie make the promise but cannot easily keep it. Here the writer presents the wide difference between our high principles (as we declare them) and our inability to act upon them. In fact, he satirizes (makes fun of and criticizes) modern fashionable people who try to live beyond their means (spend more than their income).

Effie buys a hat for ten dollars. Andy buys suit for fifty dollars. They have a quarrel over the hat because Andy has seen it. She refuses to return it. He himself hides his suit and plays a trick on her through Mrs. Winslow. He asks Mrs. Winslow to give Effie the suit as a present. His trick fails in the end as Effie sells this suit for only ten dollars to pay for her hat.

The writer points out our social pretension (show-off) and falsehood in our effort to gain material objects. Even husbands and wives lie to each other. This causes serious doubts and even broken homes or divorces.

Mrs. Winslow tells Effie that her husband has left her alone because she was extravagant. This is quite true of western society in general. Many families there get broken up because of extravagance (too much of spending).

The writer suggests that husbands, wives, and in fact all of us, should be true and honest to each other. What we preach (teach) or declare we should practise. Many of our *social* problems are the result of our inability to act on what we say or promise. It is a religious duty too to act upon our principles.

Thus "Even Exchange" is a mild satirical comedy. The writer satirizes modern, fashionable people. He creates humorous and ironical situations to make us feel our social duties.

## 15. THE MASTER OF THE HOUSE

(*By W.S. Houghton 1181-1913*)

**The Title of the Play**—It refers to three persons—Mr. Ovens, Mrs. Ovens and their son Fred. Mr. Ovens is the master (owner) of the house before his death. Mrs. Ovens claims to be master when he is seriously ill. The son becomes the master after Ovens' death. The question is : who is the real master ? The question is answered at the end : Ovens continues to be the master even though he has died.

**I. Introduction.** "The Master of the House" by Houghton presents a big social problem : before the death of a sick old man his son and his step-mother each wants to get all his property, or most of it. The whole action of the play revolves around (*i*) *the old will* (written instructions for property after death) that divides the property between the old man's son and his second wife and (*ii*) *the new will* which he wants to write and through which the son is to be deprived of all the property (through which it is to be taken away from him).

Houghton lets us understand the greed for wealth that makes us blind even when our close relations as property owners are on their death beds.

### II. IMPORTANT QUESTIONS AND ANSWERS

**Q. 1.** Give a plot analysis of "The Master of the House" by **Houghton (OR) Write its brief Summary.**

**Ans.** "The Master of the House" by Houghton is a serious play about Mr. Ovens' family.

As the play begins, we see Mr. Ovens, aged seventy-one, sitting in an armchair with his back to the spectators (onlookers or audience).

Mrs. Ovens (Annie) and Edie (her helper and friend) are sitting at the table after finishing their evening meal. . Mrs. Ovens is thirty-five years old and Edie is a pleasant-looking girl of twenty-three.

Mr. Ovens is seriously ill, and he wants to change his old will. He wants to cut his son Fred out of the will (does not want to give him any property of his). They all are waiting for the solicitor (lawyer who prepares legal documents), Mr. Skrimshire.

Mrs. Ovens and Edie talk about Mr. Ovens' food and the will. Mrs. Ovens complains about the great trouble she has taken in feeding Mr. Ovens "like a baby", in washing his clothes and in cooking his special foods, etc. Then she says that she married him five years ago when she was thirty and he sixty-six. She could have married a younger fellow. In fact it was Mr. Ovens' second marriage after the death of his first wife.

Mr. Ovens is hard of hearing (deaf), and so Mrs. Ovens and Edie go on talking freely. They both agree that it will be good for him and for others if he dies.

There is a knock at the front door and Fred comes in. Mrs. Ovens asks him to get out. She tells him that Mr. Ovens does not want to see him. She says that when he had come from jail his father had told him never to see him again. Fred agrees that last time his father had shut the front door in his face. He does not leave and asks her for food which she gives. When he asks for money she refuses.

Mr. Skrimshire, the attorney, comes in. He says that he is going to change Mr. Ovens' will if he asks for it. Fred gets angry and curses or expresses anger at his father calling him "old devil".

Just then Dr. Jellicose comes there. The doctor finds that Mr. Ovens is dead. Now Skrimshire explains Mr. Ovens' old will. It says that Fred gets the house and some other property.

Mrs. Ovens asks Fred to leave the house. Instead he asks her to go out calling himself *master of the house, the boss.* Edie takes Mrs. Ovens to her home.

Fred is left alone with the dead Mr. Ovens. He looks at his father and feels very sad. He says "I did not know you were dead when I cursed you". He goes out to some public house (for drinking) and Mr. Ovens continues sitting in his shroud (cloth covering the dead body) as "master of the house".

Q. 2. What do you gather about the married (marital) life of Mr. and Mrs. Ovens ?

**Ans.** As Mrs. Ovens says, she married Ovens at the age of thirty when he was sixty-six. He married her after the death of his first wife. When he married her, he was quite ill.

Clearly Mrs. Ovens agreed to marry Ovens for his property. She knows that he had built up some property and collected money through his life. Before coming to town he had been an ordinary farmer. So she felt secure about her future when she married. She knew that as long he remained alive she would be getting a regular income from his property and savings. And after his death she would inherit (receive after his death) a big part of the property. In this sense she married from a selfish point of view. As she herself says, she *could have* married a person much younger than Ovens.

Mr. Ovens himself married her because she was young and active. He knew that at his age and with his bad health he could not marry a young and rich woman. So he took advantage of the property of his wife, Annie. He wanted a companion to serve him, especially when his son, Fred, was useless and a bad character. (Fred had even gone to jail for some bad activity.) He wanted Annie to look after him in his illness and possibly to defend him against his son who might like to take away his money or things forcibly. That is why he had asked Fred never to come to his house again after his release from jail.

So Mr. and Mrs. Ovens passed the five years of their married life in a strange, uneasy (uncomfortable) relationship. Mrs. Ovens did look after her husband, but very unwillingly (without liking to do so). She complains to her friend, Edie, about all the work she has been doing for her husband. She does not like to cook the special food for him, "to feed him like a baby" and to arrange his clothes. She feels that she has been living with him like a prisoner, unable to enjoy the many pleasures of life inside or outside the home.

On top of everything, Mr. Ovens was completely deaf. So his wife could not talk to him to discuss their problems. This must have made her all the more unhappy.

Mr. Ovens must not have been happy with his wife either. He must have felt and understood her reactions to (feelings about) his condition. He must have sensed (felt) her greed for his property. All this must have worsened his health. Therefore, the married life of the two was far from happy or satisfactory.

Q. 3. Whose claim for the mastery of the house is more valid ? Who should be the master ?

(OR) Compare the characters of Mrs. Ovens and Fred to show who better deserves to be the master of the house ?

**Ans.** As the play begins we find Mr. Ovens sitting in his chair, with his back to the audience. He is seventy-one years old and is seriously ill. He is the owner or master of the house. He has worked hard and built up all his property.

Now Mrs. Ovens (Annie) is passing her days with Ovens in extreme trouble. Her only hope is his property that includes the house she has been living in with him for five years. She has served

him in his illness just with this hope alive in her. She is very anxious (keen) to have his old will (written instructions for property after death) changed in order to get all his property. According to Mr. Ovens' old will, the property is to be divided between her and Fred, Ovens' son and her step-son.

In this situation she wants Ovens to die soon. She agrees when her friend and helper, Edie, says that his death will be a kindness to him and to others.

We may also look at Mrs. Ovens' complaints about the housework she does. She complains a lot about preparing special food for her husband, about arranging his clothes, about "dressing and undressing him, and about getting him up and down the stairs".

All this shows that Mrs. Ovens is thoroughly selfish and greedy. Her religion seems to be property and money. She does not show any sympathy for her old and ill husband nor for Fred, Mr Ovens' son, from his first marriage. Therefore, she does not deserve to be the master of the house. If ever she becomes the master, she will never let Fred come in.

Fred is not a noble person in any serious way. We find that he too wants much to get his share in his father's property. He does not like his father who had asked him never to enter the house.

In any case, Fred is not as bad as Mrs. Ovens. (*i*) He does not want his father to cut her out of his will. He perhaps has not desired or thought about this. He never expresses such an idea to anyone there including Skrimshire, the attorney. (*ii*) He still has some love and regard for his father. At first he curses (wishes evil upon) his father when he comes to know that he wants to chahge his will. In the end he feels very sorry about saying this. When he looks at his dead father's face, he feels afraid of him.

Considering everything about the two characters we can say that Fred deserves better to become the master of the house.

Mr. Ovens looks the master of the house even in death. His mastery, however, is temporary. Soon after he is buried, someone (*i.e.* Fred) will surely replace him.

Q. 4. "Lust (violent desire) for wealth and property has adversely (with bad results) affected human relations in Houghton's play, "The Master of the House". Discuss.

(OR) What is that brings Mr. Ovens, Mrs. Ovens and Fred in conflict ? Discuss.

**Ans.** All the members of Mr. Ovens' family are divided among themselves. Although we do not see much of Mr. Ovens himself, we can understand something of his character.

Mr Ovens has worked hard in life. He was an ordinary farmer

before he moved to the town. Here he built up his property and collected money through his own effort. Perhaps he developed a habit of saving as much as he could. In his effort to save for the future he perhaps did not provide enough facilities to his family, his first wife and son. In this sense, he may have become greedy for more and more money.

Now Mr. Ovens's devotion to (love for) money and negligence of his duties towards his own son ruined the son's future. He perhaps did not make proper arrangements for his education and training. As a result, Fred proved to be completely useless for him.

Now fate has made an equal (even) return to Mr. Ovens. His second wife, Annie, is not at all devoted to him. She is rather devoted to his property and money. She wants all his property herself. So she tries to have his old will changed by him. By chance he dies before the attorney can see him. Her greed for her husband's property is completely proved before Fred. He comes to know that she has been trying to have him excluded (taken out) from his father's will. This sets him against her.

Fred takes his revenge on her. He comes to know that the old will of his father is still valid and the house is his. He at once turns her out of the house. In taking his revenge he shows that his faıher's property is his main aim. Greed has made him blind. He does not show any consideration (regard) for a woman who has stayed with his father for the five most difficult years of his life. The wheel of greed, thus, turns full circle.

Q. 5. Do you agree with the statement about the play : "... its grim (ghastly) atmosphere replete with (full of) horror and suspense makes it a notable work of art.".

(OR) Discuss the elements of irony, horror and suspense in "The Master of the House". What makes it really interesting ?

(OR) Write a **Critical Appreciation** of the play.

**Ans.** The Master of the House" by Houghton is an interesting play about a family that is divided against itself. The conflicts (serious disagreements) among its members create situations which give rise to horror and surprise.

First of all, we note the sad atmosphere of Mr. Ovens' house. As the play opens, we find Mr. Ovens sitting silently in an armchair with his back to us. We cannot see his face, but can see his whitish hair and his bent back. He is mysterious (difficult to understand) to anyone who looks at him. The question arises : why is he silent ? Such questions arise in our minds and create a suspense that continues till the arrival of Dr. Jellicose.

Mrs. Ovens starts criticizing her husband complaining about his serious illness and the troubles given her by him. She and her friend

Edie wish he were dead. Fred goes up to him and shaking his fist (closed hand) at him curses him. We feel upset at such behaviour of the wife and the son. Soon we are horrified when Dr. Jellicose examines Ovens and says that he is dead. Now we have a corpse (dead body) on the stage, and worse things happen. It is really horrifying to see two greedy members of a family fight for the property of its head who lies dead close to them. The suspense deepens and we are not sure of what is going to happen to the dead old man, his house and to his wife and son.

The irony (disagreement between what is supposed and the fact) lies in Mrs. Ovens' certainty that Ovens will change his old will and give her all his property. She goes on speaking and planning with this idea in her mind. That is why she orders Fred to leave the house. Her certainty changes to shock when the doctor finds her husband dead. Her shock changes to real horror when the attorney tells her that the house has fallen to Fred's share.

The suspense and horror in the last part of the play are mixed to our great discomfort. Will Fred really turn Mrs. Ovens out of the house or not ? Will he be really so much inhuman or cruel (like her) ? The suspense is broken when Fred really turns her step-mother out.

Fred himself feels the horror of the whole situation. He sees the face of his dead father at the end and is horrified. He feels that the father will punish him in revenge for cursing him. He silently goes out in deep pain. In fact the play remains interesting till the end. One situation of suspense and horror leads to another.

The play is a commentary on the greed of people like Mrs. Ovens and Fred who try to snatch the property of the dead. It is nothing less than constructive social criticism.

# POETRY

## (A Selection of Modern English Verse)

**Question on Poetry.** You can be asked question on :

(1) **The Theme or Main Idea or Subject.** It is a description of the central or main idea of the poem. You are required to write *what the poet really wants to say, what his main subject or theme is.* It is much briefer than the summary. However, it can be an explanation of the main idea.

(2) **Critical Appreciation.** It is a critical description of the ideas, language and style of a poet in a particular poem like *Spring and Death* by Hopkins. For our purposes, it is mostly a discussion of the poet's thoughts. You may express your appreciation or disapproval of them with the help of the text of the poem. The language of the poem (diction), the use of similes and metaphors and other figures of speech, symbols and atmosphere can also be discussed.

(3) **Simple Summary or Story.** Yoy may be asked to write the summary of a lengthy poem. The Critical Appreciation can help you in writing it.

(4) **Generel Question on a Poem or Poet.** You may be asked questions on the poet's attitude towards man, society, Nature, God and towards love, death, and so on depending on the particular poem. These can be answered with the help of the Theme and the Critical Appreciation.

**Explanation with Reference to the Context.** Please see the few sample explanations at the end of the poetry section. Quite a few otherpassages can be explained in the same way with help of the Theme and Critical Appreciation.

Questions on Paraphrase (restatement of the meaning) may be asked.

**Simile and Metaphor explained on Page 529.** [The symbols used in the poems explained where they occur.]

### 1. THE CHILDREN AND SIR NAMELESS

(*By Thomas Hardly* 1140—1928)

*Thomas Hardy was a 19th century-early 20th century novelist and poet. He believed that the destiny (or fate) of human beings is settled (decided) and that they cannot do anything about it. He was thus a fatalist (believer in fate). His viewpoint was pessimistic (which made him look at the dark side of things). "No Buyers" is an exprcssion of this viewpoint.*

**Sir Nameless**—a knight (man of high rank) of the court of the English King Athelstan. His real name and power were easily forgotten after his death. Hence only "Sir Nameless".

**The Theme or Main Idea.** Hardy wants to say that the continuity of life depends on our taking part in the procreative process (process of producing the young). We should take part in this process that is the basis of growth and development in Nature and in the animal world. We continue to exist *in our children*. If we get away from this natural process and try to prolong (lengthen) our power and beauty after death in sculpture (making figures out of stone, wood, etc.) or art we can succeed *only* for a limited time. *Ultimately* (in the end) *we are forgotten.*

**Critical Appreciation.** Hardy describes the effort of Sir Nameless to prolong his power and glory after his death in sculpture. "*Sculpture must image me when I am gone.*"

Unfortunately (unluckily) his statue (figure in stone) could not serve his purpose. The poet tries to explain his philosophy of *continuity through procreation* (the births of children).

Sir Nameless was once a famous knight in the court of the English King Athelstan in the 10th century. He disliked children as he thought they played and ran about carelessly spoiling beautiful places like his garden. He thought they cried and shouted disturbing others. Having no children of his own, he felt relieved (comforted) and thanked God. He believed that there were better ways than children to continue one's existence after death.

So Sir Nameless got his statue built in fine white stone and it was really grand. Three hundred years later his lineage (family line) was totally forgotten. His statue lost all its meaning, and it was placed under the seats in a church. There school children kicked it out of shape.

Pride brought Sir Nameless down from his position of fame. His lineage disappeared completely because he questioned and rejected the procreational process. He failed to understand the value of children who carry our names from one century into another.

Sir Nameless, in his pride and foolishness, rejected all the joys that children playing around him could bring. Their freshness, like the freshness and beauty of Nature, was not appreciated by him. He remained falsely satisfied with his childless condition. And ultimately he was forgotten and he became nameless.

Contrast is at the heart of the poem. First the common (traditional) idea of prolonging one's existence through children is contrasted with the Knight's idea of prolonging it through a statue. Secondly, the active movements of children at the start are in contrast with the Knight's old age and his idea of looking at irregular movements as disturbing. Lastly, the moving feet of "wretched

children" set off the stillness in death of the unknown statue of "this old stone man beneath our toes".

The irony (situation in which the results are the opposite of what one thinks) of the knight's life is the defeat of his expectation to have himself remembered after his death. It is true of most people. Generally the children's children don't keep the memory of their forefathers alive beyond, say, a generation or two.

## 2. SURVIEW (*By Thomas Hardy*)

**The Title.** It means "a general review or survey of life" that Hardy makes in the poem. He looks at his own life critically and generalizes (makes general statements) about human life.

**The Theme.** If we listen to the voice of our conscience (inner feelings), we can understand *what we are and what we should be.* There are times, especially after youth, when we are in a deeply thoughtful mood. Concentrating on an object (like the fire in the poem) we review our life and think about life in general. In the pride and energy of youth, we do not follow the path of true beauty, purity and justice. As youth leaves us, we realize that pride is of no value. It is trust (faith) in goodness and readiness to suffer and to be kind that really matters. *"The greatest of things is charity (sympathy and readiness to help)".*

**Critical Appreciation.** *How does Hardy review his own life and human life in general ?*

(OR) *What sins does the poet admit to have committed ? Which is the quality that could have prevented any of these sins ?*

(OR) *How is the poem a criticism of life and its realities ?*

"Surview" is a review of Hardy's own life and of human life in general. The poem has a noble purpose : to show us the right path by putting it side by side with the wrong path.

As Hardy looks closely at the fire near him, he becomes very thoughtful. His conscience sets him considering his past life.

*'T was may own voice talking therefrom (from the fire) to me.*

Hardy condemns himself for not doing the right, true and just things in his youth He feels sorry for not understanding the value of true beauty and purity. He regrets how he did not pay attention to the true values (standards of conduct). These were his sins no doubt, but the greatest of them was his pride. He was proud of his youthful energy and forgot that youth is short-lived.

It is after his youth has left that the poet comes to understand his sins and follies. He asks himself why he did not teach others the value of charity and kindness. It needs sacrifice and readiness to suffer to help and serve others. "Charity" helped the poet to get away from the sins that he was committing.

If he could not very much avoid these sins, the poet at least shows others the way to do so. They should be *chairtable*. They should be helpful, kind and ready to sacrifice for others. This is what people are *not*. The poem becomes a real, sharp criticism of life and our living.

The poem, thus, holds up the mirror to us, to the young and to the old alike. All can take their lessons. The sooner we start acting on them, the better.

### 3. NO BUYERS : A STREET SCENE (*By Thomas Hardy*)

**The Theme.** In this poem Hardy presents the theme of *man's fate* that he cannot change however much he may try. Man was born to face all his problems without the ability to change his fate. Thus the man and woman walking with the pony (small-sized horse) accept their luck patiently and calmly (silently). "They labour along the street in the rain" without profit as there are no buyers. They are used to (accustomed to) this life. Suffering is their lot (fate). The man and woman raise cries in a sad voice to sell their goods, but get no buyers. Their sadness is their habit. It is another word for patience in their situation or condition.

**Critical Appreciation** *Discuss the situation of the man, the woman and the pony in "No Buyers". Is it their fate to suffer ?*

"No Buyers" by Hardy is a sad, but realistic commentary on the fate of the poor, labouring people of the 19th century England. The majority of people have to struggle in life without getting what they deserve. On the other hand, some people are extremely rich and well-settled. They enjoy all comforts without having to do much work The fates of these two groups of people are, more or less, sealed and decided (final).

The man and woman with their pony belong to the majority of struggling poor people. They accept their fate patiently and are used to their way of life. Whether they have enough customers for their goods or not they must remain contented (satisfied). They move like a funeral procession, the man and woman raising cries in a sad voice. They move thus not because they are sad at this particular time (when no customers come perhaps because of the rain). In fact sadness is their habit just as patience is their fate.

The pony too has to face his fate which is to pull the wagon with the things for sale. He is old, perhaps like his masters, and must suffer like them.

The "three of them" and the cart move together in a regular way. We feel the sad rhythm (regular change) of their movement which is one aspect (facet) of their life. The poet presents them moving together like a caravan of ancient sellers (of olden times) bringing expensive goods on horses or camels from far-off lands. The poet succeeds in presenting clear word-pictures, a scene painted with beautiful words.

The poet describes the goods for sale, the white brown pony, the wagon and the man and woman so clearly as to make us "see" them. In this way he makes us hear their cries and imagine (think of) their "sadness". He even helps us to feel their thoughts. He helps us to imagine the woman wearing a white apron thinking about "distant (far-off) things". We cannot be sure what she thinks of, may be of some of her early life-plans that can never be fulfilled. The poem ends on this note of uncertainty making us imaginatively more active (*i.e.* active in our thinking).

The fresh rainy atmosphere contains the dullness of the sad scene before us. How keenly we are made to feel the sorrows, pains and sufferings (troubles and problms) of the poor that do not let them enjoy the beauties of Nature ?

## 4. SPRING AND DEATH (*By G. M Hopkins* 1:44—89)

*Hopkins, unlike Hardy, was a deeply religious poet. He no doubt expresses in his earlier poetry personal difficulties in understanding God's universe (so beautiful and perfect and yet so much given to change and destruction in its various aspects—see "Spring and Death" below). His best work is almost completely religious and moral in meaning. He criticized modern saciety for its materialism—see "God's Grandeur".*

**The Theme or Central Idea.** In this poem Hopkins presents the theme of death destroying every plant, flower, animal and human being sooner or later. The flowers that look so fresh and beautiful in spring are only waiting to *die.* The animals that are so mightily strong and attractive are going to disappear for ever. Human beings who are really the flower (finest part) of all existence (life) are no different from the flowers and plants of the garden. They fade and die. Life is a dream that must end. And its end is death.

**Critical Appreciation.** *What is the connection between Spring and Death ? How far does the poet accept it ?*

Hopkins describes his dream in which he presents Death visiting flowers and trees in spring. He chooses Spring to be visited by Death because we all like it most of all seasons. It symbolizes (is the sign of) the best in Nature (and life). We feel the highest kind of joy in Nature, have the deepest feelings in this season. It is when we are the happiest that we can expect to have the greatest misfortunes (troubles and problems). Hopkins wants to make this clear by bringing Death to talk to him in spring.

The poet presents Death in a black coffin with ribs like the iron bars of a prison. He personifies Death (presents him as a person). Thus, Hopkins makes his talk with him and his relationship with all of us look natural.

We cannot defend ourvselves against the attacks of Death because he is at an advantage ; he can see us from the outside and inside and

knows our weaknesses. We can only, like the poet, see him in dreams or imagine what he is like. We can never know what he really is.

Death is the companion of all vegetation and the animal world. He is the great master that has eyes to see when all others are blind. He picks and chooses what he comes to think fit for his full control.

Hopkins shows Death marking the flowers that are to die at autumn-time. When autumn comes after summer, *all* these flowers *do not die* sooner than other flowers. When some of these flowers do die, the people feel very sorry. These flowers symbolize the unusually able people, may be geniuses (those having exceptional intellectual or creative power) whom society needs. The poet especially feels sorry for them with the understanding that in death the great and small are all made equal.

Death takes us out of the limits of time Indirectly the poem teaches us to be careful of what we do in life, of how we live and obey God "for tomorrow you die".

## 5. GOD'S GRANDEUR (*By G. M. Hopkins*)

*The sonnet is a lyrical poem of 14 lines. It is an expression of strong personal emotions in a regular form, on a subject the poet is deeply interested in. The present poem is one of Hopkins's religious sonnets.*

**The Theme.** Hopkins presents the theme that the glory of God is visible (can be seen) all around, yet people do not attend to it. "*The world is charged* (*filled*) *with the grandeur* (*glory*) *of God*". The poet asks : "*Why do men then not reck* (*care about*) *his rod* (*power or authority*)?" Connected with this main theme is this idea. Men continue with their materialistic activities (of earning money) and prefer their dirty and spiritless (passionless) work (of earning money) in every possible way to remembering God and enjoying His blessings (favours) in Nature.

**Critical Appreciation.** *Bring out the contrast* (*difference*) *between the bright glory of God and the soiled* (*made dirty*) *world of men after G. M. Hopkins.*

In "God's Grandeur" Hopkins presents two pictures in words, and places them side by side with his comments. One is that of Nature in its original beauty as created by God. This is the *real* world, reflecting (showing) God's greatness. We can feel God's grandeur (glory) in the brilliance of the rising sun, in the freshness of things of Nature—plants, flowers, clouds, rain and so on. We can feel God's presence in the changes of seasons, in the changing scenes of Nature *only if we have eyes to see and ears to hear* (*and also the other senses to feel*). The whole animal kingdom and the world of beautiful birds, like the world of plants and flowers, lie open to us. Innocence (simplicity) and purity are there to be felt by us in Nature (the world of animals, birds, plants, hills, valleys, etc.)

The world which the poet condemns is that of our daily materialistic activities. We remain so busy earning and spending money, in finding ways to enrich ourselves that we completely forget the glory of God in Nature. Evil surrounds us on all sides and we do not try to maintain (keep up) our basic, natural God-given purity by attending to Nature and by remembering God.

Hopkins says that men have carried on their trade and materialistic work from age to age (period to period). Their commercial and industrial work has left its dirty marks on the ground. We have removed vegetation and made it bare. We even do not try to *feel* what the earth is like because we wear shoes all the time. We are *out of contact* with the originally created universe. Our life is artificial (not natural) through and through.

Though human beings in the past have spoilt the beauty of Nature and have tried to destroy the values (standards) of life, we should not be hopeless. Using the light image Hopkins emphasizes (says forcefully) if the sun loses it brilliance in the evening it appears in full glory next morning. God favours us with his blessings sooner or later. He is present in the vast distances of the universe and everywhere like a hen brooding or sitting on eggs and covering them fully. His attachment for us is that of a mother for her children and He can never leave us in trouble. This shows Hopkins's religious optimism (hopefulness).

**6. DAISY** (a flower—*here*, a girl) (*By Francis Thompson* 1859—1907)

*Francis Thompson wrote on the themes of divine and human love, of birth and death in a simple, beautiful style. In "Daisy" he expresses his love of innocent children and of Nature.*

**The Title of the Poem**—"Daisy" was a girl whom the poet loved for her innocence and beauty. She was like the daisy, a most beautiful white or pink flower.

**The Theme.** It is a rare experience in a person's life to see and meet an extremely innocent and beautiful girl like Daisy in the poem. Such an experience brings him the greatest joy. The girl, in her innocence and closeness to Nature; appears to him part of Nature. His joy, however, is shot-lived or temporary.

"*The fairest things have fleetest* (*swiftest*) *end*". This is the greatest tragedy of life. We cannot get what we love. Or cannot keep it in its original shape and form. And human beauty is the most temporary.

**Critical Appreciation.** Thompson creates an atmosphere of the open fields around a village. The hills and the sea are close by, and Daisy, the girl the poet loved so passionately, lived here.

The poet very skilfully shows that Daisy was part of the landscape (beautiful scenery). As her name shows, she was one of the daisies of the place. See was like a flower in her extreme beauty and

purity. She was a friend to the sea-breeze (soft blowing wind) and innocence (simplicity). The poet personifies (presents as persons) sea-freeze and innocence.

*And, with the sea-breeze hand in hand, Came innocence and she.*

She was an innocent child and the poet was a child too, He moved and talked with her. Thus, the poet presents himself as part of the natural scene as much as the girl was.

The poet fell under the spell (magic) of the girl's innocent beauty. He describes her with the help of similes and metaphors.

[A simile is a likening of one thing to another : He is *like* a bright star...*as* light *as* the air. A metaphor suggests a likeness by speaking of one thing as if it were another : He *is* a bright star. Our world, what ?—a vale of tears.]

Her skin was soft like a ripe grape. But, unlike the reddish veins (blood-vessels) of a grape, her veins were snow-white. Her speech was sweeter than a bird's singing. She was the sweetest "flower" on Sussex hills. Thus, the poet associates her with whiteness which symbolizes (stands for) innocence, and with the sweetness of the singing of birds and the beauty of flowers. This suggests the poet's own innocent qualities that attracted him to the finest qualities in a girl and in Nature.

The girl looked at him sweetly, spoke beautifully and gave him. a rasperry. All this showed her liking for him But he wanted much more than this. He wanted her completely, permanently.

As the poet feared, the girl left him alone although she looked very sad. This experience of the poet with the girl made him understand the deepest reality about life, that is *pain or suffering*. It is the mother's pain at child-birth that begins one's life here and one's own pain of death that brings one's existence to an end. The beginning and end of life in fact are pain, suffering and death.

The poet suffers because he is too much romantic—tries to attain (get) his ideal (aim) of beauty in a girl. He becomes attached to something that is too pure, innocent and beautiful. He cannot approach her in the ordinary, worldly way. If he makes love to her like ordinary lovers, he insults her shining purity. If he does not. he regrets not being able to make her conscious of (feel) his love.

## 7. ON THE ROAD (*By Charles D. Roberts*)

**The Title of the Poem**—It refers to our journey through life. It means "along the road of life", "during our journey of life through the world".

**·The Theme.** There are some people, like the poet in the poem, who are actively in search of new experiences of life. They do not make their life-journey along one settled (decided) path, with few problems to be faced. They rather move along new paths expecting,

meeting and getting over newer difficulties. Life for them is a challenge and they face it boldly. They say "This much is not enough. We want to see more of life. We want more of struggle. We can't live as we are living". They believe in their strength and imagine a bright future for which they struggle. They are even eager (like very much) to meet with new adventures after death.

There are many other people who do not like to travel along new paths. They are perhaps satisfied with what they have in their own situations of life. They do not like to meet with new problems at every corner.

**Critical Appreciation.** *Contrast (compare) the poet with the wayfarer (traveller on foot) in the poem.*

Charles Roberts presents himself and a traveller (wayfarer) walking along the road of life. Through his brief talk with him, he shows the difference between his own attitude towards (outlook on) life and that of many others like the traveller.

The poet expects to find something new, to meet with some challenge as he travels further. He wants to move along new ways, new paths to have more adventures in his life. He wants to see more of the world.

*I expect some more wonderful things to flatter my eyes.*

He is not satisfied with what he has seen or achieved. He wants to face new problems, to have new experiences and a new sense (feeling) of achievement. He even expects to live a new life of challenge after death.

The poet represent those few struggling people in society who bring about mighty (big) changes. They can be artists, scientists, warriors, architects and revolutionary leaders, and so on. They may work in constructive or destructive ways.

The traveller or wayfarer in the poem represents the majotity of people who live rather 'normally'. The traveller is not eager (very desirous) to go along the new paths that life can offer him. He is satisfied with what he has got. He thinks that it is not of much benefit to face new dangers and problems in order to advance. What is the use, he seems to answer the poet, when at last death meets you ? He looks at death as the end of the game of life. He cannot, by his very nature or habit, look beyond death. His pessimism (habit of looking at the dark side of things) is in sharp contrast with the poet's optimism (habit of looking at the bright side of things).

The poet uses symbols (signs) very effectively. The road in the poem stands for human life and the hills on the way for the difficulties that we face in life. The poet wishes to continue his journey further as soon as he reaches a turn on the road. He wants to climb newer and newer hill-tops. He does not look at the hills that he has walked

over ; he looks beyond. The wayfarer looks behind and thinks he has faced enough problems.

The poem is an invitation to a life of action and of struggle.

## 8. THE WHITE BIRDS (*By W. B. Yeats 1865—1939*)

*In Yeats' earlier poems we discover a dream-like quality, an effort to escape from the materialism (love of money) and irreligion of the age (of his times). He presented symbols with ease and perfection and avoided discussing reality directly. He was more at home discussing Nature and Beauty. After 1920 he came closer to reality more and more. The First World War made him sorrowful and philosophical. "The Wild Swans at Coole" is the product of this period. It shows the conflict in him between "the dreamer and the man of affairs, between the poetic and practical life".*

**The Theme.** We sometimes desire, like Yeats in the poem, to get away from society. Here social success is temporary. It is the meteor's "flame" (of the shooting or falling star that burns up) or brilliance that remains only for a while. It is like the flame of the blue star of twilight (half light before sunset) that soon disappears. To enjoy social success or glory only *for some time* is of no use. Very soon we become sad when it is no more there. Equally useless is to have high hopes of success, our dreams of success. Thus to get away from all these disappointments we can just desire to lose ourselves in the world of the birds sailing on the sea or flying in the air. We should use our imagination (thinking) to escape from the ugly realities of the world into the pure, carefree world (world free from worries) of the birds and Nature. There time or experience cannot make us sad.

**Critical Appreciation.** *Why does the poet wish himself and his beloved ta become White Birds? What is he going to give up.*

Yeats wishes he and his beloved were white birds sailing the sea in unknown directions, to imaginary shores "*Where Time would surely forget us, and Sorrow come near us no more*". Thus he wants to fly, to sail with his beloved out of this world of pains. The poet is very unhappy with or tired of the world or society he is living in. He has come to understand the true value of *worldly success.* He describes it as a "meteor" (a shooting or falling star) that disappears very soon. The glory of success or any achievement in life is very short-lived. He also describes it as "the flame of the blue star of twilight" whose brilliance disappears soon. Social or worldly success saddens or disappoints us when our "star", our fate (luck) leaves us alone. Other meteors or stars appear (for other people) to disappear like ours. This show continues and the number of the disappointed (hopeless people) goes on increasing (becoming more).

Then there are dreamers whose dreams fail them very soon. He describes them as "the lily and rose" which fade and die too soon. It is equally of little use to have dreams or high hopes of success.

The poet, therefore, desires to change (transform) himself and his beloved into white birds who do not know anything of success, ambition (high hopes of success), failure and regret. The sea stands for (symbolizes) unlimited world of adventure where one may move and move and never reach the end of the journey. That is why the poet refers to Greek mythology (ancient or very old stories of gods, goddesses, warriors, heroes, etc.) and wants to be like Danae, a young woman who moved mysteriously (ununderstandably) on the seas to very far-off shores. The poet wants to get rid of the limits and checks of society to have *unlimited* freedom and scope of action Then, like birds, he will be free of all saddening feelings.

The poem is an indirect criticism of society, of the ways of the world which do not let us enjoy fame, success and power for long. But the poet unintentionally questions (without any thought) the law of Nature itself. Other brilliant stars have to replace ours for all cannot shine at the same time in the "social sky" which is narrow and limited. (All must get chances of success one after another. One man's brilliant success may be another's failure.)

## 9. THE WILD SWANS AT COOLE (*By W.B. Yeats*)

**The Theme.** The world of birds, placed side by side with the world of man, can console (comfort) and encourage us in our hopelessness. We can have a quick look at it as we remain worried surrounded by our worldly problems. We can look at the birds flying around and sailing on the water, everlastingly busy with their joyful activities. Theirs is an immortal (everlasting) joy in their existence (life). They are always the same. Our joys, on the other hand, are temporary and dependent on the whims (changing ideas or desires) and wishes, attitudes and behaviour of others. We can, at least, feel happy in our imagination (thinking), in the joy of the birds and feel as they feel.

**Critical Appreciation.** In "The Wild Swans at Coole" Yeats observes closely the white swans sailing joyfully on the water. He observes them as part of the natural scene before him. It is the total effect of the autumn atmosphere, the trees in the background and the swans on the water that the poem deals with.

The autumn atmosphere, the stillness and dryness of the air, makes the poet conscious of (awake to) the changing season. He feels certain of the end of the year in winter. With the coming of winter, the atmosphere will surely change. In this background of change, the poet finds the swans unchangeable. They are continuously the same, in every season and year.

*Secondly*, the poet finds the swans continuously active and happy. Human beings have their worries and problems, pains and sufferings and their joys are temporary. Human beings lose their outward charm with the passage of time. Their habits and behaviour change. The swans are always the same, outwardly and inwardly. The lives of the

swans in different periods of time appear to be one continuity. They do not seem to die. In this sense they become symbols (signs) of an immortal (everlasting) life. They are symbols of unchecked joy in Nature as well.

The swans no doubt remind the poet of (bring to his mind) his worried life and of his mortality (certain death). However, he tries to *feel* their joy and satisfaction and *tries* to share them. They set him thinking about his own immortal life after death. He asks himself whether he would find them somewhere in the other world.

The poet calls the swans "mysterious (ununderstandable), beautiful". He describes them from his own point of view. What they *really* are is surely hard to describe completely. Their innocence, joy and different delicate (or lovely) movements can only be felt and imagined.

### 10. WHEN YOU ARE OLD (*By W.B. Yeats*)

**The Theme.** True love is seldom (on very few occasions) returned. However much a person may love a woman, he cannot generally (usually) get a positive response. It is when the woman grows old with all her beauty gone that she relizes (feels and understands) the value of the true love that she had once rejected. She then understands the difference between true and false love. She understands that others only enjoyed looking at her bodily charm and made a show of love to her. They were false lovers. But now it is too late.

**Critical Appreciation.** *Difference between Yeats' love and the other men's love for the beloved.*

Yeats in "When You Are Old" discusses his own devotion to (love for) and sincerity towards his beloved and her negative reaction (attitude). He wants her to understand him. but unfortunately (unluckily) she does not. She cannot distinguish between (feel the difference between) his love and the false love of others for her.

The poet says in quite a natural why that when she becomes old she will understand the reality of her situation. Then she will be without her youthful charms. She will not find her other lovers around who only liked her for her bodily beauty She will then realize that the love of the poet was real, and he loved her *spiritually* as well as *physically*. He loved her in her youth as well as in her old age.

The poet presents his beloved as having grown old with a book of his verses about her beauty in her hand. His verses will help her remember her youthful beauty. She will then feel sad about her past behaviour towards him.

In the comfort of her room, the poet's beloved will think about the *poet*. She will be sad to think how he left the world and went to the mountains after the rejection of his love. He was no doubt very sad about it, and he, in, his turn, rejected all society. Now he directed his thoughts towards the universe and the other world. He

became philosophic. Having been rejected in love he "hid his face amid a crown of stars"—in his imagination (thinking) got into the company of stars trying to forget his worries and the world.

Thus the poet imagines his beloved's attitude towards him in the future when both will have become old. She will burn in the fire of regret (sorrow over her loss) which will be of her own making. He will be a wise philosopher understanding well the charams of women like his beloved and all the foolishness that lies behind them. But he will be a hater of society that flatters (praises insincerely) senseless women like her.

## 11. THE CALL (*Charlotte Mew* 1870 - 1928)

**The Title of the Poem.** It means the "call" that some Power made to the poet to become spiritually alive. He could not say who made this call.

**The Theme.** Sometimes when we are alone and in a contemplative (thoughtful) mood, we have a strong feeling of being aroused (awakened) by some Power within or without (outside) us. This can be called spiritual awakening. And it surely comes to us at some time during our lives. We are invited by the Power to a life of goodness and purity. We are asked to give up (leave off) all our bad activities. Whatever we may do, it is not easy to close our ears or hearts to the advice of this Power.

**Critical Appreciation.** Charlotte Mew in "The Call" describes and explains the spiritual or mystical experience that we sometimes have in loneliness. It is the call of our soul or of some outside spiritual Power to our conscience or inner being. As she says, it can be the call of some angel to us. We cannot easily decide who the visitor is, whether he is a good or a bad angel, whether an agent of God or an agent of the devil. But if we are asked to understand ourselves and to do good and avoid evil, the visitor can be a good angel only.

The spiritual experience that we have at some rare moments is in sharp contrast to (entirely different from) the other experience in the hands of the devil. It is natural to us to think more of evil and less of good unless we resist the approaches of Satan. It is strange, but is a fact, that evil looks more attractive than good. And here it is evil which the "bright angel" or our conscience asks us to resist.

We cannot forget this spiritual experience. Once the door of the soul (or spirit) is thrown open, it cannot be shut again. And so, we cannot sit idle any more. We must go out into the world of action with our newly got spiritual power. We must act.

The poet rightly suggests that we should try to remove the evils and doubts around wilh our spiritual force and strong belief. It is our religious, moral and social duty to help others live a better life.

Thus the spiritual experience described by the poet is of a

positive kind. Those of us who take a serious note of such an experience surely turn to the path of goodness.

The poem begins in a familiar (well-known) way as a situation in a room is presented with a fire burning near us and the snow falling outside. In this loneliness and comf rt we are made to hear a call. The identity of the visitor is left vague (unexplained). The call is vague, something like a sharp noise on the window-pane or a sharp voice in the air. It makes us fearful of something supernatural (something not explained by physical laws, spiritual) around us and we feel *"A flame within us : Something swift and tall Swept in and out and that was all."*

The poet, thus, adds the element of suspense (uncertainty, anxiety). She has successfully created an atmosphere of mystery (children secrets) and awe (fear or terror) which continues to the end of the poem.

### 12. AN EPITAPH (*By W. H. Davies* 1871--1940)

**Epitaph**—words in honour of a dead person on his grave.

**The Theme.** The greatest quality that a person can have is kindness towards others. His intentions and his actions are kind and noble. However, such a person is misunderstood by many people. They mistake his kindness for weakness. His innocence (simplicity) and goodness cause bad and mean people to exploit (take undue advantage of) him. Yet his good deeds and noble intentions take him to Heaven (paradise).

**Critical Appreciation.** *The poem is called an epitaph because it is written to commemorate* (*celebrate in writing*) *the virtues of a dead man. What else does it do apart from this ?*

Davies describes the qualities of a dead man in this poem. He also writes about the way other people mistook his goodness for his weakness It is our common experience in life to see goodness or kindness returned with fraud or insult.

The dead man (about whom the poet writes) *thought kindly* about others and *behaved kindly* towards them. Thus, while his intentions were noble his actions were noble too. Then he was generous to the living as well as to the dead. He praised them both. This means that he was extremely good-natured.

As we cannot please everyone, this man too could not make everybody happy with his acts. Some people became his enemies because he could not help them though he tried to do so. They began blaming him "in their pride". They did not even praise his good intentions to help them. They did not look at their own bad condition which his help could not improve (make better). This is the way of the world.

If other people did not return his love for them, he thought that it was because of some fault of his own. This shows how much close to others he wanted to get.

The most disappointing (disturbing) matter for the poet was the way other people exploited (took advantage of) him. He was so thoroughly innocent (harmless) that he did not know anything of evil. Others took advantage of his simplicity and trust (confidence) in others and cheated him.

No doubt such a man goes to Heaven or paradise on his death. Those who are evil and bad may go to Hell. But this man's life in this world is far from comfortable.

To become evil like others in order to live an easy life is no solution of our problems. It is surely better to suffer than to cheat others.

It is however, very important to have knowledge of evil. This is exactly what the dead man did not have. So he could not defend himself from evil-minded people.

## 13. TO A CANDLE (*By Walter de la Mare* 1873—1956)

*Walter de la Mare does not talk much about the problems of life. He tries to escape from them into the world of childhood and fairies. "Moonlight, quietness, mystery (secrets) and magic envelope his poems. His poetry moves out of the dream of wake into the dream of sleep". "This world (into which he wants to move) is not all beauty; there is fear in it, and terror, and helplessness, and evil, and above all, mystery". In "To a Candle" he describes the magic beauty of his beloved in sleep and dreams.*

**The Title of the Poem.** "To a Candle". The poet asks the candle in his hand to come with him to his beloved who is asleep and see her with him. He will look at her in the light of the candle.

**The Theme.** Sometimes we like to see closely a person sleeping near us. It depends on our imagination (thinking) and our mood how we view (see and think about) him. A husband looks at his wife with the deepest of passion. He studies her postures (positions of the body) and her beauty in sleep. He thinks about her, about his love-relationship with her. Fears also arise in him when he associates (connects) sleep with death. Thus his love for his wife and his close observation of her in sleep set him thinking about her. His imagination helps him to appreciate her more deeply.

**Critical Appreciation.** *What are the thoughts and feelings of the poet when he looks upon the loved one asleep?*

Walter de la Mare looks at his wife in her sleep, in candlelight. The atmosphere of deep silence mixed with mystery (hidden secrets) gives a romantic touch to the whole situation. The poet looks at her as his wife and beloved. He has fears for her. These fears are sometimes natural for the life and health of our loved ones. Children and innocent (simple) people often have them. Thus the expression of the poet's thoughts and feelings about his beloved is quite natural.

The poet addresses the candle and asks her to burn silently and look at her with him. He says that she lies rolled up (furled) like a flower in her sleep, away from the "busy world". Using simple and common words, the poet associates her beauty and innocence with the beauty of a flower. His thoughts reflect (show) the calm satisfaction that she provides him when she is awake and also when asleep.

The poet finds his beloved in such deep sleep that he begins fearing that she may be dead. After all, death is a kind of permanent sleep. He looks more closely at her and feels satisfied when he finds that her eyelashes are not completely still.

The poet continues looking at her in this mood. He discovers in her childlike innocence angelic beauty and mature (perfected) wisdom.

*How innocent yet how wise a face !*

Further he calls her "a thing divine having the qualities of God" —that is, she is extremely pious and noble. She is to him an ideal woman, perfect in beauty and character. The house in which she stays with him becomes a paradise. "*Love made this house.*"

The poet's dream-like experience ends when she beings moving, when her hand "white as snows" slips from "that gentle breast". He feels his dream about his sweet and lovely wife has ended, and he tells the candle "Come, come away !"

The poem is an expression of a mood. In it all the love and affection that the poet has for his wife, all his past experiences with her, flood into his mind. It is the whole background of his happy married life that is behind the present poem.

### 14. THE LISTENERS (*By Walter de la Mare*)

**The Title.** It refers to those mysterious listeners (hidden and difficult to understand) in the house in the forest who heard the traveller knock at their door. They were only "listeners", they did not answer the knocking and calls of the horse-rider.

**The Theme.** A human being is part of society, and is corrupt, evil and bad in many ways *like it*. The supernatural (or spiritual world of hidden forces like angels, spirits, etc.) or those living at a different, natural or supernatural level of existence (life) cannot admit him into their world. He must purify himself, must get rid of society completely before he can qualify for entrance to it. If he does not do so, he will only be sent back by it (by the supernatural world).

**Critical Appreciation.** *The Supernatural Atmosphere, The Listeners, The Horseman, the Writer.*

"The Listeners" represents some of the main features or qualities of Walter de la More's poetry, These features are *fantasy* (wild or extremely strange product of the imagination) and *dreaminess*. The poet presents a fantastic (wild and strange ; dream-like) situation and

creates a dreamy atmosphere. What happens in the poem is a mystery (secret). No one can understand it as the poet leaves the main incident unexplained.

The poet presents a traveller on horseback knocking at a door on a moonlit night. It is a building somewhere in a forest. As the traveller reaches it, a bird flies out of a small tower (turret). It seems to be a castle-like building. We desire to know who the traveller is, where he is and why he is there. The suspense (anxiety about the future) we are in remains throughout the poem.

The whole situation is unreal, romantic. It is a fairyland-like atmosphere that envelops it (covers it on all sides). The mystery increases when the poet refers to "a host of (a great number of) phantom (ghost-like) listeners" in the house. These mysterious listeners stood in the lonely house "in the quiet of the moonlight". They never answered the knocking of the traveller. They remained only "listeners" till the end. We are anxious (desirous) to know who these listeners were and why they were silent.

We only know that the listeners were outside "the world of men" and the traveller was "from the world of men". They had perhaps broken all their connections with society *or* they were supernatural beings like spirits. They did not like to have contact with our world, may be, because it was noisy, corrupt and troublesome.

The traveller's return solves no mystery. He struck harder at the door and shouted "Tell them I came, and no one answered". He cried that he had kept his promise. The people heard him but remained silent. We cannot say whether he had really promised earlier to visit these people. We cannot think how he might have made the promise.

We can consider whether the traveller is the poet himself. The poet as a traveller tries to leave the boundaries of society to enter the world of supernatural creatures. He tries to fulfil the promise that he himself had made to these creatures. They do not accept him as he is very much part of society. He must completely reject it and be unlike all human beings to qualify for entrance to the supernatural world.

The moonlight and the silence help increase the mystery of the scene. The poet rightly chooses night for the action of the poem. We naturally associate night and silence with secret activities, good and bad. The moonlight helps us to see and imagine the trees, the ground, the building and the inmates (those living in it). The light is just enough to make us feel their presence, not to see them clearly. The dimness of the light goes hand in hand with the dimness of our understanding of the scene.

## 15. A TUFT OF FLOWERS (*By Robert Frost* 1874—1963)

*Robert Frost, an American poet, deals with the landscape (scenery) of the area where he lived, its animals, its birds and its insects. He*

*is a poet of Nature in this sense. He discusses the activities of the people critically—mowing (grass-cutting), mending (repairing) walls, ploughing, and so on. All through his poetry he expresses love for all existence (life). In "A Tuft of Flowers" Frost discusses how our common love of Nature can unite us.*

**The Theme.** The subject of the poem is the artificial (unnatural) division of man from man in society. In our various activities of daily life, we stand divided from each other. We do not try to come closer in order to have good relationships.

We should feel and imagine and love. Most human beings go to and love the same objects (things) of Nature. They have common feelings of love for birds, flowers, mountains, trees, insects and so on. They are thus *united* in their love of Nature. If only they felt this deeply and tried, they could also unite and come closer in society. Nature, then, can be a uniting force.

**Critical Appreciation.** *The Poet's Looking for the Mower (grass-cutter). Importance of the tuft of flowers and the buterfly. The unifying and healing power of Nature (which make us feel healthy and happy).*

In "A Tuft of Flowers" Frost describes a meaningful experience on a grassy ground. The experience looks common and ordinary.

The poet goes to turn the grass just cut at dawn by some person. The poet tries to find him but he has gone away. And now he feels *alone.* He feels how that person must also have cut the grass *alone.* This sense (feeling) of *loneliness* is, to the poet, one main result of our modern industrial life. We do our work, in production centres and elsewhere alone, separately and not together. This creates a distance between man and man and makes everyone uneasy (uncomfortable).

The poet continues his observation of the ground around him and becomes more thoughtful (imaginative). He sees a butterfly flying silently and beautifully. It goes to a tall tuft (bunch) of flowers near a brook (small stream). He notes that the grass-cutter (mower) *has not cut it away.* It shows his love for them. This makes the poet extremely happy as he also loves them. He realizes (understands) that he and the grass-cutter (mower) both love the tuft of flowers in the same way. They are, thus, *united* in the act of loving the flowers. He does not feel alone anymore. "*So that henceforth I worked no more alone.*" He feels while working *as if* he were working with that grass-cutter. He imagines (dreams) having brotherly talk with him.

The poet also finds the butterfly in love with the tuft of flowers like himself and the grass-cutter. This brings him to think of the love of all three of them (himself, the grass-cutter and the butterfly) for the flowers. This makes him feel that he is close to human beings as well as creatures of Nature (those living in Nature) like the butterfly and the "birds around".

The flowers play a central role in the poem. They are not only *beautiful* to look at but also *useful* as a unifying force. Nature, thus, lies at the heart of the poem.

The poem shows very well the value of our closeness to Nature, to open places and to animals, birds, flowers and vegetation. When society sets human beings apart, the healing forces of Nature bring them together. We should make use of these forces as far as we can.

## 16. MENDING WALLS (*By Robert Frost*)

**Mending**—repairing, setting right.

**The Title.** It refers to our tendency to repair the walls or barriers that divide us and our properties. It also means our tendency to have artificial (unnatural) divisions and differences in society through them.

**The Theme.** It is foolish to raise walls or any kind of artificial barriers between us in society. Our selfishness and greed make us do so. It is time we gave them up and started loving others. If we really have love for each other, there will not be any need for walls or physical barriers. We can start this process (method or way) of love on two levels at the same time—developing inward love for each other and breaking the outward barriers.

**Critical Appreciation.** *Why do not good fences (barriers) or walls make good neighbours? Discuss the two kinds of walls described in the poem.*

"Mending Walls" is an expression of Frost's attitude towards life and society. The poet wants human beings to come closer, to love each other and to forget their differences. The loneliness that we feel and want to get rid of is because we have raised artificial barriers between us. It is in fact natural for human beings to come closer, to start a conversation and to develop contacts :

*Something there is that doesn't love a wall.*

We could say that something in us certainly there is that doesn't like us to stay away from each other, or to be selfish.

A wall is truly a symbol (sign) of division. It forces people to remain on their own properties and not to interfere with those of others. It is a check, a restraint on our free movements and approaches to others. As a result, we feel like strangers even though we live across *one* wall in *separate* homes.

The outward, concrete walls are the result of the inner walls that divide us in our feeling and thinking. We are selfish and hateful of each other in many ways. We want to get for ourselves whatever we can lay our hands on. We have already erected walls between us in our minds and hearts. We have forgotten that basically we are one big human family, the children of Adam and Eve.

The outer walls that we we go on raising only strengthen our inner walls. With an increase in (addition to) our property and wealth, there is a decrease in our love and affection for each other.

Frost rightly says that if there is some defect in a wall between two neighbours, they at once decide to repair it. They are so much used to their separation and selfishness that they cannot feel satisfied until the wall is again intact.

The poet says ironically (meaning the opposite of what he says) that "good fences (or walls) make good neighbours". What he wants to say is that good and solid walls between neighbours only increase their distance from each other.

So walls or barriers of this kind stand in the way of true friendship and relationship of love. We now need some real openness of feelings between us to have a better society.

## 17. WORDS (*By Edward Thomas* 1878—1917)

*Edward Thomas is a poet of Nature. He loves the English countryside and natural simplicity. In learning how to look at Nature, he also learnt how to look at himself. He wants to use words that express his natural feelings and desires naturally. In "Lights Out" he describes our natural experience of sleep.*

**The Title of the Poem.** The poet discusses his love of words and their importance.

**The Theme.** A poet succeeds only if he has a full command and control of the words that he uses. Words or language should be brought into use with the utmost care. A poet should make the best efforts to learn and to find newer words that can serve his expression. He should learn them from different languages and places. He should know the various uses of words in different situations for different moods and for different thoughts.

**Critical Appreciation.** *What characteristics (qualities) does the poet ascribe to (consider as belonging to) English words? Discuss his attitude in this respect.*

"Words" by Edward Thomas is an expression of the poet's attitude towards and understanding of English words. He requests English words to specially favour him and inspire him (fill him with) creative power to write English poetry.

The poet wants to use words to describe the pleasures and pains of life. He wishes his poetry to be based on common experiences of human beings. He wants to give others the joyful and sad feeling that we have when we hear the wind blow through a crack in a wall or through a drain. Words surely have the power to make such ordinary experiences look highly attractive. It depends on *how* we use them.

Thomas describes the power and qualities of words through similes (**See Page 529—Simile Explained**.) Words are light—beautiful and mysterious (un-understandable)—like dreams and hard like the oak tree. It means that words describe well the mysterious dream and the hard and concrete oak. Words can describe to us the shine and preciousness (great value) of gold and the colours and appearance of flowers and corn. They can make us feel how it is to wear old garments. They reflect (show) the beauty of a bird's songs and of the wild rose.

Further, words can tell us about man's past history and its secrets and about his future. They have been in use for centuries. Yet they look fresh "young as our streams after rain". We can read old books in the same words that we use today. The books that we are writing now will be passed on to the future ages (periods of history). It is for the writer to use suitable words to present a picture of the past, present or future. The poet gives us an imaginative picture and creates his own dream world. Perhaps Thomas wants to have his dreams (about the past, present and future) in a way that we may feel he is talking about *our* thoughts and feelings in *our* language.

The very words used by Thomas in this poem are simple, from everyday speech (language). He talks to us in our language, and that is the way he always wants to use words.

At the end Thomas expresses his desire to have the best of the Welsh (of Wales, west of England) and the English languages. He thinks that Wales has produced the sweetest singers or poets "whose nightingales have no wings" (that is, are human beings). He shows his natural attachment (love) for the Welsh language and the Welsh people. He wishes to use the English words used in villages to get close to the natural life of the villagers.

Thomas wants to use words in his verses that match his high emotions and imagination, his ecstasy (rapture or extreme happiness). He wishes language to reflect his mental and emotional condition.

## 18. LIGHTS OUT (*By Edward Thomas*)

**The Title.** When lights are out, there is darkness. When at night we go to sleep, we generally (usually) put the lights out The poem is about sleep, night, darkness and silence.

**The Theme.** Sleep comes to everyone at night. All our activities, good and bad, must come to an end with the approach of sleep. We must forget all our passions, desires, the high aims and persons we like to stay with. We must forget ourselves for the time we sleep.

**Critical Appreciation.** In "Lights Out" Thomas describes the experience of going to sleep that we have each day. He discusses the power of sleep over all our being (life). We cannot resist its power at night. Our daytime activities are described in terms of a journey.

The poet says that "all must lose their way", all people good and bad, in this deep forest of sleep. He presents sleep as a vast dark forest. As we come travelling to its borders and want to advance further, we lose our way. Then we are under the control of sleep.

The world of daytime activities is distinct (clearly different) from the world of sleep. In the morning we "travellers" go on moving along different roads and tracks. We remain busy all day not thinking that very soon we are going to be helpless in the hands of sleep.

The poet makes the general comment that all our troubles, pleasures, despair (hopelessness) and ambition (high hopes of success) must end in sleep. We must turn away from books and sweet companions to enter alone the territory of sleep.

Sleep is a condition of forgetfulness. In this sense, it makes us forget our worries and problems. The poet indirectly praises (talks high of) sleep for this reason.

*In slience I hear and obey that I may lose my way and myself.*

The forest image (mental picture of the forest) dominates the whole poem. It provides it unity. It gives the poem a dark, still, silent atmosphere.

[A critic says : "The sleep Thomas longs for (desires greately), the death of consciousness (feeling), is also death itself". Surely he gets comfort in sleep and gives reasons for this. If he wants to have permanent comfort, will he not like to die ? Sleep is the closest to death. Death is something like permanent sleep. Shakespeare calls sleep "the death of each day's life, sore labour's bath, balm of (comfort to) hurt minds".

In fact Thomas does not clearly indicate in the poem that death is better than life. He does not write this poem pessimistically (looking at the dark side of things). He only wants silence and comfort, a break (interval) in his work which comes with sleep.]

## 19. THE GYPSY (or GIPSY) (*By Edward Thomas*)

**The Theme.** Gypsies (people travelling and earning money) have their own mysterious (secret) ways to please and to attract us. Though they lead an extremely simple life, they have their culture and their art. In tattered (torn) clothes they have their charm. Their fortune-telling, their dances and their magic have a special appeal (attraction). They appeal to the dreamy part of our being and set us imagining (thinking) who they are and what they are like.

**Critical Appreciation.** *The poet's experience of seeing gipsies and their interesting ways at a Chrmistmas fair. How he was impressed by the young woman gypsy and her brother. How they are different from other people.*

In 'The Gypsy" Edward Thomas describes his experience of visiting a place where gypsies had gathered for a Christmas fair.

*A fortnight before Christmas Gypsies were everywhere.*

As he observed the gypsies, he felt the difference between his way of life and theirs. He was impressed by the natural simplicity of their talk and behaviour.

Gypsies everywhere are travelling people living in the open. In the poem too they gathered on "wastes" (open wild land). They travelled there in horse-driven vans in a caravan. Thus, the poet creates the atmosphere suited to the gypsy way of life.

A gypsy woman asked the poet for a penny saying "you've got a lucky face". She suggested the presence of fortune-tellers, a necessary part of a village fair. She also showed him her baby and asked him to give the money for its sake. As she could not return him change for a pound (a sovereign), he gave her a pipeful of tobacco. She laughed in satisfaction and went away in all her *grace* (beautiful manner). The poet felt the natural beauty of her behaviour and movement. He felt that gypsies are contented (satisfied) people unlike others who are dissatisfied with life. They do not desire to have much wealth or property.

The poet saw the brother of the gypsy woman beating the drum and stamping (putting down with force) his feet. He danced wildly or excitedly (in joy and passion) while he also played his mouth-organ. The workmen passing by smiled to looked at him. The tune of his music was of the song "Over the hills and far away". This suggested the carefree life (life free from worries) gypsies lead or like to lead away from the problems of society. The dancing and music of the gypsy showed the artistic elements (or qualities) in the life of gypsies. Their art reflects (shows) the ancient (olden) or primitive art forms (of the earliest times).

The poet is grateful to the gypsy woman and her brother for giving him a special joy and chance to describe them in his verse. He cannot pay its price. He thinks that they are lucky in their rags (torn clothes) and are free from the worries of modern life.

The poet remembered for long the black-eyed gypsy boy singing his romantic song "Over the hills and far away". He saw the gypsy boy's black eyes in his dream. He associated the gypsies' world with a mysterious (difficult or impossible to understand), magical world of dark forests. The gypsies somehow made him feel that they belonged to a kind of supernatural (spiritual) world. He felt their magical charm, but he could not understand or describe his feelings very well. In his dream he got closer to what he was feeling.

## 20. IN AUTUMN : AN ODE

(*By Herbert E. Palmer* 1880—1961)

Note : *An ode is a lyrical poem in which the poet discusses a subject emotionally and seriously from various angles. He develops his theme or subject towards a conclusion. Very often this theme is*

*named in the title (for example, Keats's "Ode to a Nightingale"), and the poet makes a particular thing the object of his address. As invented by the Greeks, it was "intended to be set to music and sung".*

**The Theme.** In autumn things in Nature reach their maturity (perfection) and after a full development die or prepare to die. This is a fact of life and means re-birth of that which dies in the season. Death and life or youth and old age and death are closely related to each other It is so in human life as it is in Nature. Our moods and understanding are quite closely associated (connected) with the developments in Nature. Autumn is the mature (perfected) face of Nature and can teach us a lot.

## PARAPHRASE OF THE POEM

**I. Ripeness and Decay (loss of power or strength) of Things of Nature**—*Lines 1—19* In autumn fruits become fully ripe. Flowers turn yellow. The hills look brown or reddish-brown and yellow. Winds blow over them. The nights are wet and the rains do not let the sun provide enough heat and light. So trees grow weak, and their leaves, shaking in the wind, turn yellow.

Things in Nature look brown and yellow. Autumn is the time which comes soon after they have had their full development (their prime) in summer. It is the time when everything we love so much in Nature comes to its end. (*The time of a knell*—the time when we see the signs of the end or death of leaves, plants, fruits, flowers, etc. *Knell* means the sound of a bell at the death of a person). When at night in dim light, with stars shining overhead, a church-tower rings gold and brassy bells, the sound seems sad to our ears. It seems to declare the change of the season to autumn when everything begins fading and dying. The regularity of the ringing of the bell (its *ding-dong*) matches the sameness of change everywhere in Nature (the changing *sing-songs*). The bell-sounds seem to express sadness at the end of all life in Nature, all its brightness and bloom (beauty and perfection). The bells seem to say : "It is all over"– the freshness of Nature has ended and the trees and grass have all turned yellow, "death-like".

*Lines 20—30.* The music of the church-bells looks strange as it is heard all around. The rows of trees and vegetation cutting across each other lose their brightness and strength. At some places some bright roses can be seen. With all this surrounding dullness man becomes inwardly sad. "Tired Time" is busy developing the mysteries (secrets) of this third season (after spring and summer). Then birds gather in the trees feeling the pains of change. They also gather on the grounds where bundles of corn stalks (stems or soft parts of these plants) lay earlier. They sing complaining of the dullness of the season. They seem complaining to the slow-falling rain.

**II. Joy (Mirth) with Sadness in Nature**—*Lines 31—49.* With all the sadness goes the joy in the sunny days and in the bright colours

on the ground These colours show that the earth does not care much about Death (which is attacking it on all sides).

The stubble fields (where grain-harvests have been cut) appear to be wearing their bridal (marriage) dress as many-coloured wild plants and blackberries (small black wild fruit) have appeared. The wind blows through the plants producing a sweet music.

The hedges seem to be dancing in joy with the red berries (small fruit) on them like garlands and shining brightly in the sun. The night covers all these with thin mist (fog) and tries to kill their beauty.

The west hints some changes in Nature. Something attracts us, some change is hinted at. Change looks attactive.

**III. Feeling and Behaviour of the Man in Autumn**—*Lines 50—62.* The sun begins shining brightly and the atmosphere looks pure. As we look up through the silver rays, we find the blue sky. We are very happy feeling the approach of spring. We understand the charm of the change in the season.

It is the time of the season when lovers walk in their strange passions in the open. The sky cannot decide how to appear and the wind blows affecting everything. The old man turns his face in emotion to the young girl. He speaks to her in a low voice that trembles (shakes) with the moaning (or weeping) sound of the wind. He draws her attention to the beauty of the whirling (circular) movement of the fallen leaves.

**IV. Death Consciousness (Feeling) Once More**—*Lines 63—65.* Once more the poet feels the approach of death, an end to everything in Nature. Death seems to come in the form of frost and strikes at and covers everything. It begins to rule over Nature with snow on top of it as its crown.

**CRITICAL APPRECIATION.** *(The paraphrase can help you to write the critical appreciation and also to attempt questions.) What autumn means to the poet. What he associates autumn with. The old man's advice to the girl.*

"In Autumn" by Palmer is an expression of his attitude towards and understanding of autumn. He tries to understand it as it looks outwardly and as it actually (really) is. He tries to describe our reactions to it as we may look at it like the poet.

**I. Ripeness and decay of things in Nature.** In autumn fruits become fully ripe and flowers and leaves turn yellow. It is the time when everything in Nature dies to be born again. The ringing of church-bells seems to declare the fading and death of everything around. The poet describes fruits, flowers, trees and their leaves as they normally appear to us. It it commonly believed that all these fade or die in autumn. As we listen to any regular sounds in this mood, we begin associating them with death and decay.

In this atmosphere of dullness, we naturally become sad. The poet personifies time (presents it as a person) and means that even *he* is tired explaining the dull mysteries (hidden realities) of the season. The birds also sing complaining in trees or they sing to the slow-falling rain. The trees are having their own pains. The grounds are empty, without any crops or bundles of corn stalks. Thus, it is something like universal (general) decay and death that the poet observes.

**II. Joy and Sadness together.** The poet's mood suddenly changes and he begins feeling happy at some signs of life. He sees wild plants and blackberries (a fruit) on the stubble fields (where grain harvests have been cut). They indicate growth and freshness. Now the wind that blows through the plants produces a sweet music for him. He begins feeling a happy change in Nature.

**III. Feelings and Behaviour of the Man in Autumn.** In his happy mood the poet begins noting the changes in autumn itself. He feels that it is soon going to lead him to spring. He imagines young lovers and old men both walking in the open and enjoying the scene. He makes the old man draw the young woman's attention to the beauty of the fallen leaves. Thus, he associates autumn with youth and hope on the one hand, and with maturity (perfection) and experience on the other The young lovers symbolize (are signs of) hope and the old man mature experience. In life we need both of these. After all the hopes, joys, griefs and experiences of life we face death. This is what old age and experience prepare us for. Death can mean the birth of something new and perhaps better : "*And yet it is only Death that cometh* (*comes*)". We can be *philosophically* happy like the poet. We should be certain of decay and death with autumn before us. We should accept the realities of our existence (life) with hope. Then we shall be able to enjoy the autumn in Nature and the autumn of our lives.

## 21. APPEARANCE AND REALITY

(*By Alfred Noyes* 1880—1958)

**The Title**—In the poem, "Appearance" refers to this world and "Reality" to the world after death, the spiritual world.

**The Theme** Our life in this world is unreal and deceptive (misleading). We are unreal beings and our existence is of no value. Life in the other world is real and complete. At death we are born into the spiritual world to become companions to its spiritual citizens.

[*Thomas Hobbes, an English philosopher, has said : Our life (in this world of ours) is solitary, poor, lonely, brutish and short.*]

**Critical Appreciation** *What is Appearance and Reality according to the poet? Characteristics (qualities) of heavenly Reality (of the other world) and earthly Appearance. Criticism of the poet's*

*views. How has the poet compared our world with the eternal (everlasting) world ?*

In "Appearance and Reality" Noyes describes life after death as he understands it. He compares that life with life in this world.

The other world is one of light and eternal (everlasting) glory or goodness. Seen from there our world seems (looks) only "a small dark cloud". It is only "a sphere (globe) of night". Thus, the poet associates (connects) our world with darkness and night and the other world with bright light. Light is associated with God's eternity and the other world in the holy (succed) books. Ignorance (absence of knowledge) and evil are related to darkness. Thus, indirectly, the poet thinks of our life here as spiritually (inwardly) very imperfect.

The poet describes our lives as "drowned in sleep". So they are without any reality. Life is a dream that we are seeing in this world. We are walking on unreal ground. When we wake up from this dream (*or die*), we shall be in the real, eternal world.

In this world we are like ghosts (spirits), unreal beings with false ideas about ourselves. Our worldly things, our standards of beauty and truth are all false. As compared with this, all those living in the other world have a real existence (life). Their roads, valleys, hills and other things are *real*. They live a full life with the right standards of truth and beauty. Thus we are wrongly proud of all that we have *here*.

After death we shall meet the people living in eternal (everlasting) cities. We shall then come to understand that we were blind people in this world. This is our religious belief too.

The poet talks of the "blind gates" of this world through which we approach the other world. We are ignorant as well as blind as long as we live here. We fail to see the reality. It is a fact that *most of us are blind in the spiritual sense.* Some "sufis" or truly religious people who reject the unrealities of life can see the reality a little.

We may meet in the other world some noble and truthful people we knew on earth. No doubt our bodily powers of hearing, touch, etc. will have changed. We shall be having the senses (feelings), but of the other world.

The poet describes the other world in terms of our earthly language, feelings and thinking. He tries to describe something he can only imagine.

The poet has not described Hell. Perhaps he thinks that God, in his Grace (favour), will excuse our sins of the world and will agree to send us all to Heaven.

In the poet's opinion our present existence is not meaningful or important. However, the fact is that our life in the other world depends on *how we live here*.

## 22. THE EARTH CHILD (*By Gerald Gould* 1885— )

**The Title**—It refers to the poet himself who says that he is a true child of the earth and shares its elemental forces (of the four elements —of the earth, water, air and fire).

**The Theme**. The poet develops the idea that he is the product of the earth and the sea. He thinks that the forces of Nature have given him all his powers of the mind and the heart. He hopes to share these forces to struggle for high aims towards which they guide him.

**Critical Appreciation**. Gould expresses the idea that the world or the earth and the sea have given him all his bodily power, his thoughts and his feelings. This is biologically true as we get all our food and things we need for our existence from the earth, sea and air.

He remembers how he has remained with the hills and in the open, exposed (open to) the winds. His observation of and experience with the winds and his feelings in the wind have shaped his personality.

Now he wants the *strange* hills to give him high aims. He wants to go on trying to achieve them. Hills or mountains are symbolic of (signify) ambitions or high aims in life.

The poet further wants to move along roads on the hills that may never come to an end. It means that he wants to struggle all through his life for noble and high aims. The roads are symbols (signs) of the struggles that he wants to make.

The poet looks at the stars and imagines what they demand of him. His own mind gives him their message which is a hint in favour of a mighty (great) struggle. He hears the noises of the sea at night, and understands their message. It is the same as that of the stars, in favour of a struggle for the highest aims. Thus the stars and the seas become symbols of high aims.

In his struggle through life, to achieve his aims, he will only be acting in harmony (agreement) with Nature.

Thus the poet develops a close relationship between himself and the earth, and in fact with all Nature. He wants to be energetic (forceful) like the forces of Nature to struggle for high aims.

## 23. INTO BATTLE (*By Julian Grenfell* 1885—1915)

**The Theme**. The ideal (perfect) fighter is one who fights for God and for a cause without fearing death. All Nature is in sympathy with him and encourages him. He fights bravely and dies nobly. In death he satisfies himself, Nature and God.

**Critical Appreciation**. *What are the qualities of the ideal soldier ? How does Nature help him ? How is death a fulfilment ?*

"Into Battle" by Grenfell is about the ideal warrior fighting

fearlessly, in the best possible way. He is ready to die any moment (any time). The poet discusses his qualities. He imagines (thinks) how Heaven (the other world) is ready to welcome him and how all Nature encourages him.

The warrior feels united with the forces of Nature, and gets encouraged by them. He takes warmth from the sun and life from the bright earth. He learns to be fast in movement from the "light-foot winds". The trees, through their growth and freshness, give him hopes of success. He hopes to enjoy true rest after fighting, especially after death when he becomes part of Nature itself.

The famous groups of stars in the sky take him as their companion. He shares their qualities as described in ancient (olden) stories. As a fearless and determined fighter (with a firm aim), he combines in him good manners, high passion and great power.

The hawk teaches the poet, through its flight, how to be swift in battle. The owl shows him how to be active in seeing and hearing things. The blackbird encourages him to do his best. The horses teach him how to be patient (ready to wait and suffer) and courageous (bold). Thus all Nature and the animal kingdom take him as their companion. This is how the brave soldier gets inspired (filled with high thoughts).

When the real fighting starts, the ideal soldier only thinks of the battle.

*And all things else are out of mind.*

He believes that he will die only if God desires.

This soldier is ready to die because he knows he will become a martyr (one who dies for his country or religion). If he remains alive he will be a hero to the people. He wins the sympathy not only of his nation, but of Nature and God.

## 24. NEW YEAR 1918 (*By Rose Macaulay* 1889—1958)

**The Title.** It refers to the last year of the First World War (1914—1918) when destruction and death were at their height.

**The Theme.** The new year brings nothing new, but only repeats what has been done before. Society and Nature cannot give man any real hope of a good, happy life. Whatever dreams and hopes the new year offers us are all old and mostly deceptive or misleading. In fact we are very much used to (in the habit of living with) our worries and problems that we face year after year. We shall be shocked and confused if some year provides us a happy and hopeful situation.

### PARAPHRASE OF THE POEM

**Passage 1. Whatever the year**...The new year brings nothing new. It only repeats what has been done before. Time moves round on

the ancient wheel (of olden times) of change, and comes to the same position from where its circular movement started. Human beings can find nothing very strange in the time to come. Whatever excitement (strong feelings) they show is only about the things of the past which they have inherited (got from people before them in time) in the present and do not remember them so well. (Our past is like dreams half-remembered—not very clear to us.)

**Passage 2. Pale, pale he stands**...Man stands pale (weak and bloodless) when the new year begins. He has with him or around him (in his "cold" hands, without much energy) the old objects of Nature, winds, the blue sky, small forests, the cuckoo and so on. The same old lovers and their charms, the same problems of death and life are there. Sometimes man holds Peace in his hands, the *useless* child of war and poverty. Peace comes just by chance out of the destruction and confusion of war. It is the orphan child of war. It is going to give rise to other wars. ("An ungrown mother of wars yet to be".) She foolishly smiles and sings as she dies between old wars and the new wars to be. This war and peace business will continue.

**Passage 3. Dreams and desires** ..The new year offers us "dreams and desires and hopes", bad and good, false and true. They are all old. They are the same as "dreamt, desired and told" by the monkeys who are supposed to be our first forefathers. Until a single man is alive and the sun provides its heat these dreams, desires and hopes will continue to exist. (The *embers* or small pieces of burning fuel of these *flaming dreams* will not be cold.)

**Passage 4. Turn, the page !** ...As we turn the page in the book of our life and try to read something new, we are disappointed. We see the same old things there—the squirrel in his cage, the sun, the moon, the tides on the sea and the earth itself. We are like flies on the rim (edge) of a wheel that turns round and round and brings us to the same old positions. All our ideas and dreams and toys (things for enjoyment or entertainments or pastimes) have come down to us from the old ages (periods of history) which we cannot see now.

**Passage 5. Go through the door**.. As we pass through the door of the new year, we see nothing new. We find the same old problems, sorrows and bitterness (painful feeling) of life. We see the same pains, disappointments and sufferings before us that other people in other conditions and situations (*other winters*) experienced in the past. The poet talks of the tears, dashed hopes and deaths of others in other ages. She talks of the struggle for power (*crowns*), the fall of cities and the shedding of blood on battlefilds. She talks of the fighting in the name of nations, honour and God. The same fighting in the same way is still there today. Nations have grown in number like trees.

**Passage 6. Should some year suddenly**...In case we find something new in some "new year", we shall be surprised and shocked.

We shall try to find our direction like children who have lost there way and are without any sign to guide them. We shall move surprised without direction in this *unimagined year* (about which we cannot know). We shall be moving through the new year like a ship on the seas without any fixed direction. We shall be like the careless crew of the ship (the group working on it) which cares not to know its direction. We shall be crying without any result for help from the times gone and dead. We shall be trying to reach some safe destination (*some known port*). We shall be under the influence of "black nightmare (terrible fear, horrible dream) and blind fear" if we really find something new in some year.

**CRITICAL APPRECIATION.** *Why will the New Year bring nothing new? What are the sufferings which we pass through? Why is the new year not welcome?*

In "New Year 1918" Rose Macaulay expresses her dissatisfaction with life and society. Her ideas are based on her long years of observation of the troubles and sufferings of mankind.

The poet writes the present poem from a pessimistic point of view (when the dark side of things is looked at). She looks like a fatalist (person believing that events are determined by fate). She thinks that each year we have the same sad experiences that we had earlier. We cannot hope to have any dramatic improvement in our condition and situation.

Rose Macaulay says that the new year brings nothing new, but only repeats what has been done or seen before. Time moves round on the ancient wheel of change and comes to the same position from where its circular movement started. It means that our so-called "progress" through life is only a return to old positions, suffering and pain.

Man faces the same old problems of life and death, of war and peace and of poverty and hunger in every new year or age (period). The warlike policies of different countries or nations and their efforts to expand themselves result in large-scale wars. The two last world wars were the result of such policies. Peace is an interval between two wars. During it people live uneasily (uncomfortably). All our dreams and hopes prove false when all of a sudden a new war starts. Even Nature in the form of winds, the blue sky, trees, etc. cannot give us lasting satisfaction as they have not brought any relief to those suffering in the previous ages. So while society doesn't give real hope, Nature doesn't either.

Rose Macaulay is perhaps too hopeless to imagine (think of) positive developments in life. In fact it is true religious faith that can give hope and joy to a person like her

## 25. FROM WINTER SUNRISE

(*By Laurence Binnyon* 1893—1943)

**The Title**. Sunshine is welcome in winter. It is such sunshine one day that caused the shadow of a plant and its flower to appear on the wall of a room.

**The Theme**. Just as memory can be more beautiful than the thing remembered, the shadow can be more beautiful than the thing itself. The sun is responsible for the natural shadows of plants, flowers and other things we enjoy.

**Critical Appreciation**. *Connection between the sun, the shadow and the memory in the poem.*

"From Winter Sunrise" by Binnyon is a beautiful expression of his reaction to the clear shadow of the jasmine plant and flower that he sees on the wall of his room. The shadow looks mysterious (which can't be understood) or magical. In its perfection it makes him extremely happy.

Binnyon looks at the shadow of the plant early in the morning. It is quite dark and damp (moist or wet) in the room. It is all very calm (silent) inside as well as outside. In this atmosphere of silence, darkness and dampness the poet has a happy surprise. He suddenly finds on the pale (colourless) wall a magical kind of shadow of the jasmine plant and flower. Some time earlier it was not there, and now "all is changed". It is the cold, silent, dark and damp atmosphere that is responsible for the poet's feelings of happy surprise. The shadow is because of the sunlight that has brightened the room, and has caused the shadow on the wall.

The yellow jasmine plant stands delicately (beautifully and pleasantly) in a pot "to delight the eye". But, to the poet, the shadow of the plant "is more beautiful than the flower". The shadow looks artistically drawn or sketched on the wall.

The poet associates (connects) the shadow with memory of the things actually (really) seen. Memory is pictures or drawings (in the mind) of the things seen or experienced in real life. He thus compares the shadow to memory that helps us to imagine or see with our mind's eye the images of things. Just as "memory can be more beautiful than the things remembered", this shadow is more beautiful than the flower itself.

The poet uses simple words from ordinary speech. The slow rhythm (regular rise and full of sounds) that he creates matches the dreamy atmosphere of the poem.

## 26. THE ALBUM (*By C. D. Lewis* 1904—72)

**The Title** It refers to the album containing the pictures of the poet's beloved in her childhood and girlhood

**The Theme.** The best thing for lovers is to stay together and to share their feelings and thoughts. It does not matter much if they have not stayed together in their childhood and early youth. Though this brings them regret and sorrow, they feel satisfied that at last they are together in the living present.

**Critical Appreciation.** *Reactions of the poet on seeing his beloved's pictures. His realization (understanding) of the situation.*

In "The Album" Lewis expresses his feelings about his beloved. He writes about her as a child, as an attractive girl and as a mature (older) woman. He looks at her pictures and makes his comments.

(*i*) *As a child.* The poet looks at his beloved's picture as a child. He sees her in a garden that is a fit place for her to enjoy herself, away from all worries of life. He wishes he had been with her in her childhood. Now he can never see her charms of childhood. The time is gone. He wishes he had played with her and shared her innocent (simple) joys.

(*ii*) *As a girl.* The poet looks at the second picture of his beloved as a beautiful girl. She sees her standing by a stream. She is passionate and full of desires. Clearly she desires to have a lover. As she sees her reflection in the stream, her desire increases (becomes more). The poet wishes he had been with her to warn her of the dangers of love.

Soon the poet sees or imagines "lovers and friends" approaching his beloved expressing their love to her. He gets jealous of them. He warns her that their love is selfish and temporary (for some time only).

The poet feels sorry to think that he was not with his beloved when she was a child and a girl.

(*iii*) *As a mature (perfected) and rather old woman like him.* The album has not any picture of his beloved in her present reality—in her mature age. This is provided by his imagination (thinking). He imagines how our common enemy, Time, may take away all her youthful charm. Her pictures of youth only tell him how soon youth and beauty change into old age.

*The album is closed.* The poet closes the album. With it is closed the chapter of youth and its charms for the beloved and for himself.

The dead past can only bring the poet regret and sorrow. He has now learnt to live with the realities *in the present.* He is happy no matter how old his beloved is. She is at least with him. He feels that she, in her present condition, is still beautiful. He possesses her, and that is enough.

## 27. AS I WALKED OUT ONE EVENING

(*By W. H. Auden* 1907—73)

*Auden writes about our age of anxiety* (*worries*). *He is unhappy*

*about our love of money and machines. He criticizes and satirizes (makes fun of with humour) our preference of science and reason over the imagination and emotion. He feels the sickness of society and analyses its causes. He is often satirical and ironical. Love is the cure that he offers for our many social ills. In "As I walked Out One Evening" Auden talks of the problems and the tragic reality of life (i.e. death) and advises us to live nobly. In "The Unknown Citizen" he criticizes our modern materialistic and mechanical life.*

**The Title.** It refers to the poet's observation of the city, its life and people one evening as he walks along the Bristol Street and the river in London. He considers life philosophically.

**The Theme.** Death is certain. We all are moving towards it, and the passage of time reminds us of it. We should understand this whatever we may be busy with. Further, with this certainty of death, we should make the best of our stay in the world. Feelings of love towards others will make us feel satisfied. Then we shall have the feeling of sharing a common fate (luck), that is, death.

**Critical Appreciation.** *The aspects (facets) of time described in the poem. The conclusion the poet comes to about time and life.*

Auden, in "As I Walked Out One Evening", expresses his understanding of life and time as connected with each other. He begins with the belief that life depends on time. He considers the attitudes of other peole towards life and gives his own ideas. His philosophy of life is based on his observation and imagination.

The very beginning of the poem shows his closeness to life and society. As he moves along the Bristol Street in London, he sees crowds on the pavement. It is evening time and night is to set in (begin) soon. So is the night of death going to set in for the hundreds of city people before him. They are a ready "harvest" for Death to cut them down.

As the poet walks down by the river, he hears a lover singing under a railway bridge "Love has no ending". The lover expresses his promise to go on loving his beloved for ever, until China and Africa meet, the river jumps over the mountain, etc. Neither will these impossibilities happen nor will he stop loving her. The poet at once presents the sound of the clocks of the city as a comment on the lover and his "first love of the world". It is a warning that time is passing and the lover and his beloved are fast approaching death. Life is a movement in time, a progress towards death.

*You cannot conquer Time.*

Rather, time does justice to all. It brings everyone to death's door. In our sweetest enjoyments it tells us about the realities of our short life.

*And coughs when you kiss.*

The poet rightly says that our headaches and worries, our daily problems, go on weakening us. Time itself quickens our bodily decay (loss of its power).

So whatever our power, our beauty and our glory they all are short-lived.

The poet also says that life is a blessing (favour) if lived well. It is better to live nobly and hopefully. We should not be unhappy all the time. The certainty of death should make us live and act well.

The poem ends with an understanding of the values (standards) of life. It is something like our common tragedy (in death) that can make us noble and good.

## 28. THE UNKNOWN CITIZEN (*By W. H. Auden*)

**The Theme.** We are living artificial (not natural) mechanical lives. We are neither free nor happy in the true sense. We do not question anything bad in society, rather accept it blindly. We do whatever society asks for. Our social values (standards) need to be changed. We need newness, variety (diversity) and change in life in place of the present boredom and sameness in all fields.

**Q. 1. What can you say about the Unknown Citizen ?**

**Ans.** In "The Unknown Citizen" Auden describes the qualities of the average (common) man in the western industrial society. Here we can understand Auden's attitude towards modern society.

The "citizen" described in the poem is dead. The government Bureau of Statistics (office for information in exact facts and figures) has registered him in its registers as a *number*. He cannot be known from any "name". He is *unknown* to others now alive.

When alive, the "citizen" had no individuality (or identity) of his own. He was very mechanical in his action and thinking. Others could not find any difference between him and others. He was unknown to society (when he was alive), and he remains unknown to others after his death.

Auden in this way criticizes our social life where most of us are like the unknown citizen. We live mechanically earning and spending money all the time. There is little newness or variety in our lives. We are going to die the same way as this "citizen". And, after our death, no one can easily remember us for long.

**Q. 2. What are the characteristics or qualities of the Unknown Citizen ? Describe the society he lived in.**

**Ans.** The unknown citizen symbolizes (stands for, represents) most of us living a dull, mechanical life. His characteristics or qualities are ours. *Firstly*, the unknown citizen was a saint (an extremely noble person) from worldly standards. Society was happy with him because

he did everything as it liked. For, in everything he did, he served the Greater Community (the whole of society). He worked well in a motor factory to the satisfaction of his employers. Thus he did not go against the rules of society in any way.

*Secondly*, the "citizen" was a regular member of his trade union. According to the reports of his Union, he never went on strike or showed disagreement with others. He paid his dues to the union regularly. This is how modern industrial workers are expected to behave in the developed western society. Trade unions are expected to follow and obey official policies. Disagreement with the general industrial and social policies is not liked.

*Thirdly*, the "citizen" was popular with his companions, the people he stayed with. He drank (wine) with them happily. Thus he showed no disagreement with those he stayed or worked with. In other words, he had no personal views to stress or present. And those he talked with had no *views* of their own. All the people were *of the same kind* in the society which was just like ours.

*Fourthly*, this "citizen" bought a newspaper regularly, and reacted to advertisements well. This shows that he served the purposes of the press which are mostly commercial. The citizen, like most of us today, had a commercial attitude (way of thinking). He bought things advertised in newspapers

*Fifthly*, the "citizen" had an insurance policy in his name and a health card to pay visits to hospitals. Like other citizens, he was careful about his future and about his health.

*Sixthly*, the "citizen" had paid for a good many luxuries (things of comfort and pleasure) by instalments. He had a gramophone, a radio, a car and a refrigerator. Such are the things that we require to look modern. The poet criticizes this materialism (love of money and things).

This man did not go against public opinion in any way. He was a normal, average citizen. So he married normally, and had five children rather *mechanically*. The education of his children went smoothly, and he did not interfere with it. He accepted everything as it was.

This citizen was neither *free* nor *happy* in the true sense. He could not think independently.

**Q. 3. What is the poet's purpose of writing this poem ?**

**Ans.** The poet satirizes (humorously makes fun of) modern society and its values (standards of conduct). He does not accept its sameness and boredom. He does not accept people like the unknown citizen. He wants variety, newness and freedom. He wants human beings to be critical of wrong values. He wants them to be artistic and spiritual, and not so much materialistic. He wants them to use

their minds independently. He wants them to work for social progress on new lines.

**Q. 4 What can you say about Auden's philosophy or values (standards) of life after your reading of "The Unknown Citizen"? (OR) Write a Critical Appreciation.**

**Ans.** Auden analyses modern industrial western society in "The Unknown Citizen". He makes fun of or satirizes (humorously makes fun of) it because he finds it *outwardly* advanced and *inwardly* corrupt. He dislikes its too much devotion (loving attention) to science, machinery and money.

We may just invert (put in the opposite position) what Auden has described in the poem as qualities of the Unknown Citizen. And thus we shall learn of his values or philosophy of life.

*Firstly*, Auden wants us to be *known citizens*. We should not lose our identity or individuality. We should not be very mechanical in our behaviour and thinking trying to be like all other average people. We should have our own ideas on different social matters and should oppose others when we do not agree. Auden wants us to be *free* or *independent* in our thinking and ways.

*Secondly*, we should not be slaves to machines and money. We should not be materialistic (lovers of money and things) like others in our developed industrial societies. We should try to be happy with Nature, art and our friends instead of running after money. What we need is *love* of objects of art, high ideas, values and institutions.

*Thirdly*, we should look for inward satisfaction more than outward comforts. To earn money and to spend it on things of luxury or comforts cannot bring us *real* satisfaction.

In fact we attach too much importance to science and reason (use of the mind). We want to live in the world of facts alone. We should try to live in the world of imagination (pure thinking) at times. We should forget ourselves and our worries to imagine *pleasures unknown*.

So Auden's values are opposed to our worldly interests and materialistic philosophy. He would like to enjoy the bright sunshine and the dim light of the stars and the moon with less or little money in his pockets. He would like to have dreams sweet and enchanting (delightful) than to go to the movies or to watch TV. He would rather like to *love* more from his heart than to have business handshakes.

## 29. JUNE THUNDER (*By Louis MacNeice*—1907—1963)

**The Theme** Our moods change with our observation of changes in Nature. We can associate (connect in thougt) these changes with our inner moods. Rain, a symbol (sign) of God's mercy (favour),

purifies us as it comes. It brings us fresh ideas and feelings. The rain atmosphere, the thunder and lightning accompanying (coming with) the rain bring our fondest desires and hopes to the surface. (In the case of the poet here they make him desire to have his beloved close to him.)

**Critical Appreciation.** *How do the changes in Nature and the changes in the poet's mood go together ?*

The poem can be divided into three parts : (1) *MacNeice drives his car through country* (*village*) *lanes in June.* He observes the beautiful mustard fields, chestnut and other trees, shrubs and plants around. He feels how beautiful all these objects of Nature are. However, the "joys of the season" are short-lived. The bright scenes before him are not going to be there as summer comes to an end. This is his understanding of "changes in Nature".

(2) *The weather changes and there is thunder, lightning and rain.* The poet looks at the tree-tops which have started moving in the air. The poet is now serious and thoughtful, in a "maturer mood". expecting "thunder and lightning". He looks at the curtains blowing inward, the shrubs producing a rustling sound and the birds flying towards their nests.

The poet feels the *cleansing power* of the rain. He sees it washing off the surface of the things outside. And, perhaps more than this. he imagines (thinks of) it washing our inside clean. It washes off our out-dated, old-fashioned ideas and feelings. Thus he forms an immediate connection between outward Nature and man's inner feelings.

(3) *The poet wishes to have his beloved near.* The mood of the poet changes further late in the evening. He looks at the clouds over the sky. The flash of lightning with thunder makes the surrounding darkness prominent. At once he has a strong desire to have his beloved near.

Thus the changes in Nature and the changes in the poet's mood go together. At the beginning he looks with pleasure at the natural surroundings in the calm (silent) atmosphere. In his philosophic pleasure he thinks of the short duration (time) of all seasons. His calm thinking is disturbed by the rain, lightning and thunder. He is in a "maturer mood". He feels the absence of his beloved. He thinks that, in himself, he is incomplete. With his beloved, he will have a feeling of completeness. This is an expression of our common desire of uniting with our loved ones in the best and worst of weather and while faced with changes in Nature.

## 30. THE SEA BIRD (*By Keith Douglas* 1920-44)

**Theme or Main Idea.** The dead and the living around us remind us of (bring to our mind) the facts of existence (life). Death is stillness ; life is movement. However attractive or impressive a *living* creature may be, he must *come down* and *cease* (*discontinue*) *to exist.*

**Critical Appreciation.** *What do the 'dead bird' and the 'live bird' mean to the poet ? What does he understand of life ?*

The poem is an expression of Keith Douglas's understanding of life and death. The birds in the poem symbolize these two aspects (facets) of our existence (life).

While walking alone along the seacoast, the poet imagines two birds, one dead and the other alive. The dead bird is still and cannot see. The live bird sees him and flies into the air. The poet, in his imagination, watches the blue and orange, flame-like colour of the bird and its swift movement. He sees it fly from the black rock. He looks at the vast sea beneath (under the flying bird). He feels as if it has absorbed all the colours of the sea and the ground. Soon it flies out of sight. The poet feels that it is like a ghost (spirit of a dead person) that disappears suddenly into the air.

The poet further imagines that the bird soon comes down and moves slowly into the dead bird. It ceases to exist, is no more alive.

All this imaginative experience of the poet is in fact based on his understanding of the facts of existence. The bird in movement symbolizes for him (is a sign of) the activity of life. The dead bird symbolizes the stillness of death. And, after all, the *movement of life must result in the stillness of death.* As a natural result, the live bird comes down from the heights to become one with the dead bird.

The poem is a commentary on life, on the short duration of all beauty in the animal world. We, like the birds, are creatures of flesh and blood. We appreciate (like) beauty in all its forms. The birds and animals, like human beings, look beautiful in their many brilliant colours and shapes. Alas ! they all have to face death or a sudden end to their lives. They die "in a moment" to become part of the stillness of death.

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**Also note : Language and Style.** Personification in *the first* stanza gives life to the ocean—"the Mediterranean turns in the sleep". The metaphor (definition P. 529) in the second stanza is an effective image (mental picture): "through a curtain of thought I see." Then the similes (definition P. 529) suggest further images—colours *as* legendary flowers *i.e* as found in old stories) bloom. Colour imagery dominates. The live bird flies from the *black* rock. He is electric (steely) brilliant blue, beneath he is orange, *like* flame." The flying bird seems to to take in (absorb) the colours of the sea and the yellow of the ground. The movement of the colours is between the blueness of the sky and of the sea. Much of the beauty of the poem lies in the colour arrangement or imagery.

**The Atmosphere and Contrast.** It is a sleepy atmosphere when the ocean itself looks asleep. The dullness is, however, contrasted with the movement of the bird turning away on discovering the poet. Then the contrast is between the live bird and the dead bird, between the movement of the one and the stillness of the other.

The rhythm (regular rise and fall of sounds) is slow at the beginning and the end corresponding to the atmosphere and the death of the live bird. It is rather fast in the middle corresponding to the colourful movement of the live bird. The poem, on the whole is a delightful combination of musical undertones.

## JUSTICE—A Tragedy (*By John Galsworthy* 1867—1933)

**Characters of the play** : (1) James How, lawyer. (2) Walter How, lawyer, James's son. (3) Robert Cokeson, managing clerk of the lawyers. (4) William Falder, junior clerk of the lawyers. (5) Ruth Honeywill, wife of Honeywill but in love with Falder. (6) Harold Cleaver, old advocate presenting the case in court against Falder. (7) Hector Frome, young advocate defending Falder in court. (8) Cowley, the bank cashier. (9) Sweedle, the office boy ; prison doctor ; chaplain (church father) ; prison governor, etc.

### SUMMARY OF THE PLAY

**Act I.** Cokeson, the old managing clerk of the lawyers, James and Walter How, is sitting at the office table counting figures (on 8th July). Ruth Honeywill, a tall young woman, is brought in by the office-boy. She says she wants to meet Falder, the junior clerk. She has her children outside the office. Cokeson allows her to see Falder when she says it is a matter of life and death for her to see him.

Ruth Honeywill tells Falder in the lawyers' room that her husband is again drinking much wine and he tried to cut her throat last night. So she has come to him. He asks her to meet him at the booking-office at 11.45 and to pose as his wife. He gives her seven pounds. As they start kissing, Cokeson enters and is angry, but gives Falder a religious essay to read.

Soon Walter How, the young lawyer and his father, James How, come in and start examining their cheque book. They find that the nine on a counterfoil has been changed (altered) to ninety and so the cheque for nine pounds written by Walter has been changed to ninety pounds.

When Cokeson tells James and Walter that he gave the cheque to Davis, another office clerk, they begin suspecting that he altered and cashed it. Davis left the office to sail for Australia after the cheque was cashed. Soon Walter goes out and brings with him the bank cashier, Cowley. Cowley sees all the people in the office and tells James that it was Falder who cashed the cheque. (James wrote the cheque on Friday, 7th July and then left for Trenton. Davis left for Australia on Saturday. James returned from Trenton on Tuesday. But the counterfoil was altered between Saturday and Tuesday.) In the face of these facts, Falder admits (or confesses) before James that he committed the forgery of altering (changing) the cheque and then the counterfoil.

Falder tells James he altered and cashed the cheque because he needed the money badly. But he was not in his senses when he did it. He asks him to excuse him this time as he will pay back the money.

When Falder has gone into his room, James tells Cokeson and Walter that legal action should be started against Falder. He calls him "a real bad egg" when he hears from Cokeson that a married woman just came to see him with whom he suspects he has some doubtful connection.

Walter asks his father to excuse Falder as it is his first crime (offence), he committed it in a moment of misguided action ("temptation of a moment"), and if punished, he will be thrown into a dirty prison to undergo (pass through) imprisonment with hard labour. He requests him to consider the circumstances (conditions) in which Falder committed the crime.

James does not listen to Walter's and Cokeson's talk in favour of Falder and hands him over to the police charging him with felony (a serious crime).

ACT II. Falder is presented in the court of law as a prisoner. The judge and jury hear his case. Hector Frome, a young lawyer, defends Falder. Harold Cleaver, an old lawyer, is on the government side.

Hector Frome asks the judge and jury to consider Falder's mental condition, his young age and his circumstances (surrounding conditions) while deciding about his crime of altering the cheque. He calls their attention to the woman, Ruth Honeywill, whose husband ill-treats her and whom Falder wanted to save. Falder, in love with this woman, planned to take her to South America. He altered the cheque because he needed money to help her.

Frome explains that Ruth could not easily get separated from her husband through the court Without any training or proper education, she could not work for her living, and if separated from her husband, she would go to the poorhouse or sell her body. So she had to depend on Falder.

Frome asks the court to treat Falder as a patient rather than a criminal because of his weakness of character and mental condition. He expresses the fear that Falder may not be able to come out of the "Cage of Law" he is in. He feels "the rolling of the chariot-wheels of Justice" will now crush him. He says Falder's failure to admit or confess the alteration of the counterfoil at the start and his preparations for flight with Ruth show his weak character, not his *intention* to commit the crime.

Frome says if the court sends Falder to prison "he will be lost", that is, he will become a criminal for ever. Already he has suffered heavily in prison for more than two months.

Cokeson speaks of Falder's mad condition and his love relationship with Ruth which were responsible for his crime of altering the cheque. Ruth also appears as a witness in Falder's favour and tells how she came to Falder's office after getting a beating from her husband

Harold Cleaver argues that the defence lawyer has tried to give a romantic colour (touch) to the case by bringing in the woman, Ruth Honeywill. He says the argument that Falder was mad or mentally upset at the time he altered the cheque is only an excuse to get round (get away from) the law. He gives these reasons to prove this. Firstly, Ruth has herself admitted in court that Falder was not insane (out of his senses) when she met him on July 6, one day before he altered the cheque. Secondly, Falder was all right when he got the cheque at 1 p.m. on 7th July from Davis. He was in his senses when he cashed it at 1.15 p.m. and got the money from the cashier, Cowley. It is not possible for Falder to be mad only between 1 p.m. and 1.15 p.m. when he altered the cheque and to be all right at other times. Thirdly, Falder tried in a way to let suspicion fall on Davis, a fellow-clerk, who left for Australia after the alteration of the cheque on 7th July.

Cleaver asks the jury to pass the verdict (decision) of guilty against Falder as his crime is serious and not to attach any importance to his relations with Ruth.

The Judge directs the Jury to consider whether Falder was really *mad enough to be sent to the mental hospital* when he committed the crime.

The jury passes the verdict of guilty. The Judge says that the defence only asked for mercy or to treat Falder as a patient and not as a criminal. He rejects all the defence and even condemns Falder's relationship with Ruth calling it immoral. So he announces the punishment of three years· imprisonment with hard labour for Falder. He also asks the press reporters not to report Ruth's name in newspapers.

**ACT III**. The conditions of the prison are presented at Christmas day where Falder is jailed. The chief warder, Wooder, reports to the Governor (manager) of the prison that a prisoner has tried to cut his window-bar with a saw (a tool) to escape (break out). The chaplain (priest) talks of *breaking* the will-power of the prisoners.

Cokeson comes there and tells the Governor that Falder's sister who has no parents came to see him. Her husband does not let her see Falder who, in his opinion, has disgraced the family. Falder's another sister is an invalid (sick disabled person). Cokeson describes the troubles of Ruth Honeywill and Falder's relations with her. He requests him to let Ruth meet him because he is grealty upset. The Governor refuses saying that Falder is a star class (new) prisoner in solitary confinement (shut up in a cell all alone) for a month until he is shifted to a pernament jail. Until he is shifted there, no visitors can meet him. The doctor tells Cokeson that Falder is all right physically as he has not lost weight. Cokeson says it is his state (condition) of mind that matters. He returns disappointed.

The Governor visits the cells of different prisoners who disturb each other's comfort and sleep by hitting at the doors. He tells Falder

"It's no good running your head against a stone wall". Falder complains he cannot sleep most of the time because of his thoughts. He agrees it is his first experience in jail and says he feels he will never be free all his life. He will be like the other prisoners who are imprisoned again and again.

The doctor admits to the Governor how much harmful solitary confinement (lonely imprisonment) is to Falder as it is to the other prisoners. It has upset him mentally though physically he looks all right.

Falder is in his dark prison cell "like an animal pacing (walking slowly in) its cage." The shirt to which he is putting button-holes hangs to a nail. The cell light is suddenly turned on. There are disturbing noises all around. Falder throws himself at the door and beats on it.

**ACT IV.** Ruth Honeywill again comes to the office of James and Walter How. She tells Cokeson she left her husband permanently as he beat her and the children and was cruel to them. At first she made shirts, but earned very little. Then she got a job but soon gave it up

Ruth tells Cokeson that Falder has grown extremely weak. "He's just skin and bone". Falder got a job but very soon lost it. She requests Cokeson to get him employed with the lawyers once again. He says he would try though he is not hopeful in her circumstances.

Falder himself comes there who tells how much suffering he has gone through. Though physically he may look all right, mentally he is ruined. The prison people got him a job, but he could not keep it when the other clerks found he had been in jail. Then he got another small job which did not last. Now he is "in a net". That is, he is struggling unsuccessfully against his reputation of a criminal. He has not made a proper use of his references (has not used the names of people whom he knows to get a job). His one sister is dangerously ill and the other's husband wants him to be gone to Canada. He has slept in the park three nights, but his meeting with Ruth has encouraged him. Cokeson remarks his experiences might have made him a Socialist. He says he has remembered him in his prayers and promises to help him.

Soon James and Walter How come there. Cokeson recommends Falder to them for employment and talks of the "prejudice" against him and his bodily condition. James calls him a "gaolbird" or a prisoner and criminal. He says his character is thoroughly weak. Walter speaks in favour of Falder. James calls Falder's relationship with Ruth "shady" (doubtful). He says "he must make a clean sheet of it", that is, start doing everything in a new, honest manner. For this he asks Falder to meet (fulfil) two conditions : (*a*) to forget that he has been treated by society badly. (*b*) to stop meeting Ruth Honeywill forthwith.

Falder replies criminals like him would do much better if their first crimes or faults are excused and they are guided or instructed well. His punishment has knocked him out completely, it has dealt him a heavy blow and *he is no more what he was*. Secondly, he refuses to give Ruth up because she is now everything for her. It is because of the absence of money and help that she could not take a divorce from her husband and marry him. His relations with her have been pure, without sexual motive. Just as Ruth comes there, Falder tells James that Walter might help her to get a divorce. James says it cannot happen. Both Falder and Ruth refuse to give each other up.

Just then Detective-Sergeant Wister arrives and says that Falder has tried to obtain employment with a forged reference and he has come to arrest him. James and others try to put him off (avoid him) but he sees Falder's cap on the table. Walter remarks : "That finishes him. It'll go on for ever now." Falder jumps down the office building, breaks his neck and dies. (Thus he commits suicide.)

## IMPORTANT QUESTIONS & ANSWERS

Q. 1. Discuss the causes and results (circumstances) of Falder's arrest. How far can his arrest be justified ?

(OR) Discuss the importance of Act I.

Ans. The main action of the play leading to the arrest of its hero, William Falder, takes place in Act I. The writer builds up the atmosphere of the play in a well-planned manner. The circumstances of Falder's arrest are presented quite methodically.

Cokeson is in his office when a young beautiful married woman, Ruth Honeywill, comes with her children to meet Falder. Cokeson is the managing clerk and Falder a junior clerk with the lawyers, James and Walter How (father and son). When she says that it is "a matter of life and death" for her to see Falder, he permits her to see him "for a minute".

Ruth Honeywill tells Falder (in the partners' room) that her husband is still drinking wine and beating her. He says he has the tickets to take her abroad and gives her seven pounds.

Soon James and Walter How come there and find that someone has altered (changed) the nine pounds on the counterfoil in their cheque-book to "ninety pounds" after altering the cheque. James gave the cheque far nine pounds to Cokeson earlier and Cokeson gave it to Davis, another office clerk. Davis gave it to Falder but himself left for Australia later. At first James and Cokeson suspect that Davis might have altered the cheque.

Galsworthy removes the doubt in a natural manner. Walter brings the bank cashier, Cowley, who tells them that Falder cashed the cheque. Then James makes Falder confess or admit his crime of changing the counterfoil through facts. Davis gave Falder the cheque

on Friday and Davis left on Saturday. The cheque-book remained in Walter's pocket till Tuesday when he returned from Trenton. Thus the counterfoil was altered after Saturday and Davis could not have altered it. It is the legal way of handling the case and James and others do it well.

The First Act thus lays the basic structure of events. The cause of Falder's crime is established which is his effort to help Ruth and his love for her. The result of his crime of forgery soon becomes clear when James decides to start legal action (proceedings) against him

No doubt Falder should not have committed the crime of forgery (of altering the cheque). But James too should not have started legal action. Falder himself explains he needed the money very badly and was not in his senses when he altered the cheque. Walter rightly says it is Falder's first crime (offence) and his circumstances forced him to commit it. Cokeson says prisons are most nasty (dirty) places. James goes on calling Falder a "dirty egg" because of his criminal act and relations with a married woman. He cruelly decides to hand him over to the police.

This decision of James is surely cruel, hasty and unjustified in Falder's special circumstances. It destroys his whole career and life.

The First Act, thus, shows the most important characters in a true light (perspective), as they are. Falder's weakness of character, Ruth's helplessness and urgent needs, Cokeson's and Walter's warm-heartedness and James's stony-heartedness are fully established. James is harsh and proud because he is acting with the certainty of legal correctness. His strictness is going to cause death and destruction.

**Q. 2.** Briefly discuss the trial of Falder in Act II or write its **Critical Summary.**

(OR) Examine critically the **arguments** of the defence and the prosecution.

**Ans.** Falder's trial in Act II is interesting but most depressing (saddening). We witness the force of blind justice and its agents crushing a poor, unfortunate (luckless) and mentally sick young man, that is, Falder. The defenders of Falder fail to save him because their voices cannot be heard in the corridors of blind justice.

Hector Frome, the lawyer defending Falder, requests the court and jury to consider Falder's mental condition, his young age and his circumstances. He explains how much he wanted to help Ruth Honeywill to save her from her cruel husband and how much he loved her because of which he altered the cheque to get the money. He asks them to treat him as a patient and not as a criminal. He rightly expresses the fear that Falder may not be able to come out of "the cage of law" and "the rolling chariot-wheels of justice" may crush him. He points out the basic or natural weakness of Falder's character which also pushed him to the course of criminal action. Because

of this weakness and his disappointment he may become a criminal for all time if he is punished by the court. Cokeson also asks for Falder's pardon.

Harold Cleaver, the lawyer on the government side, rejects all of Frome's arguments. He says (or argues) effectively that Falder was all right (as admitted by Ruth) when she met him on 7th July (Friday morning). Then he got the cheque at 1 p.m. He asks how he could be out of his senses between 1 p.m. and 1.15 p.m. when he altered it and then again in his senses at 1.15 p.m. when he cashed it. He also refers to his intention to let suspicion fall on Davis and his doubtful relations with Ruth. Like any professional lawyer, Cleaver tries to weaken Falder's case effectively.

The Judge's attitude towards Falder is rather negative. He wants to punish him instead of finding a way of pardoning him or punishing him lightly. He directs the jury to find if Falder was *clearly mad*, fit enough to go to a mental home (lunatic asylum) when he committed the crime. The members of the jury appear to be too ready to pass a negative verdict on Falder. In the end, the Judge makes fun of the defence arguments saying they were only a request for mercy or for treating Falder as a patient.

Galsworthy has shown how the law courts and juries of his day generally worked blindly to punish *according to the law*. They did not consider the circumstances of a case with sympathy. They did not give enough weight to the causes of crimes and to the results (consequences) of punishing young, helpless and immature (or inexperienced) criminals like Falder. They did not imagine the effects of solitary confinement(keeping of prisoners in prison cells alone) and long-term hard labour on young minds. They had neither social sympathy nor philosophic or psychological understanding (insight).

Q. 3. Discuss (or evaluate) the attitude, speech and ideas of the Judge trying Falder.

Ans. In our opinion, the Judge trying Falder in Act II does not perform his duties very honestly and properly. It is the highest and noblest duty of a judge to be completely impartial or neutral (not to favour or disfavour any side). If he finds he can do some good to one party without harming the other or harming society, he should do so. His high office demands of him an intelligent approach to social and personal problems and an imagnative understanding of what will be the results of his decisions in the near and distant future.

Let us see how far Justice Floyd met the above requirements or standards. In fact the judge, as his name "Floyd" sounds, foiled (prevented) the administration (application) of the principles of justice on the right lines. He indirectly favours lawyer Cleaver when he directs the jury to find *only* one fact —whether Falder was mad enough

to be sent to the mental hospital or not. His *way* or *manner* of directing the jury is such as to make it feel that Falder was really not so much mad. And in this he is prejudiced against Falder.

Then the Judge refuses to consider the circumstances of Falder as well as of Ruth Honeywill. He only looks at their *surface* or outward love relationship and not at *why* and how this relationship has developed. He does not consider the cruelty of Ruth's husband that sends her to Falder in search of protection. He loses sight of her extreme poverty and helplessness because of which she cannot get a divorce. He does not look at Falder's youth and family troubles which make him fall in love with her. He does not understand that love is blind. He does not keep in mind Falder's twofold desire to help Ruth and to marry her without having the power and money to enable her to get a divorce. He fails to understand that any sensitive person can lose his senses in Falder's extreme circumstances. That is why he does not try to pardon Falder or to give him a light punishment.

Q. 4. How does Galsworthy look at the legal system or process of his day ?

(OR) Discuss the significance (meaning) of the title of the play.

(OR) What does Galsworthy mean by "Justice is a machine", "the cage of the law" or "the rolling of the chariot wheels of Justice" ?

Ans. The title "Justice" raises the question whether justice is done to Falder or to weak and emotional criminals like him in the society. Galsworthy's answer is clear and it is given by Hector Frome and Robert Cokeson in the body of the play. They criticize the whole legal process openly.

While defending Falder in the court, Frome describes the British legal process as cruel, inhuman and senseless. It is something like a cage which traps and catches a foolish criminal once he comes close to it. Once a person has committed a crime and his trial has begun, he must be punished no matter how much society or his mental condition was the cause of his crime.

Justice is like a machine or chariot which can crush anyone under its wheels because its operators are senseless and thoughtless. Most judges and lawyers cannot or do not apply the law to criminals intelligently. They believe in punishing anyone who goes against the law considering neither the condition of his mind nor his social condition or personal circumstances. In their effort to do justice according to the books or the written law, they forget the golden principle that ordinary and simple criminals can change for the better if they are reformed rather than punished.

Justice Floyd and the jury turn Falder into a confirmed criminal by throwing him into the hell that the prison is. After he is freed, he

commits the same crime of forgery and in the end loses his beloved and his life. In this sense, *injustice* and not justice is done to Falder.

The Judge and the Jury should have made use of their intelligence and experience to give Falder a very light punishment or to impose some fine with warning on him in consideration of his special situation. They could have given him benefit of the doubt and treated him as a patient or a person mentally upset to free him altogether. The way they punished him is unjustified.

How mechanically and inhumanly the process of law operates is shown by the solitary confinement (imprisonment in loneliness) of Falder and other criminals in Act II. They are hopeless and almost mad because they can neither talk to each other nor meet any visitors. Some of them attempt to run away from prison only to earn the anger of the prison authorities. Others weep and cry and can only beat their hands on the prison doors in disappointment like Falder.

Falder's second act of forgery is the result of his long inhuman punishment. The legal system and the legal process are such that they deform the characters of young and simple criminals. Galsworthy thinks that their characters should be improved in all possible ways. First their situation in life, circumstances and the causes of their crimes should be considered at the trial stage. Then if they are punished, the prisons should be training houses or reformatories for them with proper facilities of teaching and entertainment and a healthy atmosphere.

Q. 5. In what ways has Galsworthy brought forth the ill effects of **solitary confinement** (imprisonment of criminals in loneliness)?

(OR) Discuss the English prison conditions of Galsworthy's day.

**Ans.** First of all, Galsworthy presents the extremely horrible nature of solitary confinement or closed-cell imprisonment. The prisoners were kept in dark small cells alone "for twenty-three hours out of twenty-four" for months together. They were kept there until they were sent to their permanent prisons to complete their hard labour. They lived there like caged animals without any facilities or entertainments like radio-sets and newspapers. They could not see visitors even for a few minutes. Thus, their contacts with the outside world were completely broken as if they had died before their natural deaths.

Even the work that the prisoners in solitary confinement were given to perform was the most uninteresting. It was like putting button-holes in shirts or repairing trousers. Enjoyable work could no doubt reduce the suffering of the prisoners.

The worst effect of solitary confinement was on the minds of the prisoners. As a critic says: Solitary confinement "is like nothing in the world, no words can paint its miseries (sufferings)—it maddens one even to think of it". No wonder that we find prisoners behaving

senselessly which shows their hopeless mental condition. One prisoner (Moaney) has tried to cut the window iron bars with a saw (a tool) he has foolishly made in five weeks and which is useless. After being caught he talks to the prisoner governor like a mad man. The prisoners cry and shout in deep pain and disturb each other. One prisoner says he cannot sleep because of this disturbance. His eyes get spoilt.

The prisoners are restless like wild beasts, hitting the walls and jumping all around. Falder runs his head against a stone wall in disappointment. He tells the governor he cannot sleep because of his worries and can have no mental rest or comfort. When the governor says every prisoner behaves like him "for the first time", he says he will be "like them in time". We find him walking "like an animal in its cage" in the last scene of Act III.

Galsworthy repeatedly compares the prisoners' condition with that of animals. But prisoners have ideas and thinking power (imagination) which animals are without. And perhaps the animals are the better for it.

The jail doctor does not have the sense or does not care to find about the feelings and ideas of the prisoners who are all serious mental patients. When he says that Falder has lost no weight and is all right, Cokeson remarks (in jail) that it his state (condition) of mind that matters. The doctor lightly brushes aside Cokeson's remark saying Falder is in low spirits (sad) and nervous, nothing more. And in fact it is *total mental breakdown* that brings Falder to the lowest depths of crime and punishment. The scene of his life drops with his suicide.

The chaplain (church father) also follows the official line and does not notice any of the evils of the prison system. He holds the criminals responsible for their crimes and does not favour any better treatment of them. His understanding is narrow (limited) and his religious ideas of no benefit to others. Galsworthy is critical of all professional people like the governor, doctor and chaplain who do their duties mechanically and do not *feel* what the prisoners want, need, desire or wish. There should have been sympathetic, kind and helpful jail officers to guide, console (symyathize with) and help the prisoners rejected by society.

The prison system should be such as to make most prisoners acceptable to society. Unhappily society refuses to offer good jobs and respectable positions even to prisoners who can prove to be noble citizens. So prison houses should be high class education and training centres for all sorts of prisoners—they should be ideal reformatories. The whole system needs to be streamlined on modern lines to meet urgent social' requirements.

Q 6 Who is responsible or what factors are responsible for Falder's destruction (or tragic end) ?

Ans. Basically it is Falder's own character that is responsible

for his criminal acts. It is his weakness or disease of character that makes Frome request the court to consider him a patient and not a criminal. In fact Falder does not care what the law is.

*First*, he begins loving a married woman, Ruth Honeywill, which is a criminal act though he tries to help her. The help that he offers her is also not lawful as he wants to take her to South America without the agreement (consent) of Ruth's husband and even without his knowledge. · *Second*, he alters (changes) the nine pound figure to ninety pounds on James's cheque and thus commits the crime of forgery. *Third*, after coming out of jail he tries to get a job with a forged reference. *Lastly*, he commits suicide (kills himself), and thus commits the worst crime of all.

There are a few considerations however, for Falder's criminal career. In fact he commits his second forgery after coming out of prison because his long imprisonment has seriously damaged his already weak mind and spoilt his reputation. He cannot find a job anywhere. This makes him forge a reference to get a job somehow. In this sense, James How, the Judge, the Jury and the lawyer on the government side, Harold Cleaver, all are responsible for Falder's tragic end.

Falder's fate is in James's hands in the First Act when he is to decide about taking legal action against him. He refuses to listen to Cokeson and Walter who request him to excuse Falder considering his young age, mental condition and special circumstances. It is James who pushes Falder into the hell of the court process and imprisonment.

The Judge's attitude towards Falder is rather negative. He listens to the arguments of lawyer Cleaver more attentively and does not consider Frome's defence of Falder so well. The terms of reference (range of action) that he gives to the Jury for passing its verdict (deciding about Falder) are in themselves negative—to decide whether Falder was sufficiently mad when he altered the cheque. The Jury too readily accept the terms and decide against Falder. Thus the Jury and Cleaver are responsible for sending Falder to jail.

Once punished for his crime and sent to jail, nothing can stop Falder's downward journey to the valley of death. The jail turns Falder into a hardened criminal ready to commit his earlier crime. Society loses no time in slapping Falder in the face by keeping him out of every new employment because of his past record. This is too much for him, and in order to keep alive he again commits the crime of forgery. To avoid disgrace and imprisonment he commits suicide. This time society is responsible.

Q. 7. Discuss the relationship of William Falder and Ruth Honeywill.

Ans. Falder at first wants to help Ruth whose husband treats her extremely cruelly. Her husband is a drunkard and he often beats her

too much. He does not give her enough money for her and her two children. Falder's married sister had initially (at first) introduced him to her. His desire to help her and his concern for (worry about) her situation develops into love. He starts loving her so much that he decides to take her away to South America and to start living there as her husband.

In any case, Falder's relationship with Ruth is pure, above suspicion. He himself tells James in Act IV there has been nothing between them—no sexual or objectionable connections or links. The only place where there is some physical contact of the two *before us* is in the First Act when they start kissing in a sudden way. On the whole, they remain at a distance.

Galsworthy shows bow a poor married woman, in her glowing youth and with two children is forced by her circumstances (conditions of life) to look for support outside her home. She could not easily and quickly get a divorce (get separated from her husband), when she was so poor. Even if she could get a divorce, she could not work independently for her living as she did not have any qualifications. In this case she could only stay in a poorhouse like a beggar. So she had to make the difficult immoral and unlawful choice of leaving the country with Falder who she thought was sincere and truthful.

If we consider the helplessness,' poverty and suffering of Ruth Honeywill and her children, we cannot easily oppose her decision to look for support outside her family. This also is Galsworthy's attitude who values personal happiness and satisfaction most of all.

No doubt morally, religiously and legally the relationship of Ruth and Falder is highly objectionable. Falder could think of ways of helping Ruth through the lawyers, who were his employers, to get a divorce from Honeywill. He could wait and earn and spend money on the divorce suit. Then he could marry her happily. But he was not made that way as he was used to acting without thought or plan. Further, he was himself greatly upset in life. His one sister was unmarried and seriously ill and another's husband did not so much respect him. Economically he was thoroughly badly off, with a very ordinary and uncertain income and no money in reserve. He had no good chances of a suitable marriage or promotion in life. He was thus a disappointed, disgruntled (discontented) young man, "passion's slave", out to oppose or rebel against social institutions. He did so, but unwisely and unlike an expert and seasoned criminal.

In the last analysis, the relationship of Falder and Ruth was the result of their family and social problems. When Ruth felt that she could not get rid of her suffering in legal ways and society could not help her, she tried her luck in illegal ways. So when Falder felt he could not save Ruth and marry her easily and soon, he adopted the criminal way of achieving his object. All their acts show in another way that love is blind.

Q. 8. What is the most exciting and important situation in the play ?

**Ans.** The most exciting or important situation in the play is in the Second Act when lawyers Frome and Cleaver discuss (or argue) Falder's case before the Judge and Jury. This situation is like Falder's fate and on it depends his whole future.

We read or hear the arguments of Frome with great interest as we feel great sympathy for him. This trial scene has all the necessary elements (ingredients) of good drama—suspense, pathos, irony and conflict—which make it lively, interesting and exciting.

First of all, we find Frome presenting Falder's case in all its necessary details. He describes his abnormal mental condition and special circumstances in which he committed the crime of forgery.

Cokeson tries to help Frome in proving Falder's mental abnormality after the crime saying he was "jumpy" and like a dog that has lost its master. Ruth Honeywill, in her turn, tries to show how Falder was trying to help her through his foolish forgery to get away from her husband's extreme cruelty. We watch with interest and concern (worry) whether Cleaver can negative all these and Frome's arguments.

Cleaver's clever rejection of the defence of insanity (madness) and his attack on Falder's unlawful relations with a married woman are equally strong and effective. Now all depends on how the Judge and Jury view the arguments of the two side and decide about the case. It is an irony of fate (luck) that the Judge happens to be ill-disposed (not friendly) towards Falder right from the start. We wait in great suspense what his terms of reference for the Jury will be and they happen to be negative—to find out whether Falder was mad enough to be sent to the mental hospital (lunatic asylum) when he committed the crime. Our hearts throb with Falder's and we are most anxious to see him united with Ruth *but after she is divorced by Honeywill.* As in life, so in the law courts, our high hopes or expectations are generally defeated. The Jury returns the verdict of guilty and Falder is awarded a heavy punishment. This punishment is to lead Falder to the lowest depths of his existence (life) and death. So the trial and punishment engage and absorb our greatest attention as the play proceeds to its unhappy close.

Q. 9. How is "Justice" a realistic description (portrayal) of social problems ?

(OR) Write a **Critical Appreciation** of the play.

**Ans.** Galsworthy presents the effects of poverty and injustice on the lives of Falder and Ruth Honeywill in a realistic manner. Ruth married Honeywill who treated her cruelly. beat her and did not give her enough money. As lawyer Frome explains she could not easily get a divorce through court (because of her poverty and the lengthy court processes). Until she could get separated Falder would have continued to beat her, After the divorce she would have been forced to stay in a poorhouse with her children like a beggar. And if she

did not go to the poorhouse, she couldn't get a job either because she wasn't qualified for any. So she would have been forced to sell her body (to live on prostitution). It is a sharp criticism of society which has no arrangements to provide help and shelter to thousands of unlucky women like Ruth who have to violate the bonds or rules of marriage to look for chances of escape through means (ways) fair and foul.

James How is made to represent those stony hearted (unsympathetic) lawyers or professional people who neither help nor guide the suffering poor They are out for chances to trouble and torture others or to get high fees. Social sympathy demanded a much better and generous attitude or performance on James's part. He could have acted nobly and positively in two ways : either to excuse Falder and give him a chance of living a better life or by offering legal help to arrange a divorce for Ruth so that she could be lawfully married to her lover. Instead he took the third negative, destructive and revengeful course of punishing a criminal of this nature.

But, on the other hand, Falder's basic purpose at the start was to help Ruth Honeywill whose husband was cruel to her and did not give her enough money. This passion of help later also developed into a passion of love which was quite natural as both he and Ruth were young and were meeting each other freely and also liked each other. Surely Falder's case has a romantic appeal as he is in love with a married woman who wants to leave her husband. His position is quite weak as he has already confessed to (or agreed to) his *crime*. He is trying to help a married woman to leave her cruel husband and to "run away" with him to South America. It is extremely difficult to defend Falder. Here Galsworthy tries to awaken the proud professional people who ride the tide of short-lived success to kick the luckless out of existence. However, these proud "lords" would go to any length to help their close relations legally or illegally to save them from criminal punishment. Thus, the long arms of justice, in Galsworthy's opinion, extend to the have-nots like Falder more than to the haves.

Dark social atmosphere surrounds the have-nots on all sides and corrupts and causes them to lose their mental balance. Falder alters the cheque in a semi-mad condition.

Galsworthy holds the law courts and prison houses to ridicule (criticizes and makes fun of them) effectively. The Judge, the Jury and lawyer Cleaver fail to understand the causes of Falder's crime—his special relationship with Ruth, his mental condition and his domestic (family) and social circumstances. The Judge openly wants to see a *mad* Falder to later think of pardoning him. Now madness can be *on the surface* and *inward* or *hidden* which is more dangerous and which can upset the best minds. Falder's inner madness accompanies him to the prison where he is pushed into a lonely cell to increase (add to) it. The prison officers like the governor, chaplain and doctor do not try to understand the real problems of the prisoners but only look *at the*

*surface, the outward* like the Judge and go on following the prison procedures blindly. All of this machine of law which moves unintelligently and crushes those who stand in its way in any way is an important part of society. Galsworthy rightly criticizes it and aims at its total reform.

Society is in general cruel and inhuman. James, the Judge, Cleaver, the Jury and the prison authorities are only symbols (signs) of the evils that pervade society (spread through every part of it). They refuse to save or reform young criminals. Falder commits his second crime of forgery because of their attitude and finally commits suicide. Ruth also loses all hopes of bettering her lot (condition). "Justice" is, thus, a social realistic play which deals with problems common to every society. The reforms that the English society has brought about on the suggestions of social critics like Galsworthy need to be brought about in other countries too (of course like ours). "Justice" surely has a universal meaning or significance.

Q. 10. Discuss the elements of suspense, pathos and irony in "Justice".

Ans. *Suspense* (uncertainty as to what is going to happen), *pathos* (what makes us feel pity) and *irony* (happenings opposite to one's expectations or at the wrong moment) keep our interest alive till the end of the play.

At the beginning, we find Ruth Honeywill telling Cokeson it is a matter of life and death for her to see Falder. We anxiously wait to find what the matter is. She tells Falder her husband is again drinking a lot and he tried to cut her throat the previous night. He gives her seven pounds and tells the tickets are ready to take her and her children to South America. We are in suspense, want to know whether Falder will succeed in taking Ruth away from her husband and thus saving her and whether they will be able to pass as husband and wife.

It is now the *irony* of fate that instead of enjoying a new life in a new country with his beloved, Falder is arrested and presented before the Judge and Jury for altering James How's chèque. We are overpowered (overhelmed) by the feeling of pity (pathos) ,to see a young man suffering so badly for his attempt to save a poor woman from the cruelty of a useless husband. Irony of fate and irony of circumstances deepen our pity for the man whom we want to see rehabilitated (resettled) in life.

Suspense is at its height in the court where we find lawyers Frome and Cleaver engaged in a war of words for and against Falder. We naturally feel greater pity for him and never want to hear a legal decision ruining his life. The suspense is broken when the Jury passes its verdict against Falder. Feelings of pity on his helplessness and fear of what might happen to him overpower us. Now the general suspense concerns the question what might happen to Falder and Ruth during and after Falder's imprisonment.

Falder's solitary confinement (imprisonment in a lonely cell) worsens his mental condition and he is completely hopeless, especially when he cannot meet Ruth. We have some hope that he might be accepted by society in some way after his release, but he doesn't have any. Our suspense is broken when society rejects him thoroughly, he commits a second crime and then ultimately commits suicide.

Ruth's sufferings come to light when she tells how she tried to support herself and her children by sewing clothes and getting employed. We pity her inability to work honourabiy anywhere because society does not have proper openings for young hardworking poor women without suitable qualifications. In case they are not happily married they are forced to go to poorhouses or to work in wretched (very bad) conditions when their employers can develop sexual contacts with them or they have to sell their bodies directly. Now it is more true of the so-called developing countries where "a poor man can be forced to sell his soul just as a destitute (helpless and poor) woman can be forced (obliged) to sell her body".

In Ruth's case, she cannot do anything except to return to her husband to face all his cruelty and then to look for chances of getting some outside help for a divorce. But what after the divorce ? The play ends on this note of general darkening suspense.

## CHARACTER-SKETCHES

1. **William Falder.** Falder is a young man, twenty-three years old. He is a junior clerk in the office of James and Walter How, lawyers.

**Highly Emotional and Quick in Action.** No doubt Falder is very emotional. He very quickly decides to help Ruth Honeywill in getting rid of (becoming free of) her cruel husband. He does not think of his own helpless position of an ordinary clerk without any important social connections. Fourth, in his moneyless condition, he cannot do much for her by way of taking her to a new city or country.

It is because of his emotional nature that Falder later falls in love with Ruth Honeywill. He does not even consider her having two children who must stay with her and him if they start living together. When he finds that practically he cannot help her, he becomes almost mad and criminally alters the cheque and cashes it. He is rash (thoughtlessly hasty) at the end too when he jumps down the office building and kills himself to avoid his arrest to escape from the "madding crowd".

**Did Not Have 'Pure' Sympathy for Others.** However helpful and sympathetic Falder may be to others in trouble (or distress), his feelings of sympathy are not entirely pure. His desire to help Ruth when he hears the story (tale) of her suffering very soon gets mixed with his love-passion. It is doubtful whether he commits forgery to really *help* her or to take her away (run away with her) to South America for his emotional and physical satisfaction.

**Not Much Religious or Morally Strong.** Falder is surely acting against religion or moral principles when he starts loving a married woman with two children. Though he wants to help her he goes too close to her as a lover, and thus invades the private life of Mr. Honeywill. He starts kissing Ruth Honeywill in the office when Cokeson stops him. He decides to go to South America with Ruth where they might pass as husband and wife without marrying. Though he must not be having advanced sexual relations with Ruth, he *can* have them in any moment of mad passion or misguided action like ordinary human beings who cannot *ordinarily* control themselves.

Falder acts against man's as well as God's law when he alters the cheque and commits forgery. He is never found praying to God or remembering Him in his difficulties. In his feelings and ideas, he is never close to God or religion.

**Simple in Behaviour and Direct in Expression.** Falder is quite simple and straightforward. He is not clever enough to hide his ideas and feelings from others. He tells Cokeson all about his feelings for Ruth Honeywill and what he intends to do. He is not at all a scheming criminal (or a clever schemer) because whenever he commits a crime he is caught.

**Has a Weak Character—Does Not Change.** Weakness of character is Falder's disease of which he cannot be cured. He has a criminal mind and in his quickness and haste to achieve his aim he commits a crime. That is partly why Frome asks the court to treat him as a patient and not a criminal. He cannot and does not change in his basic nature, so solitary confinement and long imprisonment can only spoil him further and he *is* spoilt. He does not have a personality strong enough to rise above his circumstances and crime with his own efforts. Society should have provided him positive guidance and help at different levels.

**2. Robert Cokeson**—*the most desirable and well-behaved character*. He is managing clerk at the office of the lawyers James and Walter How. He is sixty years old and looks quite experienced.

**Honest and Dutiful in His Work.** Cokeson is honest and dutiful. We find him working hard on his office accounts when the play begins. When Ruth Honeywill comes to meet Falder, he rightly objects to it saying she should not waste his (Falder's) office time as they are short of clerks. When she says it is a matter of life and death for her to meet him, he allows her to meet him for a minute. He is always trying to do his work efficiently. He remembers what cases his employers are doing and where. He discusses their details carefully and helps in their preparation adequately (suitably). Almost always he is advising, objecting and commenting pleasantly, lightly and softly. It is his manners and behaviour that endear him to others.

**Religious and Kind.** Cokeson is a religious man. He stops Falder in the act of kissing a married woman and gives him a religious essay to read. He tries to be as truthful and honest as possible and acts in God's ways,

Cokeson is kind and sympathetic towards people who have serious family problems. When he finds that Falder has altered the cheque to help a poor, needy woman he starts having sympathy for him. He understands and feels the difficulties caused by poverty and want. He supports Falder indirectly in his talk with James and does not favour legal proceedings against him. He actively supports him during the trial and goes to him in the prison. He recommends Falders's re-employment to James in the last Act and wishes to see him re-settled.

**Understands Prison Conditions and Weakness of the Law.** Cokeson feels the mental and physical problems of prisoners. He tells James prisons are nasty or filthy places. He knows if Falder is imprisoned, all his life will be destroyed (ruined).

Cokeson knows that law courts understand neither the mental condition nor the circumstances of criminals. He wants courts to make some concessions for criminals like Falder who are young and inexperienced or are facing serious social problems of poverty, unemployment or love. That is why he tries to show to the court that Falder was nervous like a dog that has lost its master, was "jumpy" and nearly mad in his effort to help Ruth when he committed the forgery.

3. **Ruth Honeywill.** She is a beautiful tall woman, twenty-six years old. She does not dress herself well because of her problems and worries.

**Bold Enough to Plan Leaving Her Husband.** Ruth Honeywill is bold enough to plan leaving her husband with Falder's help. She criticizes him because he is a drunkard and he treats her most cruelly. He does not properly support her and his children. She decides to leave him for ever (for good) instead of living with him helplessly. She is clearly different from those women who live submissively with their husbands obeying them in all conditions and passing their time in trouble or misery. She chooses to reject her husband's authority but secretly.

**Unfaithful to Her Husband and Not Religious.** Ruth Honeywill is unfaithful to her husband because he is extremely cruel to her. She decides to go to another man, Falder, to live with him in another country. She is ready to pose as his wife there as she cannot marry him without getting a regular divorce from Honeywill. All this is against religion as well as the law. Religion does not allow a wife to be unfaithful to a husband or a husband to be unfaithful to his wife. It allows them to divorce each other. But Ruth does not have the money (and Falder does'nt have either) to go through the long legal divorce process. Even if she applies to a court for divorce, she has to wait for long and has to face her husband's cruelly in the meantime

**Cannot Work Hard to Earn Money.** Ruth is not a hardworking and strong woman. After she leaves her husband with children, she starts making shirts but does not earn much. She gives it up instead

of continuing it and waiting to be successful at it. She gets employed perhaps to have a regular fixed income. But her employer is not a good person and she has to stop working with him.

In fact Ruth does not have the right qualifications to work respectably and at ease. She is an unfortunate (unlucky) woman as her husband never gave her love or support. Falder, to whom she went after leaving her husband, acted criminally to help her and got imprisoned. His death removes the only ray of hope for her and throws her back into the old course of her tragic life.

Ruth Honeywill has acted all along as a thoughtless and foolish woman. Instead of running away with Falder in this condemnable way, she should have tried to get a divorce. It might have taken long and might have caused her to suffer, but it would have ensured a safe and sure separation from Honeywill. It would have given a chance to Falder to collect money in a legal way, to get help from people like Cokeson and Walter How and to marry her *legally*.

4. **James How.** He is the senior lawyer, father of Walter How, the junior lawyer. Cokeson and Falder work in their common law chambers.

**Authoritative and Strict.** James How is a very autoritative lawyer who does not know how to be lenient (or kind) in any matter. He keeps strict discipline in his office where he has assigned the duties to the office workers carefully. They all have to work according to his instructions and they report to him about their work. Thus Cokeson, the managing clerk, Sweedle, the office boy and Falder, the junior clerk all know their duties and do their work regularly and well. His office workers are, by and large (on the whole), active and efficient. This shows he is a good selector of workers.

**Cannot Excuse the Faults of Others.** As a strict lawyer, James How does not excuse anyone who goes against the law. He is not merciful. When he finds that Falder has altered the cheque for nine pounds to ninety, he decides to start legal action against him. He does not listen to Cokeson's words in his defence nor to Walter's request to excuse him.

**Takes Decisions like a Careful Lawyer after Proper Proof.** James How takes the final decision in every important matter like a careful lawyer after having proper proof. He finds the nine pounds on the counterfoil of the cheque changed to ninety. He asks Walter how it has happened and then discusses the whole matter with Cokeson. He tries te find if Davis, another clerk, altered it before leaving for Australia. He finds out from Cowley, the bank cashier, that it was Falder who cashed the cheque. Then he questions Falder who has to agree that he first changed the nine on the cheque to ninety and then on the counterfoil after Walter's return from Trenton. It is after satisfying himself with the statements of diffeent people involved in the matter that he hands Falder over to the police.

**Does not Change His Decisions—Man of Strong Will.** Whenever he takes any decision, he sticks to it which shows his strong will. He decides to report Falder's case to the police, and he does so despite the requests of Cokeson and Walter. He decides in the last Act to employ Falder once again only if he stops meeting Ruth Honeywill for good. He does not listen to Falder who says Walter How may help Ruth to get a divorce from her husband. He himself refuses to help them to unite and only asks them to get away from each other. He looks unfavourably at their meeting each other at the beginning of the play, and so at the end. No one and nothing can change his mind. He is one of the most inflexible (unchangeable) characters in English drama.

5. **Walter How.** He is a thirty-five years old lawyer, son and junior of James How.

**Man of Good Manners.** Walter speaks softly and pleasantly like a refined genetleman. He greets others attractively. We see him in the First Act greeting Cokeson, the managing clerk, and asking about his father. He is never proud or harsh in his behaviour. Even when he is in disagreement with others, he is polite in discussion.

**Respectful and Obedient to His Father.** Walter is always respectful and obedient to his father. He obeys James's directions whether he likes them or not. He disagrees with James in the matter of reportiug Falder's case to the police, but does not oppose him. He is respectful towards those who are older than he like Cokeson.

**Kind and Good-Hearted.** Walter, unlike his father, is kind to others and is very good-hearted. He talks in favour of Falder in Act I when James wants to report to the police against him. He rightly says it is Falder's first crime (offence) and he should be given a chance to work honestly. In the last Act, he asks James strongly to re-employ Falder in consideration of his circumstances and condition. He does not support his father when he wants Falder to give up Ruth or stop meeting her for all time. He rather offers to help Ruth in getting a divorce from Honeywill so that she may be able to marry Falder.

**Has a Wider Understanding than James.** Walter's mind and understanding are surely wider than his father's. He understands social and prison conditions and the functioning of law courts deeply. He feels and knows that a poor and helpless person like Falder stands no chance of an honourable life in society once he is punished. Falder's youth and life and the fate of his family and of Ruth Honeywill depend on his well-being. That is why he requests James to excuse him.

**Is Somewhat Careless.** Walter is somewhat careless in his habits. He left some space after the figures he wrote on the cheque because of which Falder could change the nine into ninety easily. He had done this earlier too. He is not as exact and particular about details as James.

In any case, Walter is an intelligent and wise lawyer. He does not favour applying the law to criminals blindly or mechanically. He wants their mental and social condition, the causes of their crimes and their circumstances to be considered well before they are finally punished.

6. **Mr. Justice Floyd—his attitude, speech and ideas.** He holds Falder's trial.

**Very Strict in the Application of the Law.** Justice Floyd only considers the law as it *is* applying it mechanically to criminals or law-breakers. He does not consider the circumstances or condition of the criminals or prisoners presented in the court. He does not pay proper attention to Frome's speech or arguments to explain Falder's mental condition or circumstances when he committed the forgery (altered the cheque). He refuses to consider the causes of his crime. He thinks that Falder's efforts to help Ruth Honeywill whose husband is cruel to her are not connected with his case. He only looks at the crime and the punishment that can be awarded to the criminal.

The Judge's directions to the Jury to consider Falder's mental condition alone before passing their verdict shows his *limited* approach to law. He asks it *only* to find out whether Falder was "completely mad", fit enough to be sent to the mental hospital or not when he committed the crime. It is because the law say she should be mad if he is not to be punished for the crime. "Nervous", "jumpy", "out of one's senses" or "mentally disturbed" have no meaning to him. Because of his too strict directions the Jury passes the verdit of guilty against Falder. !And he loses no time in announcing a really heavy punishment for a young, inexperienced and poor criminal.

**Has no Sympathy for Others in Trouble.** The Judge has no sympathy for others as he looks like a man without human feelings, without "the milk of human kindness". His approach to human affairs is heartless (cruel) and we can rightly call him stony-hearted. When lawyer Frome explains the helpless condition of Ruth and her husband's extreme cruelty to her, he does not even like to listen to it (calls it irrelevant). He thinks Falder's effort to help this unfortunate woman (by altering the cheque) was entirely criminal. He thinks of punishments alone and not of using his power to reduce them or to show some leniency to criminals or to give them the benefit of the doubt.

**His Words to the Jury Show His Prejudice.** The way he explains the Jury's duty (or assigns it the terms of reference) for passing its verdict only shows his desire to make it impossible for it to favour Falder. He knows that Falder was not totally mad and in a way asks the Jury if he was so. He is clearly not doing justice in an impartial way (without favouring one side or another). He is doing injustice in fact by not letting the Jury consider the *true* mental condition of Falder, his social cricumstances and his relations with Ruth while passing its verdict

The hearing of Falder's case by a jury or a group of independent people is only an empty show (a "farce"). In fact it does what the Judge desires. The Judge, thus, maintains the jury-show cleverly and cunningly.

7. **Hector Frome.** He is a young lawyer defending Falder before the Judge and Jury.

**Young and Emotional.** At a young, acttve advocate Frome is naturally a little emotional. He speaks forcefully, effectively and impressively but without becoming disrespectful or rude towards the court.

**Young and Emotional.** As a young, active advocate, From is naturally a little emotional. He speaks forcefully, effectively and impressively but without becoming disrespectful or rude towards the court.

**Gives Suitable Arguments.** As an able lawyer, Frome gives suitable arguments in a case. While presenting Falder's case he discusses the cause of Falder's crime intelligently. He shows well how Falder's effort to help Ruth and his love with her caused him to commit the forgery. He shows his understanding of the problems of poor helpless women when he explains Ruth's difficulty of obtaining a divorce to marry Falder. He rightly says women like her are forced to go to the poorhouse like beggars or to sell their body on the streets even after divorce. He tries to prove she was forced (compelled) by circumstances to plan running away with Falder to South America. In this situation, Falder was out of his senses when he committed the forgery.

Frome rightly asks the court to consider Falder a patient and not a criminal because of his weakness of character to commit crime and his mental condition.

**Understands the Results of Punishing Young Emotional People.** Frome understands well the destructive results of punishing young emotional criminals like Falder. He rightly says his imprisonment will turn him into a hardened or permanent criminal. This proves true when he commits forgery a second time and is caught. He loses his life and darkens Ruth Honeywill's future.

**Uses Pictorial Language in a Beautiful Style.** Frome's style of expression is beautiful and pictorial. He describes Falder's arrest as a slipping into "that great cage—the cage of the Law". He describes Justice as a machine which rolls on "when someone has given it the starting push," and it rolls on mechanically. He compares the process of law to the "rolling of the chariot wheels of Justice" which *crush* the weak readily. He presents Falder as a patient suffering from the disease of crime and from madness who needs a suitable treatment of sympathy and pity instead of punishment. All this makes his presentation of the case lively and interesting.

Falder's language and style reflect the strength of his emotions, ideas and personality.

8. **Harold Cleaver.** He is an old lawyer who presents the case against Falder from the government side.

**Old and Unemotional.** As an old lawyer Cleaver is naturally cold and unemotional. He talks coolly and cautiously. He could at least show some sympathy for Ruth Honeywill who was clearly in great trouble (distress), but he does not speak a word. He knows only to present his arguments strictly according to the law. He looks like a dry lawyer interested in nothing except his professional work.

**Successful in Arguments.** Cleaver argues his case well and asks the right and relevant questions from the witnesses and from the opposite lawyer. He tries to prove through clever arguments that Falder was not in mad condition when he altered the cheque. On the day he did it he was all right as Ruth herself admits he was when she visited him at his house. Just a few hours later he could not become all mad. Cleaver gives the court to understand that Falder cleverly tried to let all suspicion fall on Davis, another clerk, who left for Australia after the cheque was cashed. He magnifies (makes it appear larger) Falder's crime and shows he committed it with so much planning and cleverness that he cannot be excused. His arguments are accepted by the Judge and Jury. He in fact helps the court to tighten the net of law around Falder.

Cleaver's successful performance is the result of a careful preparation of the case, balanced speech and accurate cross-examination (questioning of the witnesses). He dismisses Frome's explanation of Falder's relations with Ruth as an effort to give a romantic colour to the case (to cast *romantic glamour—charm*—over it). Then he examines the crime itself in all its details concerning time, place and action. He finds out how and when the cheque got into Falder's hands, when he cashed it and what his mental condition was when he went to the bank. He tries to establish that Falder was all right, in his senses in the morning when Ruth saw him and when he actually cashed the cheque and asks how he could be *mad* at other times on the same day. He tries to use to his advantage Falder's *supposed* attempt to let the blame fall on Davis of altering the cheque. He, thus, picks and chooses all the details which strengthen his case carefully and judiciously.

As a lawyer, Cleaver is quite thoroughly successful as he does justice to his job.

# EXAMPLES OF EXPLANATON WITH REFERENCE TO THE CONTEXT (PROSE & DRAMA)

**In " reference to the context" give the title of the essay, story or play and the name of the writer. Then in a sentence or two give the main idea or theme of the essay or story or who is speaking and what he is speaking in the play or what the situation is about.**

**Passage 1.** I who am blind can give one hint to those who see—one admonition to those who would make full use of the gift of sight : Use your eyes as if tomorrow you would be stricken blind.

(*Page 29*, "An Anthology of Living English Prose")

**Reference to the Context.** This passage is taken from "Three Days to See" by Helen Keller. The writer discusses the importance of sight, the ability to see.

**Explanation.** Helen Keller feels the importance of eyes so much *because* she is blind. She wants to say that we do not understand their value because we *can* see. We feel how important a thing is when we lose it or fear losing it. That is why she advises us to make full use of our eyes and to imagine our condition without them.

**Passage 2.** Islam is nothing if not practical. The Quran informs us that true religion is practical, not theoretical or formal.

(*Page 90*. "A Selection of Modern English Prose")

**Reference to the Context.** This passage is taken from "Islamic Culture" by Pickthal. The writer discusses Islamic culture and Islam.

**Explanation.** Pickthal means to say that Islam is closely connected with life. It asks us to say our prayers and to do our duties in society. It tells us about social duties. Thus it provides us for good family, business, political, and military life. In every way it is a practical religion.

**Passag: 3.** My friend has alluded to the "romantic glamour" ... I have merely shown you the background of "life"—that palpitating life which always lies behind the commission of a crime.

**Reference to the Context.** This passage is taken from "Justice" by Galsworthy. Here Frome, the lawyer, argues before the court in favour of Falder.

**Explanation.** Frome dismisses the opposite lawayer's idea that he has tried to discuss Falder's love relationship with Ruth to give the case a romantic appeal. He has only explained the social causes of Falder's crime. Every crime is the result of problems of human beings in society.

## EXAMPLES OF EXPLANATION WITH REFERENCE TO THE CONTEXT (POETRY)

**In "reference to the context" only give the title of the poem and name of the poet and tell in a sentence or so the main idea or theme of the poem.**

**Passage 1.** And they Kicked out his name, and hobnalied off his nose ; And, as they yawn through sermon-time, they say, "Who was this old stone man beneath our toes ?".

**Hobnailed**—hit with the nails in soles of shoes. **Yawn**—open the mouth sleepily. **Sermon-time**—time for giving religious lectures. **Beneath**—under.

**Reference to the Context.** This passage is taken from "The Children and Sir Nameless" by Hardy. The poet describes the character and fate of one Sir Nameless.

**Explanation.** Here Hardy tells how schoolohildren at church treated the stone statue of Sir Nameless. He had got his statue built to leave his name and memory behind after his death. But unfortunately (unluckily) people did not remember him. He did not have any children who could help continue his family after his death.

**Passage 2.** We are the ghosts, not they ;
Ghosts with a cheating cloud-wrack round us furled.
Their is the substance ; theirs the shining sky.

**Ghosts**—spirits. **Cloud-wrack**—mass (many together) of wind-driven clouds. **Furled**—thrown. **Substance**—essence ; reality.

**Reference to the Context.** This passage is taken from "Appearance and Reality" by Alfred Noyes. The poet talks of the unreality of our life and the *reality* of life in the other world.

**Explanation.** We wrongly think that those living in the other world are ghosts or spirits or are unreal. It is we who are living unreal ghostly lives. Our life here is dream-like. The real life is of those who are dead and gone. They have the real brightness and glory around them. So we should not think that life in this world offers us anything *really* great.

# MIXED ESSAYS (Contd.)

## 62-A FLOODS AND HOW TO CONTROL THEM

1. **Introduction**. Floods are a supreme test of the highest qualities of nations. The destruction caused by floods.
2. Some major causes of floods.
3. How we can control floods like hardworking and brave nations.
4. **Conclusion**. Flood water should be utilized instead of letting it cause destruction or go waste.

Floods have put human beings to the test through the ages. Like the great floods of the past, the floods of 1988 in Bangla Desh, India, Pakistan were a supreme test of the highest qualities of these nations. All the three countries struggled against the attacks of Nature in their own ways, and finally proved that natural disasters (or terrible accidents) cannot halt social or human progress. Floods, earthquakes, storms, fires, diseases and even wars are some sad episodes (incidents) in the otherwise colourful and interesting drama of human life.

The flowing water destroys standing crops and houses. It makes thousands homeless and hundreds lose their lives. Cattle and birds die in water or cannot get anything to eat. It takes months together to resettle the flood affected people and to restore their productive activities on farms or in cities. The national economy comes under heavy strain as agriculturists cannot pay taxes to the government and food production reduces.

Apart from heavy snowfall and rainfall, the natural causes of floods, human beings are also responsible for them. They disturb the natural flow of rivers by building dams and bridges. This can make the water overflow the rivers at some points. The construction of dams (like the Tarbela and Mangla in our case) and the diversion (changing the direction of) rivers raise the level of river beds because of the silt (sand and mud) carried there. The buildings and factories constructed close to rivers in low-lying areas, after cutting down old trees, increase the possibility of floods.

The dams and flood protection works no doubt stop the water from overflowing for long. But once they fail to stop the overflow, the flooding is tremendous (very great).

How can we control regular and flash (sudden and short) floods? Hardworking and brave nations like China and America have already set glorious examples and we can follow them. Firstly, the road, rail and telegraph communications (the infrastructure) should be effectively provided along the rivers for quick development work. Secondly, village and city populations may be organized to dig river beds deeper, to raise the banks and to build embankments (walls or structures of earth, stone, etc.) to hold back water. Thirdly, huge storage works or even lakes can be built to keep extra river (flood) water for irrigation purposes. Fourthly, the countries through

which the same rivers flow should be in active consultation regarding flood control measures (steps) and flood-warning systems e.g. Pakistan, India, Bangla Desh.

We should find means (ways) of putting flood water to use for irrigation and production of electricity. The best flood control schemes (like the ones outlined above) need to be put into effect without further loss of time.

## 62-B LIFE IN A PAKISTANI VILLAGE

1. **Introduction**--Importance of our village life.
2. Description of a typical Pakistani village:
   (*i*) Its size, its streets and roads, its bazars. (*ii*) Economic condition of villagers, their dress and things they use (*iii*) The common activities of villagers. (*iv*) Absence of electricity, education, medical treatment, travelling and recreation (play or amusement).
3. Most villagers are poor farmers or labourers. Only a few landlords are rich.
4. Old traditions of villagers.
5. Their quarrels and disputes.
6. But, on the whole, villagers are more religious than city people.
7. **Conclusion**--Village life has its own charms though we cannot lose sight of its ugliness.

Those living in the cities should understand well the importance of village life. About 75 per cent of the people of our country live in villages. The life of villagers is much simpler than that of city people.

A typical village of our country is quite small. Its population is no more than a few thousand or even a few hundred. Most village people live in small houses made of mud. Only a few rich landlords or skilled workers or traders can afford to live in concrete houses.

Village streets are narrow with houses on both sides and drains for dirty water in the middle. Often rubbish heaps are to be found on street corners.

Farmers and labourers no doubt earn money enough for their daily needs. But they cannot maintain a good standard of living. They can neither build a house easily nor can buy land to have independent income. They cannot get their children educated to higher levels. Of course a few rich landlords are quite distinct by their dress and high living. Their children can be found studying in prestigious institutions in the cities or even abroad.

Our villagers do not in general wear very fine or expensive clothes. We often find a villager in his simple "dhoti" and ordinary sheet or shirt. So we find a village woman in a "shalwar" or "dhoti" and a shirt.

The life of our villagers is no doubt tough when crops are sown or cut. This keeps them busy for three to four months. During the rest of the year

their life is quite easy. They look after their crops, animals and fowls. Men plough the fields while women wash clothes or cook food or take care of children.

Villagers have their peculiar enjoyments. They play games like "kabaddi" and football in the evening, but not regularly. Village boys often like to play and run about, but those who work in the fields do not feel inclined (like) to play. Now we often find villagers smoking and playing cards while listening to transistors or watching TV. Village women find it most enjoyable to sit together to gossip about marriages and incomes.

Many of our villages are without electricity. They do not have schools of a high level. Medical facilities are also not freely available as doctors or good 'hakims' do not like to stay there. A village is often without good roads. Proper shops or markets are not to be found.

Villages have seasonal fairs or fairs on the 'urs' of their saints. There they watch plays, dances, magic tricks and listen to songs. They buy sweetmeats and eatables of their choice.

Certain old traditions stand in the way of progress of villagers. For example, a villager spends beyond his means on the marriage of his daughter. So he spends a lot on the birth of a son.

Villagers often quarrel over distribution of canal water for their fields. They quarrel very seriously over land, property and women and go to law-courts.

Villagers generally respect religion and try to act according to it in important matters of life. The village mosque occupies a central place.

Life in a Pakistani village has its charms in some ways. Yet we cannot lose sight of its ugliness. We should try to make our villages fit places to live in. We should enable our villagers to march ahead with city people and determine the country's destiny effectively.

## 62-C PAKISTANI FILMS

1. **Indroduction**--Our film industry is quite new.
2. In our country films are produced in different languages.
3. The most common subjects or themes of our films--love, social problems, historical events. Action movies.
4. The general standards of acting, music, stories, etc. of our films are quite low. How can we imporve these standards?
5. Our film industry should produce films which may promote national unity.
6. **Conclusion**--Our films should be of the highest quality.

Our film industry is quite new as compared with the film industries of some other countries like India, Britain and the U.S.A. It was much after

Partition that our film industry was established in a regular way in Lahore and Karachi.

We make films of different kinds in all our languages. Most of the films produced in Lahore and Karachi are in Urdu and Punjabi. Films in Pashto, Sindhi and Baluchi are also made. It may be possible to set up studios producing films on a large scale in the provincial languages.

The most common subject of our films is love. Often (in a film) a young man falls in love with a young woman by accident. They go on making love until other people begin opposing them. There may be quarrels between the families of the lover and the beloved on the question of their love and marriage. If in the end the lover succeeds in marrying his beloved, the film is a comedy. If they cannot marry or the hero or the heroine dies, the film is a tragedy. Sometimes films are produced dealing with ancient love-stories like those of *Heer and Ranja* or *Sassi and Pannu* which have become part of our cultural history. Now the trend to produce action movies is on the rise. Hollywood films have set this trend for the most part. Sometimes detective or criminal subjects dominate.

A number of films about social problems have been made. There is need to make more about major problems or evils like unemployment, corruption, bribery, political mischief, etc.

Histrocial films deal with some famous historical personalities or events. Generally these films are based upon Muslim history. At times love affairs of princes and kings are presented. Our film-producers do not often make use of new histrocial subjects or do not present old subjects in new ways.

In the past the government and the people did not make proper efforts to establish a good film industry on a national basis. There were no high standards of making films. Further, our film-makers did not know well the artistic and cultural traditions of the people.

Then our people are mostly uneducated and uncultured. The public does not have a very refined taste. Film producers make films for the general public. So they try to produce such films as suit its taste.

The acting in our films is generally of a poor quality. The actors do not know the art of acting well. They are often too much emotional and overact. Superb actors are few and far between.

The music, songs, and dances of most of our films are quite below the standard. The music is often very loud and the tunes and not pleasant to the ear. The songs are sometimes well-worded, but the singers do not sing so well. Most of our singers do not have sweet voices. Dances, too, are not of a

very high quality. They photography of our films has not shown much improvement. Mostly, technicolor films are being produced.

Our film-producers and directors should learn the art of film-making well before deciding to produce films. They should give chances to really talented story writers, poets, musicians and actors. They should make use of new techniques of photography.

There is great need for having film academies in our country to train actors, singers and directors. The government can supervise the working of these academies.

It is of course necessary to create good taste for films of a high quality. Only educated and cultured people can appreciate really artistic films.

Our films should project (make clear) our social problems and should suggest solutions for them. Films about the activities of all the classes of our people should be produced. This will promote national unity.

We should produce films of the highest quality. Then it may also be possible to export them in a greater number.

## 62-D DEMOCRACY AND DICTATORSHIP

1. **Introduction**--Democracy, the most popular system of government.
2. Meaning of democracy and dictatorship.
3. Difference between democracy and dictatorship.
4. Democracy and dictatorship in different countries.
5. Democracy is better than dictatorship. When can democracy succeed in a country?
6. **Conclusion**--A country should have a system of government according to its requirements.

Democracy is the most popular system of government today. It has been adopted by many countries, in the East as well as the West.

Democracy means a system of government in which the people of a country elect their representatives after regular intervals. These representatives sit in the assemblies of the country and form its government. All the political parties have the right to take part in general elections. The political party winning the highest number of seats in the national assembly forms the central government. The people can easily change the government after fresh general elections. Or the national assembly or Parliament can change the government by a majority vote against it in the *parliamentary system*.

Dictatorship means a system of government in which one strong person or one strong party rules a country. Generally one political party alone can take part in elections. It means that whenever a government is changed after general elections, members of the same ruling party form a new government. The party also controls the Parliament in all possible ways.

The Parliament can pass laws favourable only to the ruling party. High military officers or powerful and rich persons can take control of the government through use of force or influence.

In a democracy the people and political parties enjoy the freedom of speech and publication within the limits of the law. They can criticize the government and its policies in public speeches. They can make suggestions for changes in its policies in the press and on the radio and television. Writers can freely express their views.

In a dictatorship people generally do not enjoy the freedom of speech and publication. They cannot easily criticise the government or make suggestions for changes in its policies. They cannot publish their views, opposed to the policies of the government. In fact newspapers, radio, television, etc. are controlled by the ruling party.

The government in a democratic country listens to the demands of the people and tries to solve their problems. It frames policies in education, industry, agricuture, etc. for the good of the majority of the people. It also tries to have a foreign policy in the best interest of the people. A dictatorial government can afford not to listen to the demands of the people and not to care what their wishes or desires are.

Democracy has worked well in a number of countries like Britain, the U.S.A., Canada, Switzerland and Japan. There the people elect their rulers after regulars intervals. The elected assemblies can freely discuss the policies of the government and problems of the people.

Dictatorship is to be found in many parts of the world, for example, in almost all Communist countries, in many Asian and African and South American countries. There is always one-party rule in the Communist countries. However, the government works for the welfare of the majority. It makes economic plans for their benefit and can implement them (put them into effect) quickly and effectively. So there is quick economic development. In some dictatorial countries like Yugoslavia the government has done much for general progress and welfare. But in several other countries dictatorial governments have ruled cruelly and selfishly.

There are some conditions for the success of a democratic system. *First* of all, most of the people should be educated to understand the policies of the government and programmes of different political parties or leaders. Then they can vote for the candidates in general elections in an intelligent way. *Secondly*, the people should be prosperous. If they are generally well-to-do, they will be able to take real interest in the politics of their country. Political parties or candidates will not be able to buy their votes or win their support through corrupt means (methods). *Thirdly*, there should be justice in society. All persons, high or low, rich or poor, should be equal before the law. Anyone breaking the law should be punished. Then the people will be forced

to follow the democratic principles of co-operation, free discussion and equality of opportunity. *Fourthly*, there should not be more than a few political parties. There can be a *ruling party* which forms the government, and the *opposition* of the other political parties. Members of one political party should not be allowed to join another.

In fact a country should have a system of government which suits its conditions and requirements.

## 62-E DEMOCRACY IN THE DEVELOPING COUNTRIES

1. **Introduction**--Most of the Asian, African and South American countries are not developed--Democracy there.
2. Illiteracy in the developing countries and democracy.
3. Poverty in the developing countries and democracy.
4. When can democracy succeed in these countries? (*a*) When the common people get educated and prosperous or well-to-do (*b*) When the traditions of democracy are established.
5. **Conclusion**--In the future there will either be democracy of the western type or socialism in most of the developing countries.

It is a fact that most of the Asian, African and South American countries are still not developed. This means they are not advanced in the scientific, technological, industrial and educational fields like the U.S.A., Russia, Britain, France or Japan. Democracy in these countries has not been very successful, Yet there are hopeful signs and more of democracy is to be found now than ever before.

General illiteracy stands in the way of democracy in these countries. In countries like Pakistan, India, Burma, and Nigeria the majority of the people are illiterate. The people generally do not understand what democracy really means. They cannot understand well the policies and programmes of political parties. They cannot always elect suitable or proper members to the assemblies during general elections. It has been possible for democracy to work in India, but with great difficulty. Now the star of democracy there appears to be losing its brilliance. In Pakistan, too, democracy could not be introduced properly for more than forty years. The people have, however, realized that a properly elected democratic government alone can be in the best interest of the country. That is why they showed so much of anxiety in the last general elections to bring a representative government to power.

The poverty of the people also stands in the way of democratic progress. The people are mostly worried about their own economic troubles. They cannot be much interested in democracy when they are not economically satisfied. Recently the prices of things of daily use have risen in all countries. This has increased the economic problems of the common people. Then the votes of many poor people can be purchased during general elections. This makes democracy quite unworkable.

Democracy in a developing country can succeed well on three conditions. *Firstly*, the common people should be quite well-educated. They will, then, be able to make use of their democratic rights in an intelligent w.y. *Secondly*, the common people should be prosperous. Only economically satisfied people can take real interest in the democratic process. *Thirdly*, the traditions of democracy like those of freedom of speech, freedom of the press, freedom of movement, etc. should be well-established. But the people should also be made to understand that political parties should be as few as possible. Only then stable governments will be possible. The existence of a strong opposition in the country is surely necessary for real democracy.

There are two possibilities for most of the developing countries in the long run. Some of them are going to have democracy of the western type if they can develop their economies quickly and well. The others will have socialistic political and economic systems for the sake of rapid economic development.

## 62-F PATRIOTISM

1. **Introduction**--Meaning of patriotism.
2. Patriotism is necessary for national unity and integrity.
3. Patriotism makes us work hard for the nation or society.
4. Patriotism makes us fight a war as a united nation. We are ready to make the greatest sacrifices.
5. We should make our people as much patriotic as possible through proper education, books, newspapers, films, radio and television programmes, etc.
6. **Conclusion**--The spirit or passion of patriotism can make us a really powerful and advanced nation. Patriotism should be positive.

Patriotism means love for and devotion to one's country. It is a passion and a desire to serve one's nation or country in all posseble ways. It makes us prefer the interest of our country to that of other countries.

Patriotism is necessary for national unity and integrity. If the people are partiotic, they will all like to remian united. They will feel that unity is for the good of their country. People belonging to different provinces or regions (big areas) will never accept any idea which may harm national unity. They will not be influenced by the propaganda of foreign countries against the unity of their nation. In fact patriotism is a great force which keeps the people united as a nation.

Patriotism makes the people work hard for their country or nation. Labourers and workers in different industries produce goods with effort, not only to earn more wages but to increase (add to) national production. Farmers labour in fields and use all possible ways of producing more food. Those in business sell things honestly without hoarding (storing too much) or blackmarketing. Workers in offices perform their duties honestly. Students study with devotion and teachers teach as efficiently (ably and well) as

possible. The great nations like the Chinese, Russian, American and French have been able to progress so much because of the spirit of patriotism.

**Patriotism makes a nation face external dangers unitedly and bravely.** Patriotic people are ready to sacrifice their all for their country in times of danger. Young men join the armed forces or volunteer ("razakar") forces in large numbers without any hesitation (objection). Well-to-do and rich people contribute to national or defence funds as much as they can. If the government introduces more taxes to collect money for war, the people are ready to pay them. When the war really starts, all the people co-operate with the armed forces in fighting it. They try to provide them all sorts of facilities in their movements from one place to another and in the supply of food and things of daily use.

We should make our people as much partiotic as possible. Students should be taught thoroughly about the value of patriotism. Their courses of study should make them really patriotic nationalists. They should be taught about the past glory of Muslims and their responsibilities in the modern world. There can be good books on the history, culture, traditions and future goals (aims) of our nation. Newspapers can play better roles in making the people conscious of their social and national duties and aims. Films on our national aims, social conditions and the problems of the people as a whole can create a spirit of patriotism among them. The radio and television are already trying to make the people patriotic and united. They can, however, present more interesting and lively programmes about national unity and integrity. Even mosques and places of public worship can be used by religious scholars (learned people) to create the spirit of patriotism. They should make it clear to the people that patriotism is necessary to keep the nation independent. Patriotism in our present circumstances (conditions) is a kind of religious force.

The spirit of patriotism can make us a really powerful and advanced nation. It should be positive to make ourselves strong so that we may defend our rights with honour and dignity as a nation and to fight for them if necessary.

## 62-G GENERAL ELECTIONS IN PAKISTAN

1. **Introduction.** General elections necessary for democracy.
2. Importance of the 1988 general elections in Pakistan.
3. Results of the general elections.
4. General elections and our political system.
5. Conditions for getting the best election results.
6. **Conclusion.** Need to initiate (start) a socio-economic programme on modern lines.

General elections ensure (make sure) the participation (taking part) of all the people in the governmental process. A true democracy is one in

which most of the people beyond a certain age exercise the right to vote (franchise) after regular intervals to elect their representatives.

The 1988 General Elections in our country were important for several reasons. *First* of all they were necessary after the dissolution of the assemblies and dismissal of the regular ministries by the then President in May 1988. The temporary (caretaker) governments at the centre and in the provinces could not govern the country for long or indefinitely. *Secondly*, the 1985 partyless elections were supposed to be a negation (denial, disapproval) of the true democratic process which in reality rests on a *healthy and meaningful party structure*. The people wanted a full-blooded democracy after fair and free party elections. *Fourthly*, the general elections were necessary to keep the four provinces united and to arrest the worsening law and order situation through a popular national leadership. *Fifthly*, a democratically elected government could alone be a safeguard against dictatorship or martial law. Thus for various different reasons general elections were the need of the hour.

The country had the good luck of having two rounds of general elections in November 1988 for the national and provincial assemblies. The elections were held in as peaceful and democratic a manner as possible. The parties and the candidates could freely campaign and publicize their programmes. The voters elected comparatively younger and newer candidates who could work for national unity and progress.It looked like a promising start of the democratic process.

Unluckily no one political party emerged (appeared) as having an absolute (complete) majority in the national assembly. With a simple majority, the ruling party cannot easily bring about reforms and far-reaching changes through legislation (law-making in the assembly) or amend (change) the constitution, especially when it does not enjoy a majority in the Senate. Naturally it tries to win over the independents and the smaller parties wasting much of its time and energy. If at all it enters into a coalition (union of political parties for government), it cannot very much function with singleminded attention.

The provincial assemblies did not as well present a very rosy pictrue from the point of view of putting into effect (implementing) a uniform policy of socio-economic reforms all over the country.The majority party of the national assembly lost in the Punjab, N.W.F.P. and Baluchistan provincial elections.

The general elections cleary hinted at some serious weaknesses in our political system. *Firstly*, the elections made it clear that the existence of about a dozen main political parties along with groups of independent candidates not only confused the electorate (voters) but added to the problems of the winning party. It is time like-minded parties were combined and independents stopped from contesting. Britain the oldest democracy, has

three main political parties and the U.S.A. only two. *Secondly*, the elections drew our attention to the unsuitability of the parliamentary system. The presidential system of the American pattern looks more suitable than the parliamentary of the British style. The President, elected for a five-year term, should be independent of the support of parliament. He should have a cabinet of the ablest men to assist him. A suitable system of checks and balances could stop him from over-stepping or misusing his powers.

Lastly, there are some conditions for the introduction of a full-blooded democracy through elections. *Firstly*, the people should be generally educated to be able to vote wisely and thoughtfully. *Secondly*, class differences in society should not be very wide and all should have equal chances of making progress. Participation or interest of the people in national politics goes hand in hand with their participation in social and economic life. *Thirdly*, everyone who is able, capable and noble should be able to contest an election whether he is rich or not. The national parties may get funds from the general public to put him up and to support him through the election. *Fourthly*, there should be very few political parties and only party candidates should be allowed to contest elections.

We should initiate (start) a socio-economic programme on modern lines at the earliest. General and universal education should proceed with quick inustrialization, agricultural development and scientific progress. Population growth should be held in check. All the resources, human and material, should be mobilized to build a new society on the basis of religious uprightness and social justice. Then and only then general elections and democracy can become really meaningful.

## 62-H STUDENT UNIONS

1. **Introduction.**--A college or university union is an elected body of students to look after their interests and to work for the promotion of education and culture.
2. The main objects of a student union: (*a*) to take care of the educational, cultural and professional needs of students; (*ii*) to work as a bridge between the administration and the students for the understanding and solution of problems on both sides.
3. A student union should never start working for any political party, organization or person. It should stop students form taking active part in politics.
4. **Conclusion.**--Student unions can act constructively and destructively. Why not to act constructively?

A college or university union is elected to look after the interests of students and to promote the cause of•education and culture. If it acts otherwise, for politicians or socially influential people or for local or provincial or social interests at the cost of national unity, it defeats the very purpose of its existence. Would an serious student like it to become anti-society, anti-education or anti-nation thus? It had better cease to exist then.

The first aim of a student union is, to repeat, to take care of the educational, cultural and professional needs of students. It is for an intelligent elected sutdent body to study in depth the state (condition) of studies in an educational institution, the causes of the fall in educational standards and to suggest ways of improving (bettering) them. It is for it to compare and contrast the methods and quality of education in one institution with those in the *best* institutions of its kind. For this purpose, foreign tours to well-known institutions of advanced countries like Britain, France, the U.S.A., East and West Germany, the Soviet Union, Japan and China can be undertaken with Union and government funds and donations.

A student union should keep an eye on and help in the promotion of students' interest in debating, drama, music, literature and the fine arts in general. It can arrange debates, discussions, seminars, drama and music shows and festivals periodically. Students, teachers, scholars, writers and artists from around the country can participate in these cultural programmes. The programmes should include discussion of our major educational, social, political and economic problems, international affairs, different aspects (facets) of our provincial and national cultures and foreign cultures. Student unions can, thus, be instrumental in promoting art and culture, national and cultural unity and integrity and internationalism based on an intellectual understanding of the ideas, passions and desires common between nations.

Student unions can help solve employment problems of students in several ways. *Firstly*, unions can maintain (keep) connections with private and public companies, banks, factories, government organizations and the defence forces for the employment of arts and science students immediately after the completion of their studies. *Secondly*, unions can advise the applicants for admission in colleges about what subjects can help them in getting jobs easily after the completion of their studies according to their capacities. *Thirdly*, unions can help in arranging better facilties for technological and professional training in institutions which could enable students in getting suitable jobs.

A student union cannot work efficiently for the achievement of any of its aims if it gets involved in the country's politics or religious quarrels. It should help produce *future* political and social leaders rather than become a tool in the hands of the *present* leaders in power or in the opposition. It should try in every possible way to keep students away from active politics. If our student unions begin performing their duties in earnest (seriously) as explained above, the question of student participation in politics does not arise.

When student unions can act constructively *or* destructively, why should'nt they act positively? High aims and noble conduct should be their ultimate (final) guiding principles.

# UNIVERSITY QUESTION PAPERS

## BAHAWALPUR UNI. ENGLISH A 1987 (Marks : 100)

1. Explain with reference to the context any FOUR of the following passages :

(*a*) Neither personal success nor victory of the cause that he symbolised had turned his head. Those of us that watched him that day saw humility in his eyes, not arrogance ; a sense of overwhelming responsibility, not elation.

(*b*) She pondered over this statement with dull astonishment. More serious ? She knew that nothing could be more serious. To her the money was like a huge and irreplaceable section of her life. It was part of herself, bone and flesh, blood and sweat. Nothing could replace it.

(*c*) You worry yourself a good deal too much about that solitary chick, and you worry everybody else too. Try and think of your other duties, and your pretty face will not be always puckered into winkles, and there will be a cheerfulness in the parlour as well as in the nursery. Think of your big baby a little. Dance him about a bit ; call him pretty names ; laugh at him now and then.

(*d*) 'Money's been my trouble', said the old man. 'I thought I needed money. That's one thing it's taught me. I've done with money. Absolutely done and finished with it. I never want to see another penny as long as I live. I don't want to see or hear of it.'

(*e*) "Love made this house wherein there dwells
A thing divine, and homeless else.
Not mine the need to ponder why
In this sweet prison I exult and sigh.
Not mine to bid you hence. God knows
It was for joy He shaped the rose."

(*f*) For I have come far and confronted the calm and the Strife.
I have fared wide, and bit deep in the apple of life.
It is sweet at the rind, but oh, sweeter still at the core ;
And whatever be gained, yet the reach of the morrow is more.

(*g*) Generation have trod, have trod, have trod ;
And all is seared with trade, bleared, smeared with toil ;
And wears man's smudge and shares man's smell : the soil
I bare now, nor can foot feel, being shod.

2. Helen Keller says that people value their time and gifts only when they run short of them. Why ? Explain.

(OR) What is snobbery ? What kinds of snoberries has Huxley enumerated in his essay, "Selected Snobberies" ? 16

3, Do you think 'The man' was a victim of circumstances ? (A Man of Ideas)

(OR) For what reasons does Gilbert Highet reject the popular notion that Cave men were savages ? 16

4. What, according to Margaret Mead, has made the modern man so anxious and full of tension ? Discuss it with reference to Margaret Mead's essay "One Vote For This Age of Anxiety".

(OR) "The success in this world promised by Islam is not the success of one human being at the expense of others, but the success of mankind as a whole." Elaborate in the light of the essay "Islamic Culture". 16

5. Would you regard birds as unconscious artistis ? Give reasons and illustrate from Gilbert Highet's essay "The Unconscious Artists".

(OR) "Lust for wealth and property has adversely affected human relations in Houghten's play 'The Master of the House'," Discuss. 16

6. Write a critical appreciation of any one of the following poems : 16

(*i*) Surview. (*ii*) Lights Out. (*iii*) The Unknown Citizen.

## BAHAWALPUR UNI. ENGLISH B 1987

1. (*a*) Make a precise outline of an essay on any ONE of the following : 5

(*b*) Write an essay in *not more than four pages* of your answer-book on the subject selected by you. 20

(*i*) My Best Friend ; (*ii*) Babies As Comedians ;
(*iii*) Dreams ; (*iv*) College Education ;
(*v*) How To Stop Cheating In Examinations.
(*vi*) Life In A Big City. (*vii*) Public Opinion.

2. Read carefully the passage and answer the questions :

The most important thing is that we should have freedom of thought. This is not as easv as it sounds, for every one likes to have this freedom for himself, but is not ready to give it to others when they express different opinions. This is particularly the case when differences of opinion arise on such important matters as religion or politics. But if we refuse to let other people hold their opinion on these matters. and especially if we try to force them to accept our own, progress is impossible. If everyone went on thinking the same things as his ancestors thought, progress would come to an end because as the Buddha said, "What a man thinks he becomes." So if we think exactly what our forefathers thought, we shall remain in the condition in

which they were. Our thought depends a good deal upon what we read and what we talk about. Therefore, if we want to think new thoughts, we must try to study all sides of the topic that comes before us, and not be content with what we read in newspapers or what others say.

*Questions on the Passage* :

(*i*) Why is it important to have freedom of thought? (*ii*) What does the sentence "what a man thinks he becomes" mean ? (*iii*) Why should we not be content with what we read in newspapers ? (*iv*) Suggest a suitable title to the passage. (*v*) Make a precis. (4,4,4,2,11).

(OR) Men pass from birth to death, sometimes happy ; sometimes unhappy ; sometimes generous ; sometimes grasping and petty ; sometimes heroic ; sometimes cowardly and servile. To the man who views the procession as a whole, certain things stand out as worthy of admiration. Some men have been inspired by love of mankind ; some by supreme intellect have helped us to understand the world in which we live ; and some by exceptional sensitiveness have created beauty These men have produced something of positive good to outweigh the long record of cruelty, oppression and superstition. These men have done what lay in their power to make human life a better thing than the brief turbulence of savages. The civilized man, where he cannot admire, will aim rather at understanding than at reprobating. He will seek rather to discover and remove the impersonal causes of evil than to hate the men who are in its grip.

(*i*) How do men live their lives ? (*ii*) Name the men who have done much to make human life a better thing. (*iii*) What is a civilized attitude ? (*iv*) Suggest a suitable title to the passage. (*v*) Make a precis of the passage. (4, 4, 4, 2, 11)

3. Correct the errors of expression, if any, in FIVE of the following and give reasons for your corrections :

(*i*) Sun rises in east. (*ii*) I have no other wealth except my books. (*iii*) He reached at the station in time. (*ii*) Irons are not found in Pakistan. (*v*) She intends to at least visit one foreign country. (*vi*) Let you and I go. (*vii*) I saw a log swimming in the canal. (*viii*) No less than fifty men were present there. (*ix*) Let us take his leave. (*x*) Such things which you say are not correct.

4. Use any FIVE of the following idioms and phrases in your own sentences : 10

(*i*) To do away with. (*ii*) To hit upon. (*iii*) Take in. (*iv*) Set up. (*v*) Call over. (*vi*) To make light of. (*vii*) To carry weight. (*viii*) To beggar description. (*ix*) In a fix. (*x*) At a loss.

5. Change the narration of the following : 10

"Do you come to make enquiries ?" he said. "I do," the young stranger replied, "a friend of mine is missing and I think he is staying

with you." "Yes, I have a man staying with me, but I do not know whether he is your missing friend," he said.

(OR) Punctuate the following :

but i incline to come to the alarming conclusion that it is just the literature that we read for amusement or purely for pleasure that may have the greatest and least suspected influence upon us it is the literature which we read with the least effort that can have the easiest and most insidious infiuence upon us

6. Write a letter to an old friend telling him what profession you wish to adopt in life, and asking his honest advice on the choice of your profession.

(OR) Write a letter to the General Manager of the Bus Service of your city drawing his attention to the problems bus travellers have to face in over-crowded buses.

7. Translate the following passage into English :— 10

جون کی تین تاریخ تھی - سخت گرمی کے دن تھے - اس روز ہم سب پریشان رہے - لوگ کہہ رہے تھے کہ ریڈیو پر کوئی اہم اعلان ہونے والا ہے - برطانوی حکومت نے ملک کے مستقبل کے بارے میں کوئی اہم فیصلہ کر لیا ہے - ہم دعائیں مانگتے تھے کہ کوئی اچھی خبر سننے میں آئے - شام کے وقت ریڈیو پر قائد اعظم کی آواز سنائی دی - انہوں نے کہا کہ پاکستان کا قیام قریب ہے - یہ سن کر ہماری خوشی کی کوئی انتہا نہ رہی -

(OR Write a dialogue between a city man and a villager on the merits and demerits of village life.

## PUNJAB UNI. ENGLISH A 1987 (Marks : 100)

**Answer Q. 1 which is Compulsory and any other four questions selecting at least one from each section.**

1. Explain with reference to the context any FOUR :

(*a*) The entrance into the green field of Nomal is a pleasant finale to the day's journey.

(*b*) The second advantage of most paid work and of some unpaid work is that it gives chances of success and opportunities for ambition.

(*c*) Yet their life was more intelligent and complicated, we might almost say comfortable than one would except.

(*d*) All this theatricality and the loud pitch on John's voice got on his nerves, besides he could feel a draught round his legs.

(*e*) Black-marketing is another curse. Well, I know that black-marketeers are frequently caught and punished.

(*f*) If we want eggs in the fall, we must raise chickens in the spring.

(*g*) This was the morning when father mending one hole in the thermos flask, made three.

(*h*) You're not buying a hat.
You've got to send it back.

(*i*) By what lake's edge or pool Delight men's eyes when I awake some day To find they have flown away.

(*j*) It is early morning within this room, without Dark and damp ; without and within, stillness Waiting for day, not a sound but a listening air.

SECTION 'A'

2. Write an appreciation of George Orwell's "Shooting an Elephant".
3. What methods does Allama Iqbal suggest for organizing Muslims in his essay "The Muslim Community "?
4. Describe the main incidents of William Golding's 'Fire On The Mountain".

SECTION 'B'

5. Discuss Arnold Bennet's 'Seeing Life' as a description of every day routine.
6. What are the main ideas of Dylan Thomas's 'Holiday Memory'?
7. Give a summary of John Wain's 'Good night Old Daisy'.

SECTION 'C'

8. Elaborate the theme of 'Surview'.
9. Amplify the verification of 'Appearance and Reality'.

PUNJAB UNI. ENGLISH B 1987 (Marks : 100)

1. Make an outline and write an Essay on ONE :

(*a*) The Benefits Of Being A Student. (*b*) Family Life. (*c*) National Identity. (*d*) Your Most Precious Thing. (*e*) Radio Programmes. (*f*) Tales Heard in Childhood.

2. Write a Letter to a Friend thanking him for the gift he has sent to you on your birthday.

(OR) Write an Application to The Principal of your College for making improvements in the College Canteen.

3. Summarize the following passage and give it a suitable heading :

The world has need of a philosophy which will promote life. But in order to promote life it is necessary to value something other than mere life. Life devoted only to life is animal, without any real human value, incapable of preserving men permanently from weariness and the feeling that all is vanity. If life is to be fully human it must save

some end which seems, in some sense, outside human life, some end which is impersonal and above mankind, such as truth or beauty. Those who best promote life do not have life for their purpose. They aim rather at what seems like a gradual incarnation, a bringing into our human existence of something external, something that appears to imagination to live in a heaven remote from strife and failure and the laws of time. Contact with this eternal world brings a strength and a fundamental peace which cannot be destroyed by our unhappy world.

4. Make sentences to explain the meanings of any FIVE of the following :

To keep up appearances; Above-board ; An apple of discord ; In the air ; With open arms ; By fits and starts ; To carry the day ; Cut short ; Crocodile tears ; Cry in the wilderness. 10

5. Correct any FIVE of the following sentences :

(*a*) He goes on his work. (*b*) Send this letter on my address. (*c*) They are called with different names. (*d*) The witness swore that this is false. (*e*) Are you connected in this new scheme ? (*f*) He bought some fruits at Murree. (*g*) Do you sing ? Yes, I don't. (*h*) He entered in an agreement with them. (*i*) Every one should pray God. (*j*) I shall be able to go after a week. 10

6. Make sentences to distinguish between the meanings of any five of the following pairs :

Willing, wilful ; Womanly, womanish ; Vain, vein ; Vale veil ; Verbal, verbose ; Whet, wet ; Stop, stay ; Social, sociable ; Steel, Steal ; Oar, Ore. 10

7. Translate ONE of the following passages into English :

(*a*) اور پھر آہستہ آہستہ گاڑی تیز ہوتی گئی اور اس کے ساتھ وہ سارے منظر دور ہوتے گئے جن سے اب میرا کوئی تعلق نہ تھا - میں نے اپنی توجہ ہٹانے کے لئے اخبار پڑھنا چاہا مگر اخبار میں بھی کوئی خاص خبر نہ تھی - وہی جانی پہچانی خبریں ، اور وہی ایک جیسے اشتہار ، لیکن ایک خبر ایسی تھی جسے پڑھتے ہوئے میں چونکہ اٹھا - اور مجھے اپنے اس دوست کا خیال آیا جو امریکہ سے واپس آیا تھا -

(*b*) کاریگر نے کہا کہ ریڈیو اب پرانا ہو گیا ہے اس لئے کام نہیں کرتا - اگر آپ اس کے پرزے بدلنا چاہیں تو تین چار دن لگیں گے - آ کر لے جائیں - لیکن میں نے کہا کہ مجھے ریڈیو جلد درکار ہے - اگر اسے آج ہی ٹھیک کر دیں تو مہربانی ہو گی - میں دور گاؤں میں رہتا ہوں اور ریڈیو کے بغیر وقت کاٹنا مشکل ہے -

(Alternative Question for non-Urdu knowing candidates.)

8. Write a Dialogue between Two Friends on "Health".
(OR) Write a Paragraph on "Liberty".

## PUNJAB UNI. ENGLISH A 1988 (GP.I)

Answer Question No. 1 which is COMPULSORY, and any other FOUR questions, selecting at least ONE question from each SECTION.

1. Explain with reference to the context any FOUR :

(*a*) Darkness would make him more appreciative of sight ; silence would teach him the joys of sound.

(*b*) But when work is interesting, it is capable of giving satisfaction of a far higher order than mere relief from tedium.

(*c*) A collection of works of art is a collection of culture-symbols, and culture-symbols still carry social prestige.

(*d*) Ponderous, flat-footed, unhurried, she looked as though she could have gone on pushing the bicycle in the same direction, at the same pace. for ever.

(*e*) The only other living beings on the planet which consistently engage in the same kind of activity are birds.

(*f*) It is clear that we have developed a society which depends on having the right amount of anxiety to make it work.

(*g*) Do not, in your desire to be a good mother, forget to be a good wife.

(*h*) Mr. Greeley's calm had been badly shaken, but half an hour of transquil communion with Daisy restored it.

(*i*) And dreaming, as it were, held brotherly speech
With one whose thought I had not hoped to reach
'Men work together,' I told him from the heart,
'Whether they work together or apart.'

(*j*) "Only more hills and more hills, like the many you've passed,
With rough country between. and a poor enough inn at the last."

### SECTION 'A'

2. In what circumstances did George Orwell kill the elephant ?

3. How does Gilbert Highet prove that cave men were not savages ?

4. Write a critical summary of the play "A Man of Ideas" by Miles Malleson.

### SECTION 'B'

5. Write an account of Mrs. Stewart's visit to the Swat valley.

6. Describe the street accident narrated by Arnold Bennet.

7. Write a character sketch of Harold's father. ("The Fly in the Ointment" by V.S. Pritchett)

## SECTION 'C'

8. Write a critical appreciation of any ONE of the following poems :

(*a*) "The Wild Swans" by W.B. Yeats. (*b*) "Mending Walls" by Robert Frost. (*c*) "In Autumn" : an Ode by H.E. Palmer.

## PUNJAB UNI. ENGLISH B 1988 (GP.I)

1. Make an outline and write an essay on ONE of the following:

(*a*) A proposal to reform our system of education. (*b*) 'Peace within' and 'Peace without'—which of the two is more important. (*c*) My advice to the writers of Pakistan. (*d*) The solution of all our ills lies in Islam. (*e*) The importance of seasonal festivals. 25

2. Read the editorial carefully and then answer ONE of the two questions that follow it :

The editor was asked, some months ago, by a friend, a Professor of English, whether English Literature could be taught in this country through the medium of our national language. The query, though apparently very innocent and simple, was/is far from being so. It has implications which not only touch upon the questioner's psyche but also spotlight the place which English should occupy in our system of education.

As far as the questioner's own psyche is concerned, we have no quarrel with it or with him. The questioner has very cleverly asked for complete liberty or freedom to teach English Literature through the medium of Urdu. But, while asking for the liberty to do so, he probably forgets that, while doing so, he would be relegating English to a status which languages/literatures like Persian and Arabic enjoy or don't enjoy in our educational institutions particularly in our seats of higher learning and that, secondly, he would have English thrown out completely. After all, these will precisely be the consequences if we follow the advice of our friend and start teaching English Literature through the medium of our national language. We believe that it is absolutely important for us to retain English as a very important component of our instructional curricula. We are not living in a vacuum. Nor can anybody do so. We must need maintain our link with the world outside and at the same time import healthy influences to enrich our own languages and culture. Languages/ Literatures and cultures are entities which are by no means static and have to accept influences from anywhere they can to grow. The English language of today has reached a point, or achieved a status, where, from our point of view, it has ceased to be the language of the English alone. It is an international lingua franca and, as such, it is everybody's language. To teach English Literature through the medium of, say, Urdu, will directly reduce the importance and status

we should normally be giving to English in our scheme of things. The political statement is already against Enlish in our country and will have it pushed out, sooner rather than later, if at all anybody can push it out.

Our political elements want English thrown out lock, stock, and barrel because they think that it belongs to our colonial heritage and is a repository of an alien culture. This argument from our point of view has lost its importance because of what has happened in the world during the last two decades. English has become, as we have already said, a means of inteanational communication and, more important than that, a repository and vehicle of all scientific knowledge and technology. We find nations, hostile towards English once upon a time and cited as models by our Urduites, already not only learning English but making it a compulsory component of their curricula and spending huge funds on acquiring proficiency in English. Luckily, thanks to our colonial past, we already have the benefit of background for the teaching and learning of English and an apparatus, both organizational and academic, for the purpose and will have no extra financial burden placed on our exchequer. Everything is just there. All that is required is to tell vested interests : "Please keep off it."

(') Summarise in your own words (approximately 100) some of the main arguments given by the editor in favour of his position regarding the retention of English in Pakistan. (2) Produce in good and simple English some of your own arguments to refute the position taken by the editor in the above editorial. Your arguments must not take more than 100 words. 25

3. Write a letter to your cousin in America who has asked you to leave Pakistan and come over to the States for good telling him with good reasons why you don't want to do so.

(OR) Write a letter to your pen friend in England enlightening him/her about the natural scenic beauty and historical places of your country. 10

4. Use FIVE of the following phrases in your sentences-sentences which should, without any extra help or explanation, make the meanings of these phrases clear to your readers : (Marks will be deducted if meanings of these phrases are given along with sentences.)

Round the corner ; a far cry ; to blow one's own trumpet ; to come by ; to be taken in ; rain or sunshine ; a fair weather friend ; to put out ; to go off ; a square peg in a round hole. 10

5. Rewrite FIVE of the following sentences changing Form of Speech from direct into indirect and from indirect into direct :

(*a*) He said, "Get out of my way." (*b*) He said, "Do you like like it?" She said, "Yes". (*c*) The Principal said, "What is your name ?" (*d*) "Why did you travel first class?" I asked him. (*e*)

He said, "Thank you". (*f*) He asked what the weather had been like during my holidays and I said that it had been terrible. (*g*) She asked me if I cared for a cold drink. 10

6. Explain the difference in meaning between the sentences in each pair. Attempt only FIVE pairs.

(1) (*a*) I had spots on my face for months. (*b*) I have *had* spots on my face for months. (2) (*a*) Did you *eat* your lunch ? (*b*) *Have* you *eaten* your lunch ? (3) (*a*) He *did* his homework regularly. (*b*) He *has* done his homework regularly. (4) (*a*) My friends *came* to my help. (*b*) My friends *have come* to my help. (5) (*a*) The taxi *arrived*. (*b*) The taxi *has arrived*. (6) (*a*) She *lost* her purse. (*b*) She *has lost* her purse. (7) (*a*) My family *returned* from their vacation in England. (*b*) My family *have returned* from their vacation in England. 10

7. Translate the following into English :

پاکستان میں کئی زبانیں بولی جاتی ہیں - شمال میں شمال مغربی سرحدی صوبہ ہے جس کی زبان پشتو ہے - پشتو اس صوبے کے رہنے والوں کے تمدن اور ثقافتی ورثہ کی آئینہ دار ہے - بلوچستان کے لوگوں کی زبان بلوچی ہے جو بلوچوں کی ثقافتی اور تخلیقی کاوشوں کا ذریعہ اظہار ہے - سندھ میں سندھی بولی جاتی ہے - تاریخی ، ادبی اور ثقافتی اعتبار سے یہ ایک مضبوط زبان ہے اور سندھیوں کے کلچر اور تہذیب و تمدن کا مظہر ہے - صوبہ پنجاب میں رہنے والوں کی مادری زبان پنجابی ہے اور پنجاب کا ایک ورثہ اسی زبان میں محفوظ ہے - اگرچہ پنجاب میں اردو کی جڑیں بھی بے حد مضبوط ہیں ، اردو پاکستان کے طول و عرض میں بولی اور سمجھی جاتی ہے - ان زبانوں کے علاوہ ، انگریزوں کے چلے جانے کے باوجود ، انگریزی روز بروز ملک میں اپنی جڑیں مضبوط کر رہی ہے - یہ صورت حال کوئی ایسی خوش آئند نہیں ، بلکہ اس امر کی متقاضی ہے کہ ہمارے ارباب بست و کشاد اور ہمارے دانشور اور سیاستدان سر جوڑ کر بیٹھیں اور ہمارے لسانی مسئلہ کا کوئی قابل عمل قبول حل تلاش کریں -

(OR) FOR NON-URDU KNOWING CANDIDATES

Write a dialogue between two girls on "The Pleasures Of Knitting".